



Book Three - araNya kANDa

Caveat 1: In this UTF version of araNya kANDa proofreading is **not yet done** properly; uploaded to examine the experimental transposal of fonts to UTF-8 encoding.

Caveat 2: Some paragraphs in **pratipadArtha** and **tAtparya** sections will appear in **RED** colour, which has **NO** special meaning, but color tags have overspread them while transposing to UTF fonts.

These will be corrected soon. Please bear with us...

Contents [only a few files, upto 25 sargas, are uploaded sofar]

1 : Entering Dandaka Forest	sarga/chapter
2 : Confrontation with Viraadha	sarga/chapter
3 : Viradha attacks Sri Rama and Lakshmana	sarga/chapter
4 : Curse of Viradha	sarga/chapter
5 :Hermitage of Sage Sharabhangha	sarga/chapter
6 : Approach of Sages and Hermits	sarga/chapter
7 : Hermitage of Sage Suteekshna	sarga/chapter
8 : Dialogue with Sage Suteekshna	sarga/chapter
9 : Seetha concerned about Sri Rama's vow to kill demons	sarga/chapter
10 : Sri Rama's reply to Seetha	sarga/chapter
11 : Stories of Sages Mandakarani and Agastya	sarga/chapter
12 : Entering the hermitage of Sage Agastya	sarga/chapter
13 : Sage Agastya directs Sri Rama to Panchavati	sarga/chapter
14 : Sri Rama's Contact with Jatayu	sarga/chapter
15 : The Panchavati	sarga/chapter
16 : Lakshmana's description of vasanta season	sarga/chapter
17 : Surpanakha's entry into legend	sarga/chapter
18 : Lakshmana punishes Surpanakha	sarga/chapter
19 : Surpanakha's reporting to her brother Khara	sarga/chapter
20 : Rama eliminates Khara's demons	sarga/chapter

21 : Surpanakha reports demons death to Khara	sarga/chapter
22 : Khara's army marches to Rama.	sarga/chapter
23 : Khara's army face bad-omens	sarga/chapter
24 : Rama's readiness to war with Khara	sarga/chapter
25 : Rama's war with Khara's demons	sarga/chapter
26 : Rama eliminates Dushana and his army	sarga/chapter
27 : Elimination of Trishira	sarga/chapter
28 : Khara's war with Rama	sarga/chapter
29 : Khara's fight with Rama	sarga/chapter
30 : Elimination of Khara	sarga/chapter
31 : Akampana's repot to Ravana	sarga/chapter
32 : Ravana's pomp and pride	sarga/chapter
33 : Shurpanakha accuses Ravana	sarga/chapter
34 : Surpanakha allures Ravana to marry Seetha	sarga/chapter
35 : Ravana proceeds to Mareecha	sarga/chapter
36 : Ravana seeks Mareecha's help	sarga/chapter
37 : Maareecha's advise to Ravana	sarga/chapter
38 : Maareecha's good word to Ravana	sarga/chapter
39 : Maareecha further advises Ravana	sarga/chapter
40 : Ravana rebuts Maareecha	sarga/chapter
41 : Maareecha dissuades Ravana	sarga/chapter
42 : Maareecha turns into Golden Deer	sarga/chapter
43 : Lure of the Golden Deer	sarga/chapter
44 : Rama eliminates Maareecha	sarga/chapter
45 : Seetha rebukes Lakshmana	sarga/chapter
46 : Ravana praises Seetha's beauty	sarga/chapter
47 : The debate of Seetha and Ravana is started,	sarga/chapter
48 : Ravana tempts Seetha	sarga/chapter
49 : Seetha's abduction takes place now	sarga/chapter
50 : Jataayu's confrontation with Ravana	sarga/chapter
51 : The combat of Jataayu and Ravana	sarga/chapter

52 : The combat of Jataayu and Ravana	sarga/chapter
53 : Seetha denounces Ravana's misdeeds	sarga/chapter
54 : Seetha drops jewellery at Sugreeva	sarga/chapter
55 : Ravana entices Seetha to marry him	sarga/chapter
56 : Seetha reprimands Ravana	sarga/chapter
57 : Rama meets Lakshmana	sarga/chapter
58 : Rama anguishes for Seetha's aloneness	sarga/chapter
59 : Rama reprimands Lakshmana	sarga/chapter
60 : Rama laments for Seetha's separation	sarga/chapter
61 : Rama laments for Seetha [contd.]	sarga/chapter
62 : Rama laments for Seetha [contd.]	sarga/chapter
63 : Rama laments for Seetha [contd.]	sarga/chapter
64 : Rama finds Seetha's flowers and jewelry	sarga/chapter
65 : Lakshmana pacifies Rama's fury	sarga/chapter
66 : Lakshmana's advisory words to Rama	sarga/chapter
67 : Rama spots wing clipped Jataayu.	sarga/chapter
68 : Jataayu informs about Ravana and dies.	sarga/chapter
69 : Kabandha captures Rama, Lakshmana	sarga/chapter
70 : Kabandha's overlong arms are cut off	sarga/chapter
71 : Kabandha requests for incineration	sarga/chapter
72 : Kabandha advises Rama to meet Sugreeva	sarga/chapter
73 : Kabandha extols Pampa Lake	sarga/chapter
74 : Shabari gets salvation	sarga/chapter
75 : Rama and Lakshmana arrive at Pampa Lake	sarga/chapter

Here concludes the third book Aranya Kanda, The Forest Trek, in Valmiki Ramayana.

[Back to main Index](#)



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 1

Verses converted to UTF-8, Sep, 093

Introduction

Rama, Seetha, and Lakshmana enter the great forest called Dandaka Forest and adore the eminent sages, who are in penance and hermitages in that forest. This canto is named as Aranya Kanda not just to show that Rama roved over just forests. The forests, as per Indian tradition, are the treasure houses of knowledge, and they are the ultimate in Vedic culture.

Thus, until Ayodhya Kanda Rama's exile is in **aaryavarta** , the place of noblemen, from River Ganges to Greece. Now Rama is stepping into an area called **janasthana**, meaning people's place. This janasthana is the place where Rama eradicated certain negative aspects of the then anarchic individualised dominions where jungle law was the only recourse and brought all of them under one roof. Though people lived there about along with sages and demons as well, demonic influence is said to be predominant, as per Ramayana or other Purana-s. These demons are narrated to be man-eaters, but not cannibals who eat their own tribesmen. Recent discoveries revealed that the first humans were cannibals.

The Science magazine reported about the excavations at Neanderthals Neander Valley, Germany. In the words of Alban Defleur of the Universite de la Mediterranee at Masrseilles, France, "The finding allows us for the first time to demonstrate the existence of the practice of cannibalism by European eanderthals." It is not clear from the excavations of Neanderthals, whether the cannibalism was practised for survival or as a ritual. And even at Alveston in the western English country of Gloucestershire, recently found are such human thighbones, which had been split down the middle to remove marrow. Archaeologists of Bristol University are saying that the evidence indicated the victims could have been disabled and deformed people in society. They have been murdered and eaten, and the radiocarbon dating suggests these finds are about 2000 years ago. This practice is attributed to some underworld cults during the later Iron Age. That being the situation in Europe, in the knowable history, in Ramayana that has happened in an unknown era, the rakshasa-s are narrated to be man-eaters, but not as cannibals. But the accounts given in Aranya Kanda and elsewhere, in ancient India the rakshasa-s ate up humans neither for their own survival nor for ritual but to exhibit their tyranny and their barbaric supremacy. They never reported to have eaten their own clansmen, but have a palate for other breed. Hence it is not exactly cannibalism, but a barbaric act to exert savage scare. This is what the sages advise Rama, Seetha and Lakshmana when departing towards Dandaka Aranya, and indirectly suggest eradicating such a savage atmosphere in peaceful forests.

When it comes to **isms** , it is said that the whole clash is between **Vaishnavaites** and **Shaivites** or **Shaaktaites** , because the raakshasa-s are invariably Shiva worshippers, where Vaishnavism is a later development. All the raakshasa-s or demons [in fact the term 'demon' do not suit them,] portrayed hereafter, are ardent worshippers of Shiva, and have every blessing from Shiva or Brahma. It is an ethnicity of its own which lived rich lives, pompous in attributes, wielded magical powers, and unabatedly performed anything that is beneficial for them. Their riches and glory will be reflected in Sundara Kanda, which will be burnt down by Hanuma, humbling this deleterious ethnicity, even before Rama's war with Ravana. Such an ethnic culture will be portrayed hereafter, in constant conflict with Rama, and Rama eradicating each and every member of such ethnicity that goes against any civility.

It is said that Rama performed **diina jana rakshana** in this Aranya Kaanda, Miserable People's Protection and **mitra jana rakshana** in the next canto Kishkindha Kaanda, i.e., Friendly People's Protection. The janasthana is the unexplored area by the then people of aaryavarta, where the raakshasa ethnicity prevailed and which certainly resisted any outside influences or culture, and which is why they are called raakshasa-s. The word **raksha** means protection, and they protect their own culture and ethnicity, and if any outsiders to join them, they shall be subservient. For e.g., Ravana does not tolerate the insult meted out by his sister Shuurpanakha at the hands of Lakshmana. Ravana, though persuaded by Maareecha not to encounter Rama, does not listen to any advises but wished to abduct Seetha, because he wanted to possess that beautiful woman, like all other beautiful, pompous objects like Kubera's wealth, Lanka, the golden city and Pushpaka aircraft etc. Ravana even baits Seetha with queen-hood, if only she subjugates to him, and all these dictatorial aspects reveal the pride and vanity of Rakshasa culture. But the term 'demon' used in paucity of equivalent term may not be taken to mean just as a wicked demon or a devil, but a powerful antagonistic culture or ethnic dominions of Rakshasas, in Janasthana.

Rama does much good in jansthana in wiping out those cultures of greedily dictatorial, magically overpowering, and ruinous to other forms of civility. In fact this Aranya Kanda is not explained in vivid terms by the ancient commentators, and if things are probed deeper in this book, Aranya Kanda, Rama did more social work than miracles. Hence much can be explored into this Aranya Kaanda, the Book of Forest, in terms of sociological, demographically and ethnological pursuits of Rama to establish one great orderly civil empire under one emperor, that is what we call Rama Raajya. Further, it will be narrated that Rama killed these Rakshasas in thousands, which is objected by materialists as how can an archer eliminate so many thousands of Rakshasas, with just a bow and arrows. It may be remembered that Sage Viswamitra accords many kinds of missiles to Rama, after the killing of Tataka, the demoness, in Bala Kanda. It may not be surprising for this generation to know that a single trigger can create havoc of Hiroshima or Nagasaki, and then in all its probability Rama also might have triggered in the same way, with the missiles endowed by Sage Viswamitra.

ॐ शान्ति शान्ति शान्ति:

[Verse Locator](#)

प्रविश्य तु महारण्यम् दण्डकारण्यम् आत्मवान् ।

रामो ददर्श दुर्धर्ष तापस आश्रम मण्डलम् ॥ ३-१-१

1. **aatmavaan** = courageous one; **durdharSa** = unassailable one; **raamaH** = Rama; **maha araNyam danDaka araNyam** = impenetrable, forest, Dandaka forest; **pravishya** = having entered; **taapasa aashrama maNDalam** = hermits', hermitages, clusters; **dadarsha** = seen.

On entering the impenetrable Dandaka forest that courageous and unassailable Rama saw a clusters of hermitages of sages. [3-1-1]

The word **aatmavaan** is the question Valmiki put to Narada at the start of the epic in Bala Kanda, as the first word of verse 1-1-4. The courage and invincibility are reflected in the opening verse of this canto, since Rama has to perform **diina jana** or **sajjana rakshaNa** i.e., saving the helpless or goodly men, viz. in the present context, the sages. The sages are to be saved from the onslaught of demons, which requires, both courage and un-invincibility. Apart from the above **aatmavaan** normally means sagacious one.

[Verse Locator](#)

कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ।

यथा प्रदीप्तम् दुर्दर्शम् गगने सूर्य मण्डलम् ॥ ३-१-२

2. **kusha chiira parikshiptam** = darbha, [sacred grass,] jute cloths, overspread with; **braahmyaa lakshmyaa samaavritam** = by brahminic [Vedic,] splendour, pervading; **yathaa** = like; **pradiiptam** = well, glowing; **durdarsham** = not, seeable; **gagane suurya maNDalam** = in sky, solar, arena.

Overspread with Darbha, the sacred grass, and jute clothing, well pervaded with Vedic splendour and well glowing like the un-seeable solar arena in the sky, with naked eye. [3-1-2]

This connotes Vedic import in saying that Supreme is far beyond from Solar orbit. In *iishaavaasyopanishad*, at hymn 15, we hear the following *mantra*, hymn:

Om hirNmayeN paatreN satyasya apihitam mukham |
tat tvam puuShan apaavR^iNu satya dharmaaya dR^iShTaye ||

hiraNmayeNa + *paatreNa* = by golden, disc like vessel; *satyasya* = of the truth; *apihitam* = closed; *mukham* = face of; *tat + tvat* = that, you, *apaavR^iNu* = slide aside; *satya + dharmaaya* = I as truthful, righteous one; *dR^iSTaye* = to visualise, [that which is beyond you.]

On looking at the rising red sun, the devotee is asking "Oh! Pooshan! God Sun, nourisher of the universe, the trueness of the Supreme is covered by your golden disk like vessel, [i.e., your Solar disk,] slide it aside, for as a truthful and righteous devotee, I visualize [that which is beyond your golden Solar disc.]

This is said to be the coming of Supreme into lower abode of Solar orbit from His Supreme abode, say *vaikuNTHa*. Now Rama and Seetha are passing through this dazzling Solar-orbit like hermitage, to present themselves before the true devotees, and even to eradicate vice on earth. This appearance is without any prayers from the devotee, as contained in the above Vedic hymn. God reveals Himself

[Verse Locator](#)

शरण्यम् सर्व भूतानाम् सु संमृष्ट अजिरम् सदा ।
मृगैः बहुभिः आकीर्णम् पक्षि सन्धैः समावृतम् ॥ ३-१-३

3. *sharaNyam sarva bhuutaanaam* = recourse, for all, living beings; *su sam mR^iSTa* = well, all over, tidied; *ajiram* = thresholds [of hermitages]; *sadaa* = always; *mR^igaiH bahubhiH aakiirNam* = with deer, many, dense with; *pakshi sanghaiH* = bird, groups; *sama aavritam* = well, teemed with.

Those hermitages have well-tidied thresholds on all sides, dense with many deer and teemed with many groups of birds, and they are the recourse for all living beings. [3-1-3]

[Verse Locator](#)

पूजितम् च उपनृत्तम् च नित्यम् अप्सरसाम् गणैः ।
विशालैः अग्नि शरणैः सुक् भाण्डैः अजिनैः कुशैः ॥ ३-१-४
समिद्धिः तोय कलशैः फल मूलैः च शोभितम् ।
आरण्यैः च महा वृक्षैः पुण्यैः स्वादु फलैर् वृतम् ॥ ३-१-५

4. *apsarasam gaNaiH* = with apsarasa [celestial dancers,] groups of; *puujitam cha* = it is adored also; *nityam* always [continued]; *upanR^ittam cha* = they are dancing near by, also; *vishaalaiH agni sharaNaiH* = with broad, Holy Fire, places; *sruk bhaaNDAiH* = with oblation items, vessels; *ajinaiH* = with deerskins; *kushaiH samidbhiH toya kalashaiH* = with sacred grass, ritual fuels, water, vessels; *phala muulaiH cha* = with fruits, tubers, also; *shobhitam* = beaming forth; *araNyaiH puNyaiH svaadu phalaiH* = of forests, sacred, palatable, with fruits; *mahaa vR^ikshaiH vR^itam* = with giant, trees, surrounding; [those hermitages are]; *upashobhitam* = enriched with.

Those hermitages are always adored by groups of apsarasa-s with their continued dancing, their Holy Fireplaces are very broad, and are with oblation items, vessels, deerskins and sacred grass, and they are beaming forth with gigantic trees that yield sacred and palatable fruits, and with ritual fuels, and water vessels, tubers and fruits. [3-1-4, 5]

The Vedic ritual demands three Fireplaces called *tretaagni*, three fires. They are *dakshiNa agni* Southern Fire; *gaarhapatya agni* Household Fire; *aahavaniya agni* Invocation Fire. These three are lit day in and day out, symbolising that the fire in living beings has continuity. Wherever a Vedic ritual takes place the celestials will come to take their share of oblations and the celestial dancers dance thereabout in praise of the ritual. The

oblation vessels are of particular nature and a long spoon is made of particular wood, to oblate clarified butter or milk etc., into the Alter of Fire. The deerskin is the prescribed seat for meditation. The sacrificial grass is the essential item of even in domestic rituals, symbolising that the human kind shall prosper like the interlaced and intermingled grass, where the starting or the end point is intractable.

[Verse Locator](#)

बलि होम अर्चितम् पुण्यम् ब्रह्म घोष निनादितम् ।
पुष्पैः च अन्यैः परिक्षिप्तम् पद्मिन्या च स पद्मया ॥ ३-१-६

6. bali homa architam = sacrifice, fire-oblation, being worshipped; puNyam = sacrosanct; brahma ghoSa ninaaditam = Brahma's, sounds [Vedic sounds,] reverberating with; sa padmayaa padminyaa = with, lotuses, lotus-ponds; vanyaiH cha puSpaiH parikshiptam = of forests, also, with flowers, enwrapped with.

Those hermitages are sacrosanct for Ritual fire is being worshiped with fire-oblations and sacrifices to the reverberating Vedic sounds, and they are enwrapped with lotus ponds with lotuses, and even with flowers of forest. [3-1-6]

[Verse Locator](#)

फलमूल अशनैः दान्तैः चीर कृष्णाजिन अम्बरैः ।
सूर्य वैश्वानर आभैः च पुराणैः मुनिभिर् युतम् ॥ ३-१-७

7. phala muula ashanaiH = fruit, tuber, feeding on; daanaiH = controlled senses; chiira = jute cloths; krishNa ajina = deerskin; ambaraiH = clothed with; suurya vaishvanara aabhaiH cha = Sun, Fire, in resplendence; puraaNaiH munibhiH yutam = age-old, saints, having in them [the hermitages.]

They have age-old saints with controlled senses who are clad in jute cloths and deerskin, and who subsist on fruits and tubers alone, ye their resplendence is like that that of the Sun-god or the Fire-god. [3-1-7]

This chiira is the Sanskrit word for the present day sari and it is still called as chiira in some parts of India.

[Verse Locator](#)

पुण्यैः च नियत आहारैः शोभितम् परम ऋषिभिः ।
तत् ब्रह्म भवन प्रख्यम् ब्रह्म घोष निनादितम् ॥ ३-१-८

8. punyaiH cha niyata aahaaraiH = holy, also, constrained, sustenance; shobhitam parama R^iSibhiH = glistened forth, by greatly, saints; brahma bhavana prakhyam = Brahma's, Abode, distinctive; brahma ghoSa ni naaditam = Brahma's sounds, [Vedic chants,] well, reverberating; tat = such a [hermitage; raamaH dadarsha = Rama, has seen.]

Rama has seen such a cluster of hermitages that is glistening forth just by the presence of holy saints whose sustenance is constrained, and that hermitage is distinctive like Brahma's abode, reverberating with the sounds of that Brahma's Vedic chants alone. [3-1-8]

[Verse Locator](#)

ब्रह्म विद्भिः महा भागैः ब्राह्मणैः उपशोभितम् ।
तत् दृष्ट्वा राघवः श्रीमान् तापस आश्रम मण्डलम् ॥ ३-१-९
अभ्यगच्छत् महातेजा विज्यम् कृत्वा महद् धनुः ।

9-10a. brahma vidbhiH = with Brahma, knowers of; mahaa bhaagaiH braahmaNaiH upashobhitam = highly, blest ones, by Brahmans, graced with; tat taapasa aashrama mandalam = that, hermits, hermitage, precincts of; dR^iSTtvaa = on seeing; sriimaan

mahaatejaa raaghavaH =glorious, great resplendent, Rama; **maha dhannuH** = great, bow; **vi jyam kR^itvaa** = without, bowstring, on making it; **abhyagacChat** = neared it [hermitage.]

That glorious and great resplendent Rama on seeing those precincts of hermitage that is graced with highly blest Brahmans, the knowers of Brahma, neared it, unstringing the bowstring of his great bow. [3-1-9-10a]

[Verse Locator](#)

दिव्य ज्ञान उपपन्नाः ते रामम् दृष्ट्वा महर्षयः ॥ ३-१-१०
अभिजग्मुः तदा प्रीता वैदेहीम् च यशस्विनीम् ।

10b-11a. **divya j~naana upapannaH** = divine, knowledge, possessors of; **te mahR^iSayaH** = those, great saints; **raamam** = at Rama; **vaidehiim cha yashashviniim** = at Vaidehi [Seetha,] also, the illustrious one; **dR^iSTvaa** = on seeing; **priitaa** = gladdened; **tadaa** = then; **adaaabhi jagmuH** = towards, moved forward [welcomingly.]

Those great sages, the possessors of divine knowledge, are gladdened on seeing Rama and illustrious Seetha, and they moved towards them welcomingly. [3-1-10-11a]

Indian archers fasten the bowstring only when that bow is to be put to use. Further there is a method described in **dhanurveda** as to how a bowstring is to be fastened to the other end of the bow. The Indian mythological bows are of six feet or two yards, in height. It is also a measure like horse length. The string, which so far is spiralled to the bow beam, is to be removed. Then the bottom end of the bow is to be kept pressed onto the ground with left foot's big toe. Then with the right hand the edge of the string is handled and with left hand the other end of the bow is to be held and crouched, so that the string can be hooked or fastened there. After fastening, the stretch of the string is to be tested [like the occasional testing of the badminton or tennis racquet for the tension of its gut,] by pulling and leaving it, so that it makes a warring sound. By this sound of the bowstring, which is a signal to the opponent, the opponent comes to know as to who is handling which bow. Then if the archer is going to beam out an arrow, he shall pull the arrow on the bowstring up to his right ear and leave it, **aakarNaanta prayoga** . Here, removing the bowstring from its fastening implies that this archer, namely Rama who is so far handling the stringed bow, for he is roaming in forests, and since he is entering the place of elderly saints now, unfastened the bowstring in all his humbleness to sages and saints.

[Verse Locator](#)

ते तु सोमम् इव उद्यन्तम् दृष्ट्वा वै धर्मचारिणम् ॥ ३-१-११
लक्ष्मणम् च एव दृष्ट्वा तु वैदेहीम् च यशस्विनीम् ।
मङ्गलानि प्रयुञ्जानाः प्रत्यगृह्णन् दृढ व्रताः ॥ ३-१-१२

11a-12. **te** = those sages; **dhR^iDha vrataaH** = austerely, committed vows; **udyantam iva somam** = arising, like, moon; **dharma chaariNam** = at that righteous, path treader - Rama; **dR^iSTvaa tu** = having seen, but; **lakshmanam cha eva** = Lakshmana, also, like that; **yashashviniim cha vaidehiim** = glorious one, also, at Seetha; **mangalaani prayu~njaanaaH** = Vedic Blessings, rendered; **pratyagR^ihNan** = welcomed [the trio.]

But those sages who are austerely committed to vows, on their seeing Rama, the treader on the path of rectitude, and who is now arising like moon, and at Lakshmana and at glorious Seetha as well, rendered Vedic blessings and welcomed the trio. [3-1-11a-12]

This context is also explained in the following ways:

te = they, the knowers of three-times, past, present and future; **tam** = them, [demons, to eliminate]; **udyantam + somam + iva + sthitam** = rising, moon, like, he who is there - he that Rama is here to remove darkness arising is the moon; or **udyantam + somam + iva** = arising, moon, like - like a new moon, arising in darkness of the thick cloudy forests; **dR^iSTvaa** = on seeing; **dharmachaarinaH** = virtue practisers, the sages; **mangalaani + prayunjanaaH** = Vedic Blessings rendered;

The sages rendered Vedic Blessings on seeing the rising moon to eradicate the darkness called demons, for Rama is their object of worship as a virtuous one and they themselves are

the followers of virtue.

Or, the sages have physically seen that object of their worship, Rama the virtuous one, who they are so far seeing with their inner senses alone, and rendered Vedic Blessings.

Or, the sages rendered the Vedic Blessings on seeing the moon-like Rama emerging to eradicate the darkness called demons. But this Rama is having attributes like **ruupa saMhananam lakShmiim saukumaaryam** as visualised by the sages, as at verse 13. And to not to happen any untoward incident to this delicate, dainty, graceful young man at the hands of the ireful demons, the sages rendered Vedic Blessings as a precautionary measure, for the sages are **dhR^iDha + vrataaH** = determined in their vow, to eradicate the demons, through Rama. This is the rendering of **Govindaraja**.

te = they, the sages; **mangalaan + prayunjaanaaH** = blessings, rendered; **udyantam + somam + iva** = emerging, moon-like - gladdening all the world like a pleasant moon; **tam**= him, that Rama; **pratyagR^ihNan**= received as their presiding deity of virtue. This is the rendering of **Maheshvara Tiirtha**.

te = those sages; **udyantam + somam + iva** = arising, moon-like - arising like the presiding deity of Brahmins. It is said in Veda-s **tasmaat soma raajaano braahmaNaaH** Moon shall be the deity of Brahmins - Vedic Scholars, for Veda is dharma, the virtue and the Vedic Brahmins are the preachers and practisers of that virtuosity. **yashashviniim** = glorious Seetha, for she is the principal cause in eradicating demons; thus, by finding such protectors who have come hither to ameliorate the difficulties of sage, the sages rendered Vedic Blessings. This is **tilaka** or also known as **Rama Tilaka**

[Verse Locator](#)

रूप संहननम् लक्ष्मीम् सौकुमार्यम् सुवेषताम् ।
ददृशुर् विस्मित आकारा रामस्य वन वासिनः ॥ ३-१-१३

13. **vana vaasinaH** = forest, dwelling sages; **dadR^ishuH** = saw; **raamasya** = of Rama; **ruupa samhananam** = physical built; **akshmiim** = its augustness; **saukumaaryam** = gracefulness; **su veSataam** = finely attired one; **vismita aakaaraa** = with astonished, postures.

Those forest-dwelling sages saw the physical built, its augustness and gracefulness, and his fine attire remaining in astonished postures. [3-1-13]

Here **ruupa** is the bodily shape that which, though undecorated, looks richly decorated. **samhanana** is beauty of the well arranged body parts with no dissimilarities, where the good old saying 'equality is the basis of beauty, and inequality is the basis of society...' may be remembered. **lakshmiH** is **laavaNya** i.e., self-luminous augustness. While **saukumaarya** is the delicacy, like that of a blooming flower. **suveSa** is a neat and tidy outfit or suitable outfit. Rama, Seetha and Lakshmana wear a particular dress, given by Queen Kaikeyi in Ayodhya. Those dresses are peculiar to themselves and not on par with the regular dress of hermits. This dress of these three itself is a confusing attire for onlookers, like demon Viradha, or monkey-chief Sugreeva, for these three do look like neither perfect sages nor perfect warriors. Even the demon Viradha scorns them in the next chapter, for the inconstancy in their attire and their wielding weapons.

[Verse Locator](#)

वैदेहीम् लक्ष्मणम् रामम् नेत्रैर् अनिमिषैर् इव ।
आश्चर्यं भूतान् ददृशुः सर्वे ते वन वासिनः ॥ ३-१-१४

14. **sarve te vana vaasinaH** = all, those, forest-dwellers; **aashcharya bhuutaan** = surprise, causers of [they cause surprise with their unannounced arrival]; **vaidehiim Lakshmanam raamam** = at Vaidehi, Lakshmana, Rama; **a nimiSaiH** = without, a wink [or, those that do not wink - the gods; **iva** = like, as though they are; **netraiH with eyes**; **dadarshuH** = saw.

The forest-dwellers saw Seetha, Lakshmana and Rama, without a wink on their own eyes, as that trio is causing surprise with their arrival.

Or

The forest-dwellers saw Rama, Seetha, and Lakshmana without a wink on their own eyes [like celestial beings, who do not have the winking property on their eyes like living beings,] as their arrival is causing surprise.

Or

The forest-dwellers saw Rama, Seetha, and Lakshmana without a wink on their own eyes [as though the Vishnu along with Goddess Lakshmi and Thousand headed-serpent, **aadi sheSha** are coming from their abode **vaikunTha** to this hermitage, for this hermitage is like Brahma's abode, as already said, thus the sages lost their wink. And loosing any single wink will loose the sight of these divinities from **vaikunTha**; hence their unannounced arrival caused surprise in them, which further caused a wink-less state [3-1-14]

[Verse Locator](#)

अत्र एनम् हि महाभागाः सर्व भूत हिते रताः ।

अतिथिम् पर्णशालायाम् राघवम् संन्यवेशयन् ॥ ३-१-१५

15. **sarva bhuuta hite rataH** = in all, beings', welfare, interested; **mahaa bhaagaaH** = august sages; **atra parNa shaalaayaam** = into, hermitage; **atithim** = being the guest [guest a priori]; **enam raaghavam** = him, that Rama; **samnyveshayan hi** = accommodated, indeed.

Those august sages that are interested in the well being of all beings have indeed accommodated Rama in that hermitage, as Rama is their guest a priori. [3-1-15]

[Verse Locator](#)

ततो रामस्य सत्कृत्य विधिना पावक उपमाः ।

आजहुः ते महाभागाः सलिलम् धर्मचारिणः ॥ ३-१-१६

16. **tataH** = then; **paavaka upamaa** = sacred fire, similar to; **mahaabhaagaa** = august ones; **te dharma chaariNaH** = they, the virtue, practisers -sages; **vidhinaa satkR^itya** = procedurally, according guestship; **raamasya salilam ajahruH** = for Rama, water, they fetched.

Then those august sages who are similar to sacred fire in glow have procedurally accorded guestship to Rama, and fetched water for him. [3-1-17]

[Verse Locator](#)

मंगलानि प्रयुञ्जाना मुदा परमया युता ।

मूलम् पुष्पम् फलम् सर्वम् आश्रमम् च महात्मनः ॥ ३-१-१७

निवेदयीत्वा धर्मज्ञाः ते तु प्रांजलयोऽब्रुवन् ।

17-18a. **mangalaani prayu~njaanaa** = Vedic Blessings, chanting; **te tu** = they, but; **dharmaj~naH** = virtuous ones; **paramayaa mudaa yutaa** = with great, delightedness, having; **muulam puShpam phalam** = tubers, flowers, fruits; **sarvam aashramam ca** = entire, the hermitage, too; **mahaatmanaH** = to that great soul Rama; **nivedayitvaa** = on offering; **praa~njalaH abruvan** = with adjoined palms, spoke.

On sounding out Vedic blessings those virtuous sages have offered flowers, fruits and tubers, and even the entire hermitage to that great soul Rama, and then with their palms adjoined. [3-1-17-18a]

[Verse Locator](#)

धर्मपालो जनस्य अस्य शरण्यः च महायशाः ॥ ३-१-१८

पूजनीयः च मान्यः च राजा दण्डधरो गुरुः ।

18b-19a. **raajaa mahaa yashaaH** = king is, with great renown; **asya janasya dharma paalaH** = this, people's, righteousness, ruler of; **sharaNyaH ca** = protector, also; **maanyaH cha** = respectable one, also; **pujaniyaH cha** = adorable one, also; **danDa dharaH** = stick [sceptre,] wielding one; **guruH** = revered one.

"The king will have great renown for he is the ruler of the righteousness of these people, a protector, a respectable and adorable one, and as he wields the sceptre of justice, he is a revered one too... [3-1-18-19a]

[Verse Locator](#)

इन्द्रस्य एव चतुर्भागः प्रजा रक्षति राघव ॥ ३-१-१९

राजा तस्माद् वरान् भोगान् रंयान् भुङ्क्ते नमस्कृतः ।

19b-20a. **raaghava** = oh, Raghava; **indrasya eva chatur bhaaga** = Indra's, thus, fourth, part; **prajaa rakshati** = people, protecting; **raajaa tasmaat namaskR^itaH** = king, thereby, hailed; **varaan ramyaan bhogaan bhunkte** = best, delightful, fortune, he enjoys.

"The fourth part of Indra is the protector of people, called the king, and hence Oh! Raghava, the king is hailed, and hence he enjoys best and delightful fortune... [3-1-19b-20a]

Here, Rama may be astonished as to why these forest dwelling sages eulogise him so much. The sages are not using unnecessary conversation and they are informing Rama what a king shall be, whether he is in the capital or in forests. The term Indra is an allusion to the 'Ruler'. It refers to seven more rulers or ruler like associates of Indra, **ashta dikpaalaka**-s. It is said that:

aShTaabhir loka paalaanaam maatraabhiH nirmito nR^ipaH

A king is made with eight aspects of eight rulers of eight corners of the universe. Viz., **indra**, **vaayu** [Air,] **yama** Death-god **suurya** Sun, **agni** Fire, **varuNa** Rain **chandra** Moon, and **kubera** Wealth. When the earth is heading towards anarchy, Brahma is said to have created the king with one fourth of resplendence of each of the eight rulers. Manu Smriti states as below:

indra anila yama arkam agneshca varuNasya ca |
candra vitesha yoH caiva mtr nirhR^itya shaashvateeH ||

Manu smriti also prescribes certain rules for the king called Vrata. Indra accords rains for four months to sprout the seeds, so the king shall sprout the people's hopes. Sun evaporates earthly water slowly and insignificantly so as to give the next rain, so the king shall collect taxes and spend them again for the welfare of people **suurya vrata**. Air pervades everywhere to enliven people, so the king shall pervade everywhere through his agents to watch out good and evil for his subjects **maaruta vrata**. Yama, the God of Time, has no friends or foes and ends the lives of any one at the end of their time, and so shall the king in according punishments **yama vrata**. Rain binds one and all and it is the livelihood of any living being, so is king to bind his subjects for a good livelihood **varuNa vrata**. Moon is both a pleasant one and presiding deity for medicinal herbs, so shall the king be pleasant to his people and keep their health **chandra vrata**. Fire is fiery and burns down evil and the king shall be fiery to his enemies, either internal or external **aagneya vrata**. The earthly earth sustains scholars and stupid, wealthy and poor, prosperous and pathetic alike, so shall the king bear with all of his subjects **pR^ithvii vrata**

[Verse Locator](#)

ते वयम् भवता रक्ष्या भवद् विषय वासिनः ।

नगरस्थो वनस्थो वा त्वम् नः राजा जनेश्वरः ॥ ३-१-२०

20b-c. **bahavat vishaya vaasinaH** = your, in kingdom, dwellers; **te vayam** = they, what we are; **bhavataa rakshyaa** = by you, to be protected; **tvam** = you; **nagarashtaH vaa vanasthaH** = be in the capital, either, be in forests; **naH raajaa** = you are, our, king; **jana iishvara** = of people.

"You alone have to protect us as we are the subjects living in your kingdom..May you be in the capital... or in the forest...you are our king... [3-1-20b,c]

न्यस्त दण्डा वयम् राजन् जित क्रोधा जितेन्द्रियाः ।

रक्षणीयाः त्वया शश्वद् गर्भ भूताः तपोधनाः ॥ ३-१-२१

21. **vayam** = we are; **nyasta danDaa** = gave up, punishing; **raajan** = oh! King; **jita krodhaa jita indriyaaH** = conquered, anger, conquered, senses; **tapodhanaaH** = asceticism, the only wealth [to us]; **rakshaNiiyaaH tvayaa** = [we are to be] protected, by you; **shashvat garbha bhuuta** = [like] foetus, womb, inside.

"We gave-up punishments, either physically or by the power of curses, conquered are our anger and senses, and our asceticism is the only wealth of ours, thus oh! King, we are to be protected by you, like the foetus inside a womb... [3-1-21]

[Verse Locator](#)

एवम् उक्त्वा फलैर् मूलैः पुष्पैर् अन्यैः च राघवम् ।

वन्यैः च विविध आहारैः स लक्ष्मणम् अपूजयन् ॥ ३-१-२२

22. **evam uktvaa** = thus, saying; **raaghavam** = Raghava is; **sa lakshmanam** = along with, Lakshmana; **phalaiH muulaiH puSpaiH anyaiH cha** = with fruits, tubers, flowers, and others, also; **vanayaiH cha** = of forest, also; **vividha aahaaraiH** = variety of, foods; **apuujoyan** = worshipped.

Thus saying they worshipped Raghava along with Lakshmana, on giving fruits, tubers, flowers and other varieties of forest foods. [3-1-22]

[Verse Locator](#)

तथाऽन्ये तापसाः सिद्धा रामम् वैश्वानर उपमाः ।

न्याय वृत्ता यथा न्यायम् तर्पयामासुर् ईश्वरम् ॥ ३-१-२३

23. **tathaa** = thus; **vaishvanaraH upamaa** = Sacred Fire, similar to [the sages]; **anye nyaaya** = other, **vR^ittaa** = virtue, followers; **taapasaaH siddhaaH** = saints, sages; **raamam** = to Rama; **yathaa nyaayam** = as per, the wont of custom; **iishvaram** = the king is; **tarpayamaasuH** = adored.

Thus other saints and sages who are the followers of the virtue, and similar to the Sacred Fire adored Rama, the king, according to the wont of custom. [3-1-23]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे प्रथमः सर्गः

Thus, this is the 1st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - Book Of Forest Trek: Chapter 1

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 2 Verses converted to UTF-8, Sep, 09

Introduction

Viradha the demon confronts Rama and other and tries to abduct Seetha, and then Rama. The killing of this Viradha is the first act of Rama in eliminating negative forces in his empire to establish Rama Raajya. This killing is also a gift to Sage Sharabhanga, whom he meets later, as per the meaning of verse I-1-41 of Samkshepa Ramayana contained in Bala Kanda. Rama thus started to act freeing the saints and sages in forests, and the forests themselves, from the cruelties of demons. Viradha is a demon by curse and a devotee Goddess Lakshmi, now incarnate as Seetha. Hence this demon wanted to own his goddess and hence lifts Seetha into his hands to abduct her away from Rama. But Rama and Lakshmana overpower and eliminate him, rescuing not only Seetha, but also other saints and sages living thereabout.

[Verse Locator](#)

कृत आतिथ्योऽथ रामस्तु सूर्यस्य उदयनम् प्रति ।
आमंत्र्य स मुनीम् तत् सर्वान् वनम् एव अन्वगाहत ॥ ३-२-१

1. **atha** = then; **kR^ita aatithyaH** = on receiving, hospitality; **saH raamaH tu** = he, that Rama; **suuryasya udayanam prati** = sun, rise, before; **sarvaan muniin aamantrya** = all, sages, bade farewell; **vanam eva anvagaahataH** = into forests, thus, entered [the deep of forest.]

Then, on receiving the hospitality in that hermitage for that day, and on the next day before sunrise, Rama bade farewell to all of the sages, and thus entered the deep forests. [3-2-1]

[Verse Locator](#)

नाना मृग गण आकीर्णम् ऋक्ष शार्दूल सेवितम् ।
ध्वस्त वृक्ष लता गुल्मम् दुर्दर्श सलिलाशयम् ॥ ३-२-२
निष्कूजमाना शकुनि झिल्लिका गण नादितम् ।
लक्ष्मण अनुचरोओ रामो वन मध्यम् ददर्श ह ॥ ३-२-३

2-3. **lakshmana anucharaH** = Lakshmana, following; **raamaH** = Rama; **naanaa mR^iga gaNa aakiirNam** = very many, animal, herds of, filled with; **R^iksha shaarduula sevitam** = bears, tigers, adored by [frequented by]; **dhastva** = ruined are; **vR^iksha lathaa gulmam** = trees, creepers, bushes; **dur darsha** = unsightly; **salila aashayam** = water, ponds; **nishH kuujamaana shakuni** = not, singing, birds; **jhillikaa gaNa naaditam** = crickets, swarms, whistling [deafeningly]; **vana madhyam** = forest's, midst of; **dadarsha ha** = has seen, indeed.

Rama followed by Lakshmana has indeed seen that midst of the forest which is filled with very many animal herds, where the bears and tigers are frequenting, and whose trees, creepers, bushes are ruined, water ponds rendered unsightly, birds song-less, but where the swarms of crickets are whistling deafeningly. [3-3-2, 3]

[Verse Locator](#)

सीताया सह काकुत्स्थः तस्मिन् घोर मृग आयुते ।
ददर्श गिरि शृङ्ग आभम् पुरुषादम् महास्वनम् ॥ ३-२-४

4. **tasmin** = in there; **siithaayaa saha kaakuthsa** = Seetha, along with, Rama; **dadarsha** = saw; **ghora mR^iga aayute** = horrendous, animals, among; **giri sR^i~Nga aabham** = mountain, peak, akin to; **puruSa aadam** = man-eater; **mahaa svanam** = lurid, voiced one.

Therein Rama has seen along with Seetha, a lurid voiced man-eater who is akin to a mountain-peak, among horrendous animals. [3-2-4]

[Verse Locator](#)

गम्भीर अक्षम् महावक्त्रम् विकटम् विकटोदरम् ।
बीभत्सम् विषमम् दीर्घम् विकृतम् घोर दर्शनम् ॥ ३-२-५

5. **gabhiira aksham** = deep, eyed; **mahaa vaktram** = large, mouthed; **vikaTam** = horrible; **vikaTa udaram** = monstrous, bellied; **biibhatsam** = hideous; **viSamam** = misshapen; **diirgham** = very soaring; **vikR^itam** = ugly; **ghora darshanam** = horrendous, look.

Deep eyed, huge mouthed, horrible with a monstrous belly, hideously misshapen, and a very soaring one that demon is, an ugly one with a horrendous look. [3-2-5]

[Verse Locator](#)

वसानम् चर्म वैयाघ्रम् वस आर्द्रम् रुधिरोक्षितम् ।
त्रासनम् सर्व भूतानाम् व्यादितास्यम् इव अन्तकम् ॥ ३-२-६

6. **vasaanam charma vaiyaaghram** = wearing, skin, of tiger; **vasa aardram** = fat, wetted; **rudhiraH ukshitam** = blood, dampened; **traasanam sarva bhuutaanaam** = frightening, to all, beings; **vyaadita aasyam iva antakam** = wide-open, mouth, like, Death.

Wearing tiger's skin that is wetted with fat and dampened with blood, he is frightening to all beings like the wide-open mouth of Death. [3-2-6]

[Verse Locator](#)

त्रीन् सिंहान् चतुरो व्याघ्रान् द्वौ वृकौ पृषतान् दश ।
सविषाणम् वसादिग्धम् गजस्य च शिरो महत् ॥ ३-२-७
अवसज्य आअयसे शूले विनदन्तम् महास्वनम् ।

7-8a. **triin simhaan** = three, lions; **charuraH vyaaghraan** = four, tigers; **dvaau vR^ikau** = two, wolves; **pR^iSTaan dasha** = spotted deer, ten; **sa viSaaNam** = with, tusks; **vasaa digdhaam** = with fat, fouled; **mahat shiraH gajasya cha** = a big, head, of elephant, also; **avasajya aayase shuule** = skewered onto, iron, spear; **vi nadantam** = verily, yelling; **mahaa svanam** = with blaring voice.

He skewered three lions, four tigers, two wolves, ten spotted deer, and a big head of an elephant with tusks and fouled with fat on an iron spear, and he is yelling with his deafening voice. [3-2-7-8a]

[Verse Locator](#)

स रामम् लक्ष्मणम् चैव सीताम् दृष्ट्वा च मैथिलीम् ॥ ३-२-८
अभ्य धावत् सुसंकुद्धो प्रजाः काल इव अन्तकः ।

8b-9a. **saH** = he that demon; **raamam lakshmanam cha eva siithaam ca maithiliim** = at Rama, Lakshmana, also, thus Seetha, the Maithili; **dR^iSTvaa** = on seeing; **abhya dhaavat** =

towards, ran; **su samkruddhaH** = very, angrily; **prajaaH kaala iva antakaH** = of people, Time, like, eliminator.

He that demon on seeing Rama, Lakshmana and Seetha ran towards them very angrily, like the Time, the Eliminator of people. [3-2-8b-9a]

[Verse Locator](#)

स कृत्वा भैरवम् नादम् चालयन् इव मेदिनीम् ॥ ३-२-९
अङ्केन आदाय वैदेहीम् अपक्रंय तदा अब्रवीत् ।

9b-10a. **saH kR^itvaa bhairava naadam** = he, shouting, tremulous, blare; **chaalayan iva mediniim** = to tremor, as though, the earth; **ankena aadaaya vaidehiim** = by arms, seizing, Vaidehi; **apa kramya** = afar, gone; **tadaa abraviit** = then, said [this way.]

He shouted a tremulous blare, as though to tremor the earth, and seized Vaidehi with his arms and gone afar, and then said this way. [9b-10a]

[Verse Locator](#)

युवाम् जटा चीर धरौ सभार्यौ क्षीण जीवितौ ॥ ३-२-१०
प्रविष्टौ दण्डकारण्यम् शर चाप असि पाणिनौ ।

10. **yuvaam** = you two; **jata chiira dharau** = jute, cloths, wearers [like hermits]; **kshiiNa jiivitau** = with dwindled, lives; **sa bhharyau** = with, wife; **shara chaapa asi dhaariNau** = arrow, bow, sword, wielding [like warriors]; **dandaka aranyam praviShTau** = Dandaka forests entered.

"You two wear jute cloths like hermits, but handle arrows, bows and swords like warriors, yet entered Dandaka forest with your wife... your lives are on the wane... [3-2-10b-11a]

[Verse Locator](#)

कथम् तापसयोः युवाम् च वासः प्रमदया सह ॥ ३-२-११
अधर्म चारिणौ पापौ कौ युवाम् मुनि दूषकौ ।

11b-12a. **katham taapasayoH yuvaam cha** = how, saintly, you are, also; **vaasa pramadaaya saha** = living, with wife, withal; **a dharma chaariNau** = dishonest, you ways, are; **paapau** = sinful ones; **kau yuvaam muni duuSakau** = who [you are], you two, sainthood, insulters of.

"How saintly are you while living with your wife? You sinful fellows dishonest are you ways... who are you... you insulters of sainthood? [3-2-11b-12a]

This demon Viradha could not comprehend their identity prima facie. By their physique and carrying the bows and arrows, knives etc., they look like warriors. By their dress, hairdo, pendants etc., they look like sages. He has so far not seen a warring sage, like Bhargava Rama or Parashu Rama. These two men dressed like sages but look like warriors and are moving in the deadly forests with a wife. **vi raadha**, means without, love, a loveless one, and in another context it means that **vi** = verily, **raadha** adoring Krishna like Raadha. He is said to adore Goddess Lakshmi before he is cursed to become a demon, and finding that goddess in Seetha, he lifts her into his arms, like a baby. This demon while admonishing Rama and Lakshmana for flaunting the sainthood, for they are moving with weapons and a wife, he narrates about himself in next verses.

[Verse Locator](#)

अहम् वनम् इदम् दुर्गम् विराघो नाम राक्षसः ॥ ३-२-१२
चरामि सायुधो नित्यम् ऋषि मांसानि भक्षयन् ।

12b-13a. **aham** = I am; **viraadha naama raakshasaH** = Viradha, named, demon; **sa aayudhaH** = with, weapon; **nityam R^iSi maamsa bhakshayan** = always, sage's, flesh, eating; **dur gam idam vanam charaami** = impassable, this, in forest, I rove.

"I am a demon named Viradha and I will be on the rove in this impassable forest with weapon, always eating the flesh of sages... [3-2-12b-13a]

[Verse Locator](#)

इयम् नारी वरारोहा मम भार्या भविष्यति ॥ ३-२-१३
युवयोः पापयोः च अहम् पास्यामि रुधिरम् मृधे ।

13b-14a. varaarohaa = well waisted one; iyam naarii = this, woman; mama bhaaryaa bhavishyati = my, wife, she becomes; aham mR^idhe = I will, in fight; paapayoH = sinful ones; yuvayoH rudhiram paasyaami = your, blood, I will drink.

"This best waisted woman will be my wife, and I will drink your blood of you two sinful one in a fight with you... [3-2-13b-14a]

[Verse Locator](#)

तस्य एवम् ब्रुवतो दुष्टम् विराधस्य दुरात्मनः ॥ ३-२-१४
श्रुत्वा सगर्वितम् वाक्यम् संभ्रान्ता जनकात्मजा ।

14b-15a. evam = that way; bruvataH = speaking; duraatmanaH = eveil minded one; tasya viraadhasya = his, that Viradha's; sa garvitam = with, pride; duSTam = in bad intent; vaakyam = words; shrutvaa = on hearing; janaka aatmaja sambhraantaa = Janaka's daughter, is much panicked.

On listening those arrogant words spoken in bad intent by that evil minded Viradha, Seetha, the daughter of Janaka, is much panicked. [3-2-14b-15a.]

Here Viradha said that Seetha would become his bhaaryaa which would translate into a 'wife' in routine manner. It is said that Viradha is a devotee of Goddess Lakshmi and it is not congruous for a devotee to say like that. Here, aascharya ramayana, another version of Ramayana, defines bhaarya as: bhaa luminous one; aaryaaH adorable. Hence his word should mean, "this luminary is my adorable one." Further he handles Seetha like a baby, as in 3-2-16, she is said to be viraadha anka gata , gone into the arm-fold of Viradha as babies would. The peevish ones like Viradha or Ravana grab her very quickly for she is Goddess Lakshmi, the presiding deity of wealth.

[Verse Locator](#)

सीता प्रावेपिता उद्वेगात् प्रवाते कदली यथा ॥ ३-२-१५
ताम् दृष्ट्वा राघवः सीताम् विराध अङ्कगताम् शुभाम् ।
अब्रवीत् लक्ष्मणम् वाक्यम् मुखेन परिशुष्यता ॥ ३-२-१६

15b-16. siitaa udvegaat = in fear, pravaate kadalii yathaa = in whirlwind, plantain tree, like; pravepita = verily wiggled; raaghavaH = Rama; viraadha anka gataam shubhaam = into Viradha's, arms, gone in, auspicious lady; taam dR^iSTvaa siithaam = her, on seeing, at Seetha; abraviit lakshmanam vaakyam = spoke, to Lakshmana, sentence; mukhena pari Sushyataa = with his face, fully, turning to pale.

Seetha in fear wiggled like a plantain tree in a whirlwind, and on seeing at the auspicious lady gone into the arms of Viradha, Raghava spoke this sentence to Lakshmana, with his face fully turning to pale. [3-2-15b-16]

[Verse Locator](#)

पश्य सौंय नरेन्द्रस्य जनकस्य अत्म संभवाम् ।
मम भार्याम् शुभाचाराम् विराधाङ्के प्रवेशिताम् ॥ ३-२-१७
अत्यन्त सुख संवृद्धाम् राजपुत्रीम् यशस्विनीम् ।

17-18a. pashya soumya = see, oh gentle one [Lakshmana]; narendrasya janakasya aatma sambhavaam = emperor's, of Janaka, soul, born [daughter]; mama bhaaryaam = my, wife; shubha aacharaam = auspiciously, traditional; viraadha anke praveshitaam = Viraadha's, arm-fold, entered atyanta sukha samvR^idhaam = immense, in comfort, comfortably brought up; raaja putriim yashasviniim = king's, daughter, illustrious one.

"See! Gentle Lakshmana, see that illustrious princes Seetha, the daughter of emperor Janaka, one who is brought up comfortably in immense comfort, and my auspiciously traditional wife... now gone into the wretched hands of a demon... [3-2-17-18a]

[Verse Locator](#)

यत् अभिप्रेतम् अस्मासु प्रियम् वर वृत्तम् च यत् ॥ ३-२-१८
कैकेय्यास्तु सुसंवृत्तम् क्षिप्रम् अद्य एव लक्ष्मण ।

18b-19a. oh, Lakshmana; asmaasu yat abhipretam = in our respect, which is, desired [to befall on us]; yat vara vR^itam cha = which is, by boons, happened [concomitant to]; kaikeyyaH priyam = for Kaikeyi, choicest; adya eva kshipram susamvR^ittam = today, only quickly, came to pass.

"That which is desired to befall on us, and that which is the choicest desire of Kaikeyi, and that which is concomitant to her boons, oh, Lakshmana, that has come to pass quickly, and today only Lakshmana... [3-2-18b-19a]

[Verse Locator](#)

या न तुष्यति राज्येन पुत्रार्थे दीर्घ दर्शिनी ॥ ३-२-१९
ययाऽहम् सर्वभूतानाम् प्रियः प्रस्थापितो वनम् ।
अद्य इदानीम् सकामा सा या माता मम मध्यमा ॥ ३-२-२०

19b-20. yaa = she who is diirgha darshanii = fore, sighted lady; putraarthe = for her son; raajyena na tuSyati = by kingdom, not, happy; yayaa = by whom; aham sarva bhuutaanaa priyaH = I am, for all, beings, dear one; prasthaapitaH vanam = sent forth, to forest; yaa mama maataa madhyamaa = she, who is, my, mother, middle one; saa = such she; adya idaaniim = today, now; sa kaamaa = with fulfilled, desire.

"She who is a foresighted lady, she who is not happy with the kingdom for her son, she by whom I, a dear one to all beings, am sent to forests, and she is my middle mother, her desire is fulfilled today, nay now itself... [3-2-19b-20]

[Verse Locator](#)

पर स्पर्शात् तु वैदेह्या न दुःखतरम् अस्ति मे ।
पितुर् विनाशात् सौमित्रे स्व राज्य हरणात् तथा ॥ ३-२-२१

21. Soumitri; pitur vinaashaat = father's, by demise; tathaa = like that; sva raajya haraNaat = my, kingdom, than grabbing away; para sparshaat vaidehyaa = others, touching, Seetha; na duHkha taram asti me = no, grief, higher, is, to me.

"To me, oh, Soumitri, the grief of others touching Seetha is more, than father's demise or grabbing away my kingdom... [3-2-21]

Here Rama says that 'my' kingdom is grabbed away, and now the grabbing away of Seetha is more painful, even somebody touching Seetha, the most. Rama did not loose heart to regain his kingdom. He underwent the course of what his father ordered and is definite of return to Ayodhya to rule back his empire. In the next canto Kishkindha, Vali the monkey hero questions Rama, as who he is to enter Kishkindha. To that Rama replies, "All the Bharata continent belongs to us, the Ikshwaku-s, and presently the emperor is Bharata, and hence on behalf of my emperor Bharata I slay you." There he is again confident of returning to capital after completing his exile. Hence claiming this kingdom as 'my' kingdom does not alter his status of emperor, though not now, but after the completion of exile he is to become one. Again Rama weighed the agony in terms of his

father's death and grabbing away of his kingdom. Raajya Lakshmi, Kingdom Wealth is nothing before his wife, Wealth of Fortune, i.e. Bhaagya Lakshmi. Hence Rama is more bothered about his fortune wife than the retrievable kingdom, or the death of an aged father.

[Verse Locator](#)

इति ब्रुवति काकुत्स्थे बाष्प शोक परिप्लुतः ।

अब्रवीत् लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन् ॥ ३-२-२२

22. *iti bruvati kaakuthse* = thus, when said, by Rama; *lakshmanaH* = Lakshmana; *baashpa shoka pari pluta* = tears, in lament, over, flooding; *kruddhaH* = in anger; *ruddhaH naaga iva shvasan* = forestalled, snake, like, hissing; *abraviit* = said.

When said thus by Rama, Lakshmana said this with flooding tears of lament, and in his anger hissing like a forestalled snake. [3-2-22]

Such portrayal of Lakshmana as a fundamentally angry person, like a hissing snake, and a sharp tongued one etc., are attributed in mythology to the serpentine character of *aadi SheSa*, the thousand headed serpent on which Vishnu reclines. The mythological derivation is that Lakshmana is the incarnation of that serpent, while Bharata and Shatrughna are the incarnations of the conch shell and disc that adorn the two upper hands of Vishnu.

[Verse Locator](#)

अनाथ इव भूतानाम् नाथः त्वम् वासवोपमः ।

मया प्रेष्येण काकुत्स्थः किम् अर्थम् परितप्यसे ॥ ३-२-२३

23. *kaakuthsa* = oh, Rama; *bhuutaanaam naathaH* = for all beings, lord; *vaasava upama* = Indra, in similitude; *tvam anaatha iva* = you, derelict, like; *preSyena mayaa* = adherent, I am [with you]; *kim artham paritapyase* = what for, you, worry yourself.

"Oh, Rama, you being the Indra like lord of all beings, and while you are being attended by an adherent like me, what for you worry yourself like a derelict? [3-2-23]

[Verse Locator](#)

शरेण निहतस्य अद्य मया क्रुद्धेन रक्षसः ।

विराधस्य गत असोः हि मही पास्यति शोणितम् ॥ ३-२-२४

24. *kruddhena maya* = an enraged one, by me; *adya shreNa nihatasya* = now, by arrow, felled; *gata ashuH* = gone are, his lives; *rakshasaH viraadhasya shoNitam* = demon, Viradha's, blood; *mahii paasyati hi* = earth, drinks, indeed.

"He will now be felled with my arrow as I am enraged at him, and gone are his lives now, and indeed the earth shall drink his blood... [3-2-24]

[Verse Locator](#)

राज्य कामे मम क्रोधो भरते यो बभूव ह ।

तम् विराधे विमोक्ष्यामि वज्री वज्रम् इव अचले ॥ ३-२-२५

25. *raajya kaame bharate* = kingdom, in desiring, on Bharata; *mama yaH krodhaH babhuuva ha* = my, which, anger, was there, indeed; *tam* = that, anger; *vajrii vajram achale iva* = Indra, Thunderbolt [released,] on the mountain, as with; *viraadhe vi mokshyaami* = on Viradha, I will release.

"Indeed, that which anger was there to me on Bharata when he desired kingdom, that anger I will now release on Viradha, as Indra released his Thunderbolt on the mountain... [3-2-25]

[Verse Locator](#)

मम भुज बल वेग वेगितः
पततु शरोऽस्य महान् महोरसि ।
व्यपनयतु तनोः च जीवितम्
पततु ततः च महीम् विघूर्णितः ॥ ३-२-२६

26. **mama bhuja bala** = by my, shoulder, strength; **vega vegitaH** = by speed, accelerated; **mahaan sharaH** = ruinous, arrow; **asya mahaa urashi patatu** = on his, massive chest, shall fall; **tanoH jiivitam vyapanayatu** = from body, life, shall decamp; **tataH vighuurNitaH mahiim patatu** = then, whirling, on earth, shall fall.

"Accelerated by my shoulder strength this ruinous arrow shall fall on his massive chest, thus life from his body shall decamp, and then he shall whirlingly fall onto the earth..." So said Lakshmana. [3-2-26]

Dandaka aranya -Dandaka Forest

The forest Dandaka Forest wherein Rama is trekking is a dominion of their kingdom, but a deserted forest. One named Danda, the last son of Ikshvaku, was performing all demonic activities in their kingdom. His father Ikshvaku received many a complaint about Danda's deeds from his subjects, and angered at his erring son Danda and banishes him from the kingdom.

Danda took refuge in Vindhya mountain range and built a kingdom and a beautiful capital for himself called Madhumanta. He rubbed shoulders with all the demons thereabout and thus became a disciple of Sage Shukraachaarya, the guru of demons. One day when Sage Shukraachaarya is not in hermitage, Danda reaches there, and sees Arāja, the elder daughter of the sage Shukra, and molests her, in spite of her repeated protests. Later when Sage Shukraachaarya comes to know about it, gets enraged and curses Danda, to fall down along with his entire kingdom under a mud storm around that Madhumanta capital for a period of seven consecutive days.

Then there is a mud storm for seven days and entire kingdom went under mud, later to become a forest called Dandaka. The place to where the curse fearing people fled from that Madhunata to further south is called Jansthaana. At later time, when Rama's peregrination started, these two places, Dandaka forest and Janasthaana, are under the domain of Ravana, and Ravana made one demon named Khara, as the protector of this dominion Jansthaana.

This is the place where Rama built his hermitage Panchavati, at which Demoness Surpanakha arrives, and from where Ravana abducts Seetha. When Rama asks the forest dwelling sages for a quiet place to live on, the sages in Dandaka forest, will make Rama constantly move southward, till he reaches Janasthana, indirectly directing Rama to eradicate the demonic influence over these places, which once belonged to Rama's kingdom.

[Verse Locator](#)

इति वाल्मीकि रामयणे आदि काव्ये अरण्य काण्डे द्वितीयः सर्गः

Thus, this is the 2nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 2

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14

<u>15</u>	<u>16</u>	<u>17</u>	<u>18</u>	<u>19</u>
<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>			



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 3 Verses converted to UTF-8, Sep, 09

Introduction

Rama and Lakshmana enter into a dialogue with Viradha, the demon and shower arrows on him. Later, Viradha, the demon carries Rama and Lakshmana away from Seetha.

[Verse Locator](#)

अथ उवाच पुनर् वाक्यम् विराधः पूरयन् वनम् ।
पृच्छतो मम हि ब्रूतम् कौ युवाम् क्व गमिष्यथः ॥ ३-३-१

1. **atha** = then afterwards; **viraadhaH vanam puurayan** = Viradha, forest, filling; **punaH vaakyam uvaacha** = in turn, sentence said; **pR^icChataH mama bruu tam** = while I question, to me, you reply; **kau yuvaam** = who, you two are; **kva gamiSyathaH** = whereto, wish to go; **hi** = really.

Then in his turn that demon Viradha said this sentence filling the forest with his gruesome voice, "I am asking you, really... tell me who you are and whereto you wish to go? " [3-3-1]

[Verse Locator](#)

तम् उवाच ततो रामो राक्षसम् ज्वलित आननम् ।
पृच्छन्तम् सुमहातेजा इक्ष्वाकु कुलम् आत्मनः ॥ ३-३-२

2. **tataH sumahaa tejaa** = highly, resplendent one - Rama; **pR^icChantam** = questioner [who is insisting]; **jvalita aananam** = one with a blazing face; **tam raakshasam** = to him, to demon; **aatmanaH ikshvaaku ulam** = of his, about Ikshvaku, dynasty; **uvaacha** = said;

Then that highly resplendent Rama said about his Ikshvaku dynasty to the blazing faced demon who is insistent. [3-3-2]

[Verse Locator](#)

क्षत्रियौ वृत्त संपन्नौ विद्धि नौ वनगोचरौ ।
त्वाम् तु वेदितुम् इच्छावः कः त्वम् चरसि दण्डकान् ॥ ३-३-३

3. **nau** us two; **vR^itta sampannau** = bearing, ennobled behaviour; **kshatriyau** = as Kshatriya-s; **vanagocharau** = as forest, trekkers; **viddhi** = you know; **tvaam tu veditum icChaavaH** = about you, but, to know, we wish to; **dandakaan charasi tvam kaH** = in Dandaka, you move about, you, who.

"Know us as Kshatriya-s with ennobled bearing, and we are trekking the forest...but we wish to know about you, who are you that move about in Dandaka forest? [3-3-3]

[Verse Locator](#)

तम् उवाच विराधः तु रामम् सत्य पराक्रमम् ।
हन्त वक्ष्यामि ते राजन् निबोध मम राघव ॥ ३-३-४

4. tam uvaacha viraadhaH tu = to him, said, Viradha; raamam satya paraakramam = to Rama, truly valiant one; hanta = Ah!; vakshyaami te raajan = am telling, to you, king; ni bodha mama = well, know, me be informed of me; raaghava = Raaghava.

Viradha said to that truly valiant Rama, "Ah! I'll tell you, oh king, be informed of me, oh Raghava... [3-3-4]

[Verse Locator](#)

पुत्रः किल जवस्य अहम् माता मम शतह्रदा ।
विराध इति माम् आहुः पृथिव्याम् सर्व राक्षसाः ॥ ३-३-५

5. aham javasya putra kila = I am, Java's, son, really; shatahradaa = Shatahrada; maataa mama = is my, mother; pR^ithivyaam sarva raakshasaa = on earth, all, demons; viraadha iti maam aahuH = Viradha, thus, me, call.

"I am the son of Java indeed... my mother is Shatahradaa, and all the demons on earth call me Viradha..."[3-3-5]

[Verse Locator](#)

तपसा च अभि संप्राप्ता ब्रह्मणो हि प्रसादजा ।
शस्त्रेण अवध्यता लोके अच्छेद्य अभेद्यत्वम् एव च ॥ ३-३-६

6. tapasaa = by asceticism; brahmaNaH hi prasaada ja = Brahma's, only, from beneficence, derived of; abhi sampraaptaa = I have obtained [a boon]; loke shashtreNa a vadhyataa ca = in world, by weapon, not, to be killed, and even; a cChedya a bhedya ca eva = not, be cut, not, to be slit, also, thus.

"On my undertaking asceticism I derived a boon from the beneficence of Brahma, by which I will neither be cut, nor slit, nor killed with a weapon in this world..."[3-3-6]

[Verse Locator](#)

उत्सृज्य प्रमदाम् एनाम् अनपेक्षौ यथा आगतम् ।
त्वरमाणौ पलायेथाम् न वाम् जीवितम् आददे ॥ ३-३-७

7. utsrija enam pramadaam = leave off, this, lady; an apekshau = without, yearning for; yathaa aagatam = as came [hither]; tvaramaaNau = expeditiously; palaayethaam = flee away; na vaam jiivitam aadade = not, of you two, lives, taken off.

"Leave off this lady without any yearning for her, and you expeditiously flee-away as you have come, then your lives will not be snatched away... [3-3-7]

[Verse Locator](#)

तम् रामः प्रति उवाच इदम् कोप संरक्त लोचनः ।
राक्षसम् विकृत आकारम् विराधम् पाप चेतसम् ॥ ३-३-८

8. raamaH prati uvaacha idam = Rama, in reply, said, this way; tam = to him; kopa sam rakta lochanaH = in anger, full, bloodshot, eyes; vikR^ita akaaram = monstrous, bodied one; raakshasam = to the ogre; viraadham paapa chetasam = to Viradha, evil one, in intent.

Rama in reply said this to that ogre Viradha, whose eyes are fully bloodshot in anger, who is monstrous in his body, and evil in intent... [3-3-8]

[Verse Locator](#)

क्षुद्र धिक्त्वाम् तु हीनार्थम् मृत्युम् अन्वेषसे ध्रुवम् ।
रणे प्राप्स्यसि संतिष्ठ न मे जीवन् विमोक्ष्यसे ॥ ३-३-९

9. kshudra dhik tvaam = knave, fie on you; hiina artham mR^ityum anvyase = for meanly, measures, death, you are in quest of, definitely; raNe sampraapyasi = in war, you will get it; tiSTha = stay; na me jiivan vimokshyase = not, by me, to live, you be let-off.

"You knave, fie upon you... you are in quest of you own death for your meanly measures, and definitely you will get it in this confrontation. Stay! I will not let you to live... [3-3-9]

[Verse Locator](#)

ततः सज्यम् धनुः कृत्वा रामः सुनिशितान् शरान् ।
सु शीघ्रम् अभिसंधाय राक्षसम् निजघान ह ॥ ३-३-१०

10. tataH sa jyam dhanuH kR^itvaa = then, with, string, the bow, made [bow stringed]; raamaH = Rama; su nishitaan sharaan = very, sharp, arrows; su shiighram = very, quickly; abhi sandhaana raakshasam nijaghaana ha = well, aiming, at demon, darted, indeed.

Then, stringing his bow Rama indeed darted very sharp arrows, very quickly and well aiming the demon... [3-3-10]

[Verse Locator](#)

धनुषा ज्या गुणवता सप्त बाणान् मुमोच ह ।
रुक्म पुंखान् महावेगान् सुपर्ण अनिल तुल्य गान् ॥ ३-३-११

11. dhanuSaa jyaa guNa vataa = of bow, string, ideal one, having [perfectly stringed bow]; sapta baaNaan mumocha ha = seven, arrows, let off, really; rukma punkhaan mahaa vegaan = golden, vanes, very, fast ones; suparna anila tulya gaan = Garuda, [the Divine Eagle, and] Air-god, equal, in flight.

Indeed seven arrows are let off with perfectly stringed bow, which have golden vanes, and very fast ones that equal the flights of Garuda, the Divine Eagle and the Air-god. [3-3-11]

[Verse Locator](#)

ते शरीरम् विराधस्य भित्त्वा बर्हिण वाससः ।
निपेतुः शोणिता दिग्धा धरण्याम् पावकोपमाः ॥ ३-३-१२

12. paavaka upamaaH = inferno, akin to; te = they the arrows; barhiNa vaasasaH = peacock's feather, dressed [as their fins]; viraadhasya shariiram bhitvaa = Viradha's, body, on piercing; shoNita digdhvaa = blood, smeared with; nipetuH dharanyaam = fell, on ground.

But, they the arrows that are akin to infernos and dressed with peacock feathers as their fins, on piercing the body of Viradha they fell onto the ground besmirched with blood. [3-3-12]

[Verse Locator](#)

स विद्धो न्यस्य वैदेहीम् शूलम् उद्यंय राक्षसः ।
अभ्यद्रवत् सुसंकुद्धः तदा रामम् स लक्ष्मणम् ॥ ३-३-१३

13. viddhaH saH raakshasaH = struck, he, that demon; tadaa = then; nyasya vaidehiim = placed [down,] Vaidehi; shuulam udyamya = spear, hauling up; susamkruddhaH = very angrily; raamam sa lakshmanam = towards Rama, and Lakshmana; abhyadravat = rushed.

When that demon is thus struck, then he placed Vaidehi down from his arms, hauled up his spear, and very angrily rushed towards Rama and Lakshmana. [3-3-13]

स विनद्य महानादम् शूलम् शक्र ध्वज उपमम् ।
प्रगृह्य अशोभत तदा व्यात्तानन इव अंतकः ॥ ३-३-१४

14. **tadaa** = then; **saH vi nadya mahaa naadam** = he, blaringly, yelled, ghastly, shriek; **shuulam** = spear; **shkra dhvaja upamam** = Indra's, Flagstaff; similar to; **pragR^ihya** = on holding fast; **ashobhata** = shone forth; **vyaatta aananaa iva antaka** = [to eat] open mouthed one, like, Death.

And holding fast his spear that is similar to the Indra's Flagstaff he blaringly yelled a ghastly shriek, and thus he shone forth like the wide-mouthed Death, ready-to-gulp. [3-3-14]

[Verse Locator](#)

अथ तौ भ्रातरौ दीप्तम् शर वर्षम् ववर्षतुः ।
विराधे राक्षसे तस्मिन् कालांतक अयम् उपमे ॥ ३-३-१५

15. **atha tau bhraatarau** = then, those, two brothers; **kaala antaka ayam upame** = lifetime, ending one, that one, similar to; **tasmin raakshase** = on that, demon; **diptam shara varsham vavarshatuH** = flaming, arrows, rain, incessantly rained.

Then with an effulgent arrow-rain those two brothers incessantly rained on demon Viradha, who is similar to the terminator of lifetime. [3-3-15]

[Verse Locator](#)

स प्रहस्य महा रौद्रः स्थित्वा अजृम्भत राक्षसः ।
जृम्भमाणस्य ते बाणाः कायात् निष्पेतुर् अशुगाः ॥ ३-३-१६

16. **mahaa raudaH saH raakshasaH** = highly horrendous one, he, that demon; **prahasya** = laughed at it; **sthitvaa ajR^imbhata** = on staying [a while,] yawned; **jR^imbhamaaNasya** = while he is yawning; **te ashugaaH baanaaH** = those, speedy, arrows; **kaayaat niSpetuH** = from his body, spilled out.

He that highly horrendous demon laughed at that arrow-shower, and standing for a while he yawned, and on his yawning and stretching his limbs in fatigue those arrows that earlier have gone speedily, spilled out from his body that speedily. [3-3-16]

[Verse Locator](#)

स्पर्शात् तु वर दानेन प्राणान् संरोध्य राक्षसः ।
विराधः शूलम् उद्यंय राघवौ अभ्यधावत ॥ ३-३-१७

17. **raakshasaH viraadhaH** = demon, Viradha **vara daanena** = by the boon, given; **sparshaat tu** = by the touch of [by the touch of luck owing to boon]; **praaNaan samrodhya** = lives, held back; **shuulam udyamya** = spear, raising up; **raaghavau** = upon two Raghava-s; **abhya dhaavata** = quickly, ran.

Demon Viradha held back his lives by the touch of boon, and raising up the spear he ran quickly at Rama and Lakshmana. [3-3-17]

[Verse Locator](#)

तत् शूलम् वज्र संकाशम् गगने ज्वलन उपमम् ।
द्वाभ्याम् शराभ्याम् चिच्छेद रामः शस्त्रभृताम् वरः ॥ ३-३-१८

18. **tat shuulam vajra samkaasham** = that, spear, Thunderbolt, akin to; **gagane jvalana upamam** = in the sky, blaze, like; Rama; **shastra bhR^itaam varaH** = weaponry, wielder, the

best; dvaabhyaam sharaabhyam cchiCheda = by two, arrows, ripped apart.

The best wielder of weaponry Rama ripped that spear apart, which is akin to the Thunderbolt of Indra, and that which is like a blaze in the sky, with two arrows in the sky itself. [3-3-18]

[Verse Locator](#)

तत् राम विशिखैः छिन्नम् शूलम् तस्य आपतत् भुविः ।
पपात अशनिना चिन्नम् मेरोर् इव शिला तलम् ॥ ३-३-१९

19. raama vishikhaiH Chinnam = by Rama's, blazing shafts, shattered; tat shuulam = that, spear; bhuviH aapatat = on ground, fallen; ashaninaa Chinnam meroH shilaatalam iva papaata = by Thunderbolt, shattered, Mt. Meru, boulder-mass, as with.

Shattered by Rama's blazing shafts that spear fallen on ground like the boulder mass of Mt. Meru when it is shattered by Indra's Thunderbolt. [3-3-19]

[Verse Locator](#)

तौ खड्गौ क्षिप्रम् उद्यंय कृष्ण सर्पौ इव उद्यतौ ।
तूर्णम् आपेततुः तस्य तदा प्रहारताम् बलात् ॥ ३-३-२०

20. tau khadgau kshipram udyamya = they, swords, quickly, upraised; kR^iSNa sarpau iva udyatau = black, cobra, like, up swinging; tuurNam aapatataH tasya = rapidly, crashed, on him; tadaa prahaarataam balaat = then, battering, mightily.

They quickly upraised their swords and like a pair of up-swinging black-cobras they rapidly crashed on him, and then battered him mightily. [3-3-20]

[Verse Locator](#)

स वध्यमान सुभृशम् भुजाभ्याम् परिगृह्य तौ ।
अप्रकंप्यौ नरव्याघ्रौ रौद्रः प्रस्थातुम् ऐच्छत ॥ ३-३-२१

21. saH vadhyamaana su bhR^isham = he, [the demon,] being beaten, very firmly; bhujaabhyaam pari gR^hya tau = with his arms, well grabbing, them two; aprakampyau nara vyaaghrau = unwavering ones, manly tigers; raudraH prasthaatum aicChata = furious one [the demon,] to getaway [to carry away,] he wished.

He that demon thus beaten very firmly by Rama and Lakshmana, then on grabbing those unwavering ones and manly tigers with his arms, that furious demon wished to carry them away. [3-3-21]

[Verse Locator](#)

तस्य अभिप्रायम् अज्ञाय रामो लक्ष्मणम् अब्रवीत् ।
वहतु अयम् अलम् तावत् पथानेन तु राक्षसः ॥ ३-३-२२

22. tasya abhipraayam aj~naaya = his, thinking, on knowing; raamaH lakshmanam abraviit = Rama, to Lakshmana, spoke; ayam raakshasaH = this, demon; anena patha = by his, way; alam vahatu taavat tu = easily, let him carry, up to there [anywhere.]

Knowing the thinking of the demon for sure, Rama spoke to Lakshmana, "Let him easily carry us anywhere on his way... [3-3-22]

[Verse Locator](#)

यथा च इच्छति सौमित्रे तथा वहतु राक्षसः ।

अयम् एव हि नः पन्था येन याति निशाचरः ॥ ३-३-२३

23. **raakshasaH** = demon; **yathaa icChati tathaa vahatu** = as, he wishes, that way, let him carry; **nishaa charaH yena yaati** = night-walker, by which [way,] he goes; **ayam eva hi naH panthaa** = that, only, is our, way.

"Let this demon carry us as he wishes, and Saumitri, by which way this night-walker goes, that alone will be our way... [3-3-23]

Rama does not want to travel comfortably on the shoulders of the demon, but wants to examine what the demon wanted to do next, after carrying afar. The prince in Rama will not let the demon go rampant. Besides, the divine fury allows any sinister to tread his own way towards his own grave.

[Verse Locator](#)

स तु स्व बल वीर्येण समुत्क्षिप्य निशाचरः ।

बालाः इव स्कन्ध गतौ चकार अति बलोद्धतः ॥ ३-३-२४

24. **ati bala uddhitaH** = muchly, by might, arrogant one; **saH nishaa chara tu** = he that, night walker, but; **sva bala viiryena** = by his, might, courage; **samutkshipya** = on lifting; **baalaaH iva** = babies, like; **skanda gatau chakaara** = on shoulders, having gone on, made as.

But he that night-walker arrogant as he is by his might has uplifted Rama and Lakshmana like babies by that might and courage alone, and placed them on his shoulders as one would place babies. [3-3-24]

[Verse Locator](#)

तौ आरोप्य ततः स्कन्धम् राघवो रजनी चरः ।

विराधो विनदन् घोरम् जगाम अभिमुखो वनम् ॥ ३-३-२५

25. **tataH** = then; **rajanii charaH** = night, walker; Viradha; **tau raaaghavau skandham aaropya** = them, Raghava-s, on shoulders, having mounted; **ghoram vinadan jagaama abhimukam vanam** = very luridly, on yelling gone, towards, forest.

That nightwalker Viradha on placing those two Raghava-s on his shoulders gone towards deeper forest yelling very luridly. [3-3-25]

[Verse Locator](#)

वनम् महा मेघ निभम् प्रविष्टो

द्रुमैः महद्भिः विविधैः उपेतम् ।

नाना विधैः पक्षि कुलैः विचित्रम्

शिव आयुतम् व्याल मृगैः विकीर्णम् ॥ ३-३-२६

26. **mahaa megha nibham** = great, dark cloud-like, in its sheen; **mahadbhiH vividhaiH drumaiH upetam** = with great massive, variety of, with trees, containing; **naanaa vidhaiH pakshi kulaiH [aayutam]** = with numerous, bird, flocks [overspread with]; **shiva aayutam** = with wild jackals, [shiva, not to be confounded with God Shiva,] infested with; **vyaala mR^igaiH vikiirNam** = with predaceous, animals, sprawling around; **vichitram** = baffling; **vanam pravishataH** = forest, entered.

That demon entered into a baffling forest that is like a very dark cloud in its sheen, where a variety of massive trees are contained in, numerous flocks of vulturine birds are overspreading, and where wild jackals and other predaceous animals are sprawling around, along with Rama and Lakshmana. [3-3-26]

Shurya (or) Ikshvaku (or) Kakustha dynasty

Ikshvaku dynasty is of long lineage. This is Surya Vamsha, Solar dynasty of Kshatriya-s, of which Mahaa Kavi Kalidasa wondered as to how it can be narrated, for it is of a long lineage and he admires **kvaH suurya prabhavo vamshH...** in his Raghu Vamsha Mahaa Kaavya, at 1-2. This dynasty may be known to understand why from Viradha to Ravana, wanted to die at the hands of Rama. The list of those kings is compiled in **aananda raamayana** and the same is being given hereunder...

Suurya - IkShvaaku - Kaakuthsa va~NshanukramaNika Srii mahaa ViShNu originated Brahma .From Brahma the lineage, one after the other, is Mariici - Kashyapa - Suurya - Sraaddha Deva (Vaivasvata) - IkShvaaku - VikukShi (Sashaada) - Kakuthsa - Indravaahu - Anenasa - Vishvarandhi - Chandra - Yuvanaashva - Saabastha - BR^ihadashva - Kuvalayaashva - DhR^iDhaashva - Haryashva - Nikumbha - BarhaNaashva - KR^itaashva - Syenajit - Yuvanaashva - Maandhaata - Purukuthsa - Trasaddsa 2 - AnaraNya Haryashva - AruNa - Tribandhana - Satyavrat (OR) Trishanku - Harishcandra (OR) Satya Harishcandra - Rohita - Harita - Champa - Sudeva - Vijaya - Bharuka - VR^ika - Baahuka - Sagara - Sama~njasa - A~Nshumanta - Diliipa - Bhagiiratha - Shruta - Naabha - Sindhudviipa - Ayutaayu - RutuparNa - Sudaasu (OR) Mitrasaha (OR) KalmaShaanghri - by him Ashmaka - Muulaka Ariikavaca - Dasharatha - EiDavida - Vishvasaha - KhaTvaanga - Dhiirghabaahu - This Deergha baahu is also known to be Dilipa, and from that - Diliipa - Raghu - Aja - Dasharatha - and Dasharatha begot Vishnu again as Raama

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे तृतीयः सर्गः

Thus, this is the 3rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 3

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - Forest Treck

Chapter [Sarga] 4 Verses converted to UTF-8, Sep, 09

Introduction

Rama and Lakshmana come to know about the curse of Viradha. Viradha desires to die in then hands of Rama according to the amendment given by the cursing authority, and thus he will be killed and relieved of his curse by Rama, and his elimination of negative forces starts with the elimination of Viradha. At the time of release from his curse, Viradha advises Rama to go to Sage Sharabhanga, who can advise Rama properly. It is said whenever a superior being is approached, he shall not be neared empty-handedly. So, the elimination of Viradha, first act of Rama to safeguard the **diinajana parirakshana** in Dandaka forests is the gift that Rama takes to the Sage Sharabhanga in next chapter. This is not a separate chapter in Baroda edition. But in Gorakhpur and Eastern versions it is a separate one.

[Verse Locator](#)

ह्रियमाणौ तु काकुत्स्थौ दृष्ट्वा सीता रघूत्तमौ ।
उच्चैः स्वरेण चुक्रोश प्रगृह्य सु महाभुजौ ॥ ३-४-१

1. siitaa = Seetha; dR^iSTvaa = on seeing; pragR^ihya = on grabbing; hriyamaaNau su mahaa bhujaau = being carried off, very great, shouldered ones [very dexterous ones]; kaakutsthau raghu uttamaau = scions of Kakutstha, the best ones from Raghu dynasty Rama and Lakshmana; uccaiH svareNa chukrosha = in high-pitched voice, screamed.

On seeing those two very dexterous scions of Kakutstha, and the best ones from Raghu dynasty, namely Rama and Lakshmana, grabbed and being carried off, Seetha screamed in a high-pitched voice.[3-4-1]

[Verse Locator](#)

एष दाशरथी रामः सत्यवान् शीलवान् शुचिः ।
रक्षसा रौद्र रूपेण ह्रियते सह लक्ष्मणः ॥ ३-४-२

2. satyavaan shiilavaan suchiH = truth abiding one, virtuous one, flawless one; esha daasharathii = he that, Dasharatha's, Rama; saha lakshmaNaH = with Lakshmana; rakshasaa raudra ruupeNa hriyate = by demon ,with ferocious look, being carried off.

"He that truth-abiding, virtuous, and the flawless Rama of Dasharatha is carried off along with Lakshmana by the demon with a ferocious look... [3-4-2]

[Verse Locator](#)

माम् ऋका भक्ष इष्यन्ति शार्दूल द्वीपिनः तथा ।
माम् हरः उत्सृज्य काकुत्स्थौ नमस्ते राक्षसोत्तमः ॥ ३-४-३

3. maam R^ikaa tathaa shaarduula dviipinaH bhaksha iSyanti = me, wild-bears, like that, tigers, panthers, to eat, they aspire; raakshasa uttamaH = oh, demon, the best; maam

haraH = me, thief; utsR^ijya kaakutsthau = release, Kakutstha-s; namadte - te namaH = to you, my salutation.

"Wild bears, tigers and panthers aspire to eat me away... oh, best demon, thief me instead and release Kakutstha-s... Hail to thee..." [Said Seetha.] [3-4-3]

[Verse Locator](#)

तस्याः तत् वचनम् श्रुत्वा वैदेह्याः राम लक्ष्मणौ ।
वेगम् प्रचक्रतुर् वीरौ वधे तस्य दुरात्मनः ॥ ३-४-४

4. viirau = valorous ones Rama and Lakshmana; tasyaaaH vaidehyaaH tat vachanam shrutvaa = her, Vaidehi's, that, utterance, on hearing; dura aatmanaH = minded one's; tasya = of that Viradha; vadhe vegam prachakratuH = in killing, speedily, busied themselves.

On hearing Vaidehi's that utterance those valorous ones Rama and Lakshmana speedily busied themselves in eliminating that evil-minded demon Viradha. [3-4-4]

[Verse Locator](#)

तस्य रौद्रस्य सौमित्रिः सव्यम् बाहुम् बभञ्ज ह ।
रामः तु दक्षिणम् बाहुम् तरसा तस्य रक्षसः ॥ ३-४-५

5. Soumitri; tasya raudrasya savyam baahum babhanja ha = that, ferocious one's, left, arm, severed, indeed; raamaH tu = Rama, too; tasya raakshasaH = of that, demon; dakshiNam baahum right, shoulder, tarasa [babhanja]= with might, [rent].

Soumitri indeed severed the left arm of that ferocious one, while Rama rent the right arm of that demon with his might. [3-4-5]

[Verse Locator](#)

सः भग्न बहुः संविग्नः पपात आशु विमूर्छितः ।
धरण्याम् मेघ संकाशो वज्र भिन्न इव अचलः ॥ ३-४-६

6. bhagna baahuH megha samkaashaH saH = mutilated, arms, dark-cloud, similar to, he that demon; samvignaH muurchitaH = frustrated, fainted; vajra bhinnaH achala iva = by Thunderbolt, demolished, mountain, like; aashu papaata dharaNyaa = quickly, fell-down, onto the ground.<

When his arms are mutilated that demon similar to a dark-cloud is frustrated, fainted, and fell onto ground, like the mountain demolished by the Thunderbolt of Indra. [3-4-6]

[Verse Locator](#)

मुष्टिभिर् बाहुभिर् पद्भिः सूदयन्तौ तु राक्षसम् ।
उद्यंयोद्यंय च अपि एनम् स्थण्डिले निष्पिपेषतुः ॥ ३-४-७

7. raakshasaam = that demon is; mushtibhiH baahubhiH padbhiH = with fists, with hands, with feet; suodayantau tu = battering, but; [Rama and Lakshmana]; enam = him; udyama udyamya cha api = heaving and heaving, also, even; staNDile niS pipeSatuH = on ground, entirely, pounded.

They battered that demon with their fists, hands and feet, and even by heaving and hurling him again and again they entirely pounded on him on the ground. [3-4-7]

[Verse Locator](#)

स विद्धो बहुभिर् बाणैः खड्गाभ्याम् च परिक्षतः ।
निष्पिष्टो बहुधा भूमौ न ममार स राक्षसः ॥ ३-४-८

8. saH = he is; bahubhiH baaNaiH viddhaH = by many, arrows, hurt; khadgaabhyaam cha parikshtaH = by two swords, even, sheared off; bahudhaa bhuumau nisH pishtaH = in many ways, on ground, [though] entirely, pounded; saH raakshasa na mamaara = he, that demon, not, killed.

Though that demon is battered with many arrows, even sheared off with two swords, and even though he is entirely pounded on the ground he is not killed. [3-4-8]

[Verse Locator](#)

तम् प्रेक्ष्य रामः सुभृशम् अवध्यम् अचल उपमम् ।
भयेषु अभय दः श्रीमान् इदम् वचनम् अब्रवीत् ॥ ३-४-९

9. bhayeSu abhaya daH = in fear, shelter, bestower [Rama]; shriimaaan = sublime one; achala upamam = mountain, in simile; tam su bhR^ishaam = very easily; a vadyam = not, eliminable; prekshya = on observing; idam vachanam abraviit = this, sentence, spoke.

On observing that the mountain-similar demon is ineradicable that easily, then Rama, the sublime one, and the bestower of shelter in fear, spoke this sentence to Lakshmana. [3-4-9]

[Verse Locator](#)

तपसा पुरुषव्याघ्र राक्षसोऽयम् न शक्यते ।
शस्त्रेण युधि निर्जेतुम् राक्षसम् निखनावहे ॥ ३-४-१०

10. purSa vyaaghraH = manly tiger - Lakshmana; tapasaa = by penance; raakshasaH ayam = demon, this one; yudhi shashtreNa nirjetum = in war, by weapons, to overpower; na shakyaate = not, possible to; raakshasam nikhanaavahe = demon be, bury we will.

"Oh! Manly-tiger Lakshmana, it is impossible to overpower this demon with weapons in a confrontation, hence, let's bury this demon... [3-4-10]

[Verse Locator](#)

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मण! ।
वने अस्मिन् सुमहद् श्वभ्रम् खन्यताम् रौद्रवर्चसः ॥ ३-४-११

11. Lakshmana; raudrasya raudra karmaNaH asya raakshasya = for furious one, for ferocious, reprobate, for this, demon; kunjarasya iva = for an elephant, as though; asmin = in forest; su mahat swabhram khanyataam = very, deep, pit, be dug.

"Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant... [3-4-11]

[Verse Locator](#)

इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।
तस्थौ विराधम् आक्रुय कण्ठे पादेन वीर्यवान् ॥ ३-४-१२

12. viiryavaan = valiant one Rama; lakshmaNam = to Lakshmana; pradara khanyataam iti = trench, shall be dug, thus; uktvaa = having said; viraadham paadena kanThe aakramya tasthau = Viradha is, with foot, on the throat, overcoming [repressing,] stood in readiness.

On saying to Lakshmana that a trench shall be dug...' then Rama repressively placed his foot on the throat of Viradha, and stood by. [3-4-12]

[Verse Locator](#)

तत् श्रुत्वा राघवेण उक्तम् राक्षसः प्रश्रितम् वचः ।
इदम् प्रोवाच काकुत्स्थम् विराधः पुरुषर्षभम् ॥ ३-४-१३

13. **raakshasaH** = the demon - Viradha; **tat shrutvaa raaghavaNa uktam** = that, on hearing, what by Raghava, said; **purusarSabhaH kaakuthsam** = man, the best, to Kakutstha; **idam prashritam vachaH** = this, humble, words; **pra uvaacha** = well [sincerely,] spoke.

On hearing that said by Raghava, demon Viradha sincerely spoke these humble words to Rama, the finest one from Kakutstha dynasty. [3-4-13]

[Verse Locator](#)

हतोऽहम् पुरुषव्याघ्रः शक्र तुल्य बलेन वै ।
मया तु पूर्वम् त्वम् मोहान् न ज्ञातः पुरुषर्षभः ॥ ३-४-१४

14. **purushH vyaaghraH** = man, the tiger; **shakra tulya balena vai** = Indra, equalling, in strength, indeed; [by you]; **aham hataH** = I am, dead; **purusarSabha** = oh, man, the best; **mayaa mohaata tu** = by me, fallaciously, but; **tvam puurvam na j~naataH** = you are, earlier, [by me] unidentified.

"Dead I am, oh! Manly-tiger and a coequal of Indra in your strength... I have fallaciously not identified you earlier... oh, best one among men... [3-4-14]

[Verse Locator](#)

कौसल्या सुप्रजातः तात रामः त्वम् विदितो मया ।
वैदेही च महाभागा लक्ष्मणः च महायशाः ॥ ३-४-१५

15. **taataH** = sire; **tvam** = you are; **kausalyaa suprajaa** = Kausalya's, son; as Rama; **mayaa viditaH** = by me, know to be; **vaidehii cha mahaabhaagaa** = Vaidehi, also, propitious one; **Lakshmana cha mahaayashaH** = Lakshmana, too, great, renowned one [are now known.]

"Oh, sire, now I have known you to be Rama, the son of Kausalya... and even propitious Seetha and greatly renowned one Lakshmana are now known to me... [3-4-15]

[Verse Locator](#)

अभि शापाद् अहम् घोरम् प्रविष्टो राक्षसीम् तनुम् ।
तुंबुरुः नाम गन्धर्वः शप्तो वैश्रवणेन हि ॥ ४-३-१६

16. **abhishaapaat** = by curse; **aham praviStaH ghoram rakshasiim tanum** = I, entered, ghoulish, demon's, body; **tumburuH naama gandharava** = Tumburu, named, celestial [I am]; **shaptaH** = cursed; **vaishrvaNena hi** = by Kubera, verily.

"By curse I had to enter this ghoulish demon's body, but I am a celestial gandharva, named Tumburu and Kubera cursed me... [3-4-16]

[Verse Locator](#)

प्रसाद्यमानः च मया सोऽब्रवीत् माम् महायशाः ।
यदा दाशरथी रमः त्वाम् वधिष्यति संयुगे ॥ ३-४-१७
तदा प्रकृतिम् आपन्नो भवान् स्वर्गम् गमिष्यति ।

17-18a. **prasaadyamaanaH cha mayaa** = entreated, he was, also, by me; **mahaa yashaH, saH** = great, renowned one, he, Kubera; **abraviit maam** = said, to me; **yadaa dasharathii raamaH** = when, Dasharatha's, Rama; **tvaam vadhiSyati samyuge** = you, kills, in fight; **tadaa prakR^itim aapannaH** = then, natural state [celestial body,] you attain; **bhavaan swargam gamiSyati** = you, to heavens, can go;.

"When entreated by me, he that greatly renowned Kubera said to me, 'When Dasharatha's Rama kills you in a fight... then you will attain your nature of celestial body and you will go to heavens...' [3-4-17, 18a]

अनुपस्थीयमानो माम् स क्रुद्धो व्याजहार ह ॥ ३-४-१८

इति वैश्रवणो राजा रंभ आसक्तम् उवाच ह ।

18b, 19a. anupasthiya maanaH = not, presenting myself; maam = to me; sa kruddhaH vyaajahaaraH ha = in anger, said verily [cursed]; iti vaishravaNaH raajaa = thus, by Vaishravana, [Kubera,] the king; rambha aasaktam = in Rambha, interested; uvaaca ha = said [this curse-clearance,] indeed.

" King Kubera thus cursed angrily me for not presenting myself in his service when I was interested in a celestial dancer Rambha, and indeed he alone said this curse-clearance to me... [3-4-18b, 19a]

[Verse Locator](#)

तव प्रसादान् मुक्तो अहम् अभिशापात् सु दारुणात् ॥ ३-४-१९

भुवनम् स्वम् गमिष्यामि स्वस्ति वोऽस्तु परंतप ।

19b, 20a. tava prasaadaat = by your, grace; su daaruNaH = utterly hideous one; abhi shaapaat = from the curse; muktaH aham = released, I am; bhuvanam swam gama iSyaami = to heavens, mine, [now,] to go, I wish; swasti vaH astu = safe, you all, will be; param tapa = others [enemies',] firestorm.

" And by your grace I am released from this utterly hideous cruse, and now I wish to go to my own heavenly abode, oh, firestorm of enemies, let safety betide you all... [3-4-19b, 20a]

The celestial beings are called sura and their antagonists are a-sura . There are many sura beings living in heavens and netherworlds. To name a few, they are uraga, garuda, gandharva, kimpurusha, siddha, saadhya, vidyaadhara, chaaraNa, apsara, yaksha, guhyaka, bhuuta, khechara and the like. Of them gandharva-s are amiable beings for their expertise in performing arts. The apsara beings are the divine courtesans and among them are four apsara beings of high order. They are Rambha, Urvashi, Menaka and Tilottama . These four are instrumental to Indra, to incite and allure sages from their austere penance, lest they may win over the ship on heavens from Indra. The present gandharva, namely Tumburu, in his courting with Rambha had belated his services to Kubera, the Chief Divinity for Wealth Management. Hence Kubera cursed this gandharva to become the demon called Viradha, but yet this Tumburu alias Viradha is the devotee of Goddess Lakshmi. The antagonists of sura are a-sura beings and all sorts of demons, monsters, etc., come under this category and they are not devils or Satan's stooges, but they equal the capabilities of sura beings. Prof. Ranade observes that "Dr. R.G. Bhandarkar, in an important article in the B.Br.A.S. Journal makes the following interesting suggestion. The Sanskrit equivalent of the word demon viz., 'Asurya' may here refer to the 'Assyrian' country. 'Assyrian and 'Asuryan' being philologically identical, the 'y' and the 'u' being interchangeable as in Greek..."

[Verse Locator](#)

इतो वसति धर्मात्मा शरभङ्गः प्रतापवान् ॥ ३-४-२०

अध्यर्थ योजने तातः महर्षिः सूर्य संनिभः ।

तम् क्षिप्रम् अभिगच्छ त्वम् स ते श्रेयो अभिधास्यति ॥ ३-४-२१

20b, 21. taata = sire; itaH adhyartha yojane = from here, after one and half, yojana-s; dharmaatmaa prataapavaan suurya sannibhaH = virtuous one, efficacious one, with sun-like resplendence; sharabhangaH maharisiH vasati = Sharabhanga, great, saint, dwells; tvam kshipram tam abhigaccha = you, quickly, to him, approach; saH te shreyaH abhidaasyati = he, to you, opportune, advises.

"Oh, Sire, att one and half yojana-s of distance from here Sage Sharabhanga, a great saint of virtue, and an efficacious sage with sun-like resplendence dwells, you shall quickly approach him for he advises you opportunely... [3-4-20-21]

[Verse Locator](#)

अवटे च अपि माम् राम निक्षिप्य कुशली व्रज ।

रक्षसाम् गत सत्त्वानाम् एष धर्मः सनातनः ॥ ३-४-२२

अवटे ये निधीयन्ते तेषाम् लोकाः सनातनाः ।

22, 23a. Rama; **avaTe cha api maam** = in a pit, also, thus, me; **prakshipya** = bury; **kushalii vraja** = safely, you go; **gata sattvaanaam** = lost, vitality; **rakshasaam** = to demons; **eSa dharmasanaatanaH** = this is, custom, age-old; **avaTe ye nidhiyante** = in pit, those, inhumed; **teSaam lokaaH sanaatanaH** = to them, worlds of manes.

"Rama you go safely on burying me in a pit... this is the age-old custom for those demons that lost vitality... those that are inhumed in pit, to them there will be the worlds of manes..." [3-4-22, 23a]

[Verse Locator](#)

एवम् उक्त्वा तु काकुत्स्थम् विराधः शर पीडितः ॥ ३-४-२३

बभूव स्वर्ग संप्राप्तो न्यस्त देहो महाबलः ।

23b, 24a. **evam uktavaa** = thus, saying; **kaakuthsam** = to Rama; Viradha; **shara piiditaH** = by arrows, hurt; **babhuuva swarga sampraaptaH** = became, heavens, attained [heaven-worthy]; **nystha dehaH mahaabalaH** = on leaving, body, of mighty, strength.

"And on saying thus to Rama that Viradha who is hurt by arrows became heaven-worthy on leaving his body. [3-4-23b, 24a]

[Verse Locator](#)

तत् श्रुत्वा राघवः वाक्यम् लक्ष्मणम् व्यादिदेश ह ॥ ३-४-२४

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मणः ।

वने अस्मिन् सुमहत् श्वभ्रम् खन्यताम् रौद्रकर्मणः ॥ ३-४-२५

इति उक्त्वा लक्ष्मणम् रामः प्रदरः खन्यताम् इति ।

तस्थौ विराधम् आक्रय कण्ठे पादेन वीर्यवान् ॥ ३-४-२६

24b, 25, 26. tat **shrutvaa** = that, hearing; Raghava; **vakyam** = words [of demon]; **lakshmanam** = to Lakshmana; **vyaadidesha ha** = ordered, indeed; O, Lakshmana; **raudrasya raudra karmaNaH asya raakshasya** = for furious one, for ferocious, reprobate, for this, demon; **kunjarasya iva** = for an elephant, as though; **asmin** = in forest; **sumahat swabhram khanyataam** = very, deep, pit, be dug. **viiryavaan** = valiant one Rama [spoke thus to Lakshmana]; **lakshmaNam** = to Lakshmana; **pradara khanyataam iti** = trench, shall be dug, thus; **uktvaa** = having said; **viraadham paadena kanThe aakramya tasthau** = Viradha is, with foot, on the throat, overcoming [repressing,] stood in readiness.

And Raghava on hearing those words of the demon ordered Lakshmana, "Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant..." On saying to Lakshmana that a trench shall be dug...' then Rama repressively placed his foot on the throat of Viradha, and stood by. [3-4-24b, 25, 26]

[Verse Locator](#)

ततः खनित्रम् आदाय लक्ष्मणः श्वभ्रम् उत्तमम् ।

अखनत् पार्श्वतः तस्य विराधस्य महात्मनः ॥ ३-४-२७

27. **tataH khanitram aadaaya** = then, dig-tool, on taking; Lakshmana; **uttamam shvabhram akhanat** = deep, pit, dug; **paarshvataH tasya viradhasya mahaa atmanaH** = beside of, that, of Viradha, the great soul.

Then, on taking a digging tool Lakshmana dug a deep pit beside the great soul Viradha. [3-4-27]

[Verse Locator](#)

तम् मुक्त कण्ठम् उत्क्षिप्य शङ्कु कर्णम् महास्वनम् ।
विराधम् प्राक्षिपत् श्वभ्रे नदन्तम् भैरव स्वनम् ॥ ३-४-२८

28. **tam mukta kanTham** = him, on releasing, his throat; **utkshipya** = raised [to throw into grave]; **shanku karNam** = long eared one [like an ass]; **mahaa swanam** = one with lurid, voiced; **viraadham** = Viradha is; **praakshipaH** = ensconced; **shwabhre** = in the pit; **nadantam** = while he is still blaring; **bhairava swanam** = with horrific, voice.

On releasing his throat from the stamping of Rama, he that long eared, lurid voiced Viradha is ensconced in that pit while he is still blaring with his horrific voice. [3-4-28]

[Verse Locator](#)

तम् आहवे दारुणम् आशु विक्रमौ
स्थिरौ उभौ संयति राम लक्ष्मणौ ।
मुदान्वितौ चिक्षिपतुर् भयावहम्
नदन्तम् उत्क्षिप्य बिलेन राक्षसम् ॥ ३-४-२९

29. **aashu vikramau** = deftly, victorious ones; **samyati sthirau** = in a fight, who compose themselves; **raama lakshmaNau** = Rama, Lakshmana; **ubhau** = both; **muda anvitau** = gladness, with [gladly]; **aahave daaruNam** = in fight, a ghoulish one; **bhayaavaham** = a terrifying one; **tam nadantam** = blaring one; **raakshsam** = him, that blaring, demon; **utkshipya balena** = raising up, by might; **chikshipatuH** = hurled; **[avaTe** = into pit.]

Those deftly victorious ones Rama and Lakshmana who compose themselves in a given fight, both have gladly raised that Viradha, a ghoulish one in fight, a terrifying demon who is still blaring, with all their might and hurled him into the pit. [3-4-29]

[Verse Locator](#)

अवध्यताम् प्रेक्ष्य महासुरस्य तौ
शितेन शस्त्रेण तदा नरर्षभौ ।
समर्थं च अत्यर्थं विशारदौ उभौ
बिले विरधस्य वधम् प्रचक्रतुः ॥ ३-४-३०

30. **tadaa** = then; **nararSabhau** = best ones among men; **ati artha vishaaradau** = very, in skills, experts [very expertly skilled]; **tau ubhau** = those, two; **shitena shastreNa** = by any sharp, weapon; **mahaa asurasya tasya viraadhasya** = of great, demon, of that, Viradha's; **avadyataam prekshya** = indestructibility, on observing; **samarthya cha** = on thinking well, also; **bil vadham prachakratuH** = in pit, elimination, they have undertaken.

On observing the indestructibility of that demon with any weapon, however sharp it might be, those two best ones among men that are very expertly skilled have thought over well and undertook the elimination of that great demon in a pit. [3-4-30]

[Verse Locator](#)

स्वयम् विराधेन हि मृत्युम् आत्मनः
प्रसह्य रामेण वधार्थम् ईप्सितः ।

निवेदितः कानन चारिणा स्वयम्
न मे वधः शस्त्र कृतो भवेत् इति ॥ ३-४-३१

31. viraadhena svayam aatmaanaH mR^ityuH = by Viradha, on his own, of his own death; prasahya = preferred; raameNa = by Rama; vathartham = to be killed; iipsitaH = desired for a long; kaanana chaariNa = forest, walker; me shastra kR^itaH vadhaH na bhavet iti = to me, weapon, oriented, killing, not, possible, thus as; swayam niveditaH = he himself, apprised.

Viradha himself preferred his death at the hands of Rama and desired for a long to be killed by Rama and that forest walker himself apprised that, "Killing me with any weapon is impossible..." [3-4-31]

[Verse Locator](#)

तदेव रामेण निशंय भाषितम्
कृता मतिः तस्य बिल प्रवेशने ।
बिलम् च तेन अति बलेन रक्षसा
प्रवेश्यमानेन वनम् विनादितम् ॥ ३-४-३२

32. tat bhaashitam eva nishamya = that, said [by Viradha,] only, on listening; raameNa tasya bila pravesthane kR^ita matiH = by Rama, his, into pit, entering [casting him,] resolved, in mind; bilam praveshyamaanena = into pit, while being entered [while flung in to pit]; atibalena tena raakshasaa vanam vinaaditam = very, mighty one, by him, that demon, forest, is verily, blared.

On listening to that which is said by Viradha, Rama resolved his mind to cast him into pit, and when that mighty demon is being flung into the pit the whole forest blared with that demon's cries. [3-4-32]

[Verse Locator](#)

प्रहृष्ट रूपौ इव राम लक्ष्मणौ
विराधम् उर्व्याम् प्रदरे निपात्य तम् ।
ननन्दतुः वीत भयौ महावने
शिलाभिः अन्तर् दधतुः च राक्षसम् ॥ ३-४-३३

33. prahR^iSTa ruupaH iva = very, happy, looking, like; Rama, Lakshmana; tam viraadham = him, Viradha is; urvyaaH pradare = in earth's, in pit; nipaatyaa = on burying; viita bhayaH = gone is, the fear; mahaa vane = in great forest; nanandatuH = rejoiced; raakshasam shilaabhiH antar dadhutuH cha = demon is, with boulders, within, concealed, also.

Rama and Lakshmana felt happy by way of their look in burying Viradha in the pit of the earth, and on burying him they two felt rejoiced for gone is the fear in that great forest, and within the pit they have also concealed him with boulders in order to make it a burial-chamber to the departed soul. [3-4-33]

Everywhere Rama patiently performs these funeral rites, whether it is demon, eagle or a monkey, if dead in his presence. Here also, Viradha's grave is covered with stones and boulders, as a kind of Stonehenge.

[Verse Locator](#)

ततः तु तौ कांचन चित्र कार्मुकौ
निहत्य रक्षः परिगृह्य मैथिलीम् ।

34. tataH = then; kaanchana chitra kaarmukau = those having golden, dazzling, bows; tau = then, they two; nihatya rakshaH = on killing, the demon; parigR^ihya = took; maithiliim = Maithili; muditau = gladly; mahaa vane = in great, forests; divi sthitau = in skies, staying; tau = two; chandra divaakaraaH iva = Moon, Sun, like; vijahratuH = journeyed on.

Then they two who have dazzling golden bows have eliminated that demon and retrieved Seetha, and they gladly journeyed on in that great forest like the two entities abiding on the skies, namely the Sun and Moon. [3-4-34]

The simile of sun and moon is of some importance. It will not be clear as to, who is compared with Sun and who with Moon, unless some ancient commentaries are touched. Rama is compared with Chandra, the Moon, because, Moon will not travel without his wives. All the celestial stars are the wives of the Moon, and they twinkle before the Moon's arrival, in order to welcome him into the night. Hence Rama is suffixed with Chandra, compounding to Sri Ramachandra. On the other hand, Sun does not travel along with his wife, namely Chaya, the Shadow, but she always will be at his hind. We the living beings are in between the Sun and his wife Chaya. If we face Sun in the morning times, she will be at our back, and in the evenings, when the Sun is at our back, Chaya, shadow will be in front of us, reminding us of our lengthening shadow of life. Thus we are in between the light and shadow. The Sun is also called karma saakshi, [Witness of Deeds.] Our own shadow, shortens with the ascending Sun and lengthens as the dusk of our day or life increases. Hence Sun's travel is wife-less one, and Lakshmana is thus compared with the Sun, for he does not have his wife travelling with him now. And Lakshmana is another karma saakshi [Witness of Events] in the Ramayana. In another way of commenting it is said that both of them are said to be moon-like in their appeasing personalities and sun-like in their radiant valour.

The Episode of Viradha

The episode of Viraadha assumes some importance in Hindu mythology. It may be observed that Viraadha drops down Seetha, lifts and carries Rama and Lakshmana far away from Seetha, where Rama and Lakshmana kill Viraadha. aadhyaatma raamaayana which occurs in the chapter 61 of brahmaanmda puraana also narrates this episode of Viradha as a one to one fight, herein Rama affronts and kills him straight. But in Valmiki Ramayana, Viradha takes away Seetha first and then Rama and Lakshmana, too. A question arises as to why the demon should snatch Seetha away and later carry Rama and Lakshmana to a distant place from Seetha. It is part of the scheme that Rama kills no demon or sinner in the presence of Seetha, including Ravana, for she is that benevolent one to all the sinners and pardons them if surrendered in faith at her feet, as an incarnation of Goddess Lakshmi. Our concern here is with skaanda puraana , a Shiva Puraana, in which Viradha's episode is explained detailedly. The skaanda puraana puts it as:

so'pi taam jaanakii~N dR^iShTvaa shiighra~N sa~njaata vikramaH |
iya~N paraa mahaa shaktiH seya~N svargasya kaaraNa~N asyaa vibodho
mokShepi kaaraNa~N bandhanepi ca |
tasmaat imaa~N bhajiShyami diShTyaa praapta~N hi darshanam |
iti darshana maatreNa vimuktaam augha pa~njaraH |
bhakti yukto jarahaara eNa~N siitaa~N caitanya ruupiNii~N |

On seeing Seetha Viraadha thought, " She is the Supreme goddess through whom heavens can be obtained by salvation and also release from the bondage [of demon's body] On just seeing Her, relieved is this body cage, so with all my devotion, I steal Her ." etc. Hence vi raadha meant to be verily, devout, like Radha of Krishna. When chased and hurt by Rama and Lakshmana, the demon releases Seetha, but carries both the brothers away. For this distancing Rama and Lakshmana from Seetha, it is said that Rama does not kill any demon in the presence of Seetha, for she graciously condones the mischief of the demons, if they are true devotees.

Again in **skaanda puraana**, at the end of this Viraaadha episode, the **phala shruti** [Fruit of Listening] it is narrated as:

yo viraadha vadha~N nitya~N shR^iNoti shraavayeti vaa |
tasya paapaani sarvaaNi vinaShTaani na sa~NshayaH ||

" Those that always listen or let listen this episode of virAdha, all their sins are absolved, undoubtably .. skaanda pauraana

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर्थः सर्गः

Thus, this is the 4th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 4

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 5

Introduction

Rama after killing demon Viradha enters the hermitage of Sage Sharabhanga, as advised by the dying demon Viradha in the previous episode. Sage Sharabhanga refuses the invitation of Indra to come to heaven, but awaits the arrival of Rama to see him with his own eyes. After seeing Rama, Seetha and Lakshmana, and also showing next course of their journey, that Sage enters the yogic fire and ascends to Brahma's abode.

[Verse Locator](#)

हत्वा तु तम् भीम बलम् विराधम् राक्षसम् वने ।
ततः सीताम् परिष्वज्य समाश्वास्य च वीर्यवान् ॥ ३-५-१
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ।

1. viiryavaan = courageous Rama; bhiima balam raakshasam tam viraadham vane hatvaa = stupendously, mighty, demon, that, Viradha, in forest, on killing; tataH siithaam parishvajya = then, Seetha, on embracing; samaasvaasya cha = comforting her, also; diipta tejasam bhraataram lakshmanam abraviit = to one beaming, with resplendence, to brother, to Lakshmana, said.

After killing that stupendously mighty demon Viradha in forest, then Rama comfortingly embraced Seetha, and spoke to his brother Lakshmana who is beaming forth with resplendence. [3-5-1]

[Verse Locator](#)

कष्टम् वनम् इदम् दुर्गम् न च स्मो वन गोचराः ॥ ३-५-२
अभिगच्छामहे शीघ्रम् शरभङ्गम् तपो धनम् ।

2b, 3a. idam dur gam vanam kaSTam = this, impassable, forest, is causing difficulties; na cha vana gocharaaH smaH = not, also, forest inhabitants, we are; shiighram tapaH dhanam sharabhangam abhi gacChaamahe = quickly, in asceticism, wealthy, to Sharabhanga, we will go.

"Difficult is this impassable forest, nor we are forest inhabitants either... let's go quickly to that ascetically rich sage Sharabhanga..." [3-5-2b, 3a]

[Verse Locator](#)

आश्रमम् शरभङ्गस्य राघवोऽभिजगाम ह ॥ ३-५-३
तस्य देव प्रभावस्य तपसा भावित आत्मनः ।
समीपे शरभङ्गस्य ददर्श महत् अद्भुतम् ॥ ३-५-४

3b, 4. raaghavaH sharabhangansya aashramam abhijagaama ha = Rama, of Sharabhanga, to hermitage, approached, indeed; tasya deva prabhaavasya = one who has divine, effect ; tapasaa = by asceticism; bhaavita aatmanaH = purified, soul; tasya

sharabhangasya samiipe mahat adbhutam dadarsha = at his, [hermitage's,] nearby, great, wonder, has seen.

On his approach at the hermitage of Sage Sharabhanga, a sage with a divine effect and the one with a purified soul, saw a great wonder at the nearby of that hermitage of Sharabhanga.[3-5-3b, 4]

[Verse Locator](#)

विभ्राजमानम् वपुषा सूर्य वैश्वानर प्रभम् ।
रथ प्रवरम् आरूढम् आकाशे विबुध अनुगम् ॥ ३-५-५
असंस्पृशन्तम् वसुधाम् ददर्श विबुध ईश्वरम् ।
संप्रभ आभरणम् देवम् विरजो अंबर धारिणम् ॥ ३-५-६
तत् विधैः एव बहुभिर् पूज्यमानम् महात्मभिः ।

5, 6, 7a. aaakaashe = in sky; ratha pravaram aaruuDham = chariot, the great, mounted on; a samspR^ishantam vasudhaam = without, touching, earth; vibudha vapushaa vibhraajamaanam = with body, radiant; suurya vaishvanara prabham = Sun, Fire, in radiance; anugam = divinities, attending him; sam prabha aabharaNam = one who has greatly, brilliant, ornaments; vi rajaH ambara dhaariNam = without, dirt [spotless,] cloths, clad in; tat vidhiaH eva = that, sort of, only; bahubhiH = many more; puujamaanaam mahaatmabhiH = adored, by great souls; devam vibudha iishvaram dadarsha = lord of three worlds, Indra, is seen.

Rama has seen Indra, the lord of three worlds, with a radiant body that has the coupled radiance of Sun and Fire, mounted on a great chariot that does not touch the earth, wearing greatly brilliant ornaments and attired in spotless dress, while the other divinities are attending, and many more selfsame great-souls are worshipping him. [3-5-5, 6, 7a]

[Verse Locator](#)

हरितैः वाजिभिर् युक्तम् अंतरिक्ष गतम् रथम् ॥ ३-५-७
ददर्श अदूरतः तस्य तरुण आदित्य संनिभम् ।
पाण्डुर अभ्र घन प्रख्यम् चन्द्र मण्डल संनिभम् ॥ ३-५-८

7b, 8. tasya a duurataH haritaiH vaajibhiH yuktam = his, not, distantly [very nearby,] green, horses, yoked with; taruNa aaditya sannibham = noontime, sun, like in shine; paaNDuura abhra ghana prakhyam = white, clouds, cluster, similar to; chandra maNDala sannibham = moon's, sphere, akin to; antariksha gatam ratham = in firmament, traversing, chariot [of Indra] [raamaH] dadarsha = Rama, saw.

Rama saw at his very nearby a chariot yoked with green horses that traverses in firmament, which in its splendour is either like the noontime sun, or a cluster of silver clouds, or like the silvern sphere of the moon. [3-5-7b, 8]

[Verse Locator](#)

अपश्यत् विमलम् छत्रम् चित्र माल्य उपशोभितम् ।
चामर व्यजने च अग्रे रुक्म दण्डे महाधने ॥ ३-५-९
गृहीते वर नारीभ्याम् धूयमाने च मूर्धनि ।

9, 10a. apashyat vi malam Chatram = saw, without stain, parasol [imperial umbrella]; chitra maalya upashobhitam = marvellously, with garlands, shining forth; chaamara vyajane cha = chamara, [the royal fanning instruments,] also; agrye = exemplary; rukma daNDe = with golden, handles; mahaadhane = invaluable ones; gR^ihiite vara nariibhyaam = taking [handling,] best, females; dhumayaane cha = fanning, also; muurdhani = at head side [of Indra.]

He saw the stainless parasol of Indra, marvellously garlanded and shining forth, and the exemplary and invaluable royal fanning instruments with golden handles, which two best female celestials are handling and fanning at Indra's head sides with them. [3-5-9, 10a]

Comment: The royal umbrella and fanning instruments of Hindu order are of particular type, in comparison with their European counterparts. These chamara instruments will be made from the bushy long, silver-white hair of chamara animal, a Himalayan beast, [Bos grunniens] and the hair will be studded into a golden or silver handle. These are not for actual air circulation but they are royal insignias.

[Verse Locator](#)

गन्धर्व अमर सिद्धाः च बहवः परम ऋषयः ॥ ३-५-१०
अन्तरिक्ष गतम् देवम् गीर्भिर् अग्न्याभिर् ऐडियन् ।

10b, 11a. **gandharva amara siddhaas cha** = gandharva-s, amara-s, siddha-s, [the celestial beings,] also; **bahavaH parama R^ishayaH** = many, great, sages; **antariksha gatam devam** = in firmament, staying, deity [Indra]; **giirbhiH agnyaabhiH aiDayan** = with hymns, best ones, extolling.

And the celestials like gandharva-s, amara-s, siddhaa-s and very many great sages as well are extolling Indra who is abiding in firmament. [3-5-10b, 11a]

[Verse Locator](#)

सह संभाषमाणे तु शरभंगेन वासवे ॥ ३-५-११
दृष्ट्वा शत क्रतुम् तत्र रामो लक्ष्मणम् अब्रवीत् ।

11b, 12a. **tatra** = there; **vaasave** = Indra; **saha sambhaaSamaaNe tu** = with, while talking to; **sharabhangena** = with Sharabhanga; **dR^iSTvaa shata kratum** = on seeing, hundred, rituals, [of, viz. Indra]; Rama; **lakshmanam** = to Lakshmana; **abraviit** = spoke.

On seeing Indra speaking there to sage Sharabhanga, Rama spoke to Lakshmana. [3-5-11b, 12a]

[Verse Locator](#)

रामोऽथ रथम् उद्दिश्य भ्रातुर् दर्शयत अब्धुतम् ॥ ३-५-१२
अर्चिष्मन्तम् श्रिया जुष्टम् अब्धुतम् पश्य लक्ष्मण ।
प्रतपन्तम् इव आदित्यम् अन्तरिक्ष गतम् रथम् ॥ ३-५-१३

12b, 13. Rama; **atha** = then; **ratham uddishya** = then, chariot, on pointing out; **adbhutam lakshmanaaya pradarshayan** = his amazement, to Lakshmana, on showing; oh, Lakshmana; **archiSmantam shriyaa juSTam adbhutam** = effulgence, auspiciousness, included, wonderful; **pratapantam iva aadityam** = highly luminous, like, the Sun; **antariksha gatam ratham** = in firmament, abiding, that chariot; **pashya** = you see.

Rama then on pointing out the chariot expressed his own amazement saying, "Lakshmana see this wonderful chariot that includes effulgence and auspiciousness as well, and that abides in firmament, and highly luminous like the Sun... [3-5-12b, 13]

[Verse Locator](#)

ये हयाः पुरु हूतस्य पुरा शक्रस्य नः श्रुताः ।
अन्तरिक्ष गता दिव्याः ते इमे हरयो ध्रुवम् ॥ ३-५-१४

14. **puru huutasya** = Chief, Invitee, [in rituals, Indra]; **Shakrasya** = of Indra; **ye hayaaH** = those, horses; **naH shrutaa** = we, heard of; **te harayoH** = those, green horses; **antariiksha gatta** = in firmament, abiding; **divyaaH ime** = divine, they, dhruvam = definitely.

"Of which horses we have earlier heard from our teachers telling that they belong to Indra, the Chief Invitee in Vedic rituals, they are these divinely green horses that now abide in the firmament, and definitely these must be Indra's horses... [3-5-14]

[Verse Locator](#)

इमे च पुरुष व्याघ्र ये तिष्ठन्ति अभितः दिशम् ।
शतम् शतम् कुण्डलिनो युवानः खड्ग पाणयः ॥ ३-५-१५
विस्तीर्ण विपुल उरस्काः परिघायत बाहवः ।
शोणांशु वसनाः सर्वे व्याघ्र इव दुरासदाः ॥ ३-५-१६
उरो देशेषु सर्वेषाम् हारा ज्वलन संनिभाः ।
रूपम् बिभ्रति सौमित्रे पंच विंशति वार्षिकम् ॥ ३-५-१७

15, 16, 17. **puruSa vyaaghraH** = oh, manly-tiger; Soumitri; **disham abhitaH** = quarters [here Indra - Indra is all quarters,] around; **ye shatam shatam** = those, hundreds, hundreds; **kuNDalinaH khaDga paaNayaH** = with ear-ornaments, swords, in hands; **vistiirNa vipula uraskaa** = wide, broad, chested ones; **parigha aayata baahavaH** = round-club, shaped, arms; **shoNa amshu vasanaa** = red, glimmering, garments; **yuvaanaH** = youths are there; **ime sarve** = these, all; **vyaaghra iva** = all, tiger, like; **dur aasadaa** = un-approachable ones; **sarveshaam** = for all of them; **uraH desheSu** = on chest, place; **jvalana sannibhaaH** = fire, in similitude; **haaraaH** = ornamental chains are there; **pancha vimshati varshakam** = five, and twenty, years of age; **ruupam bibhrati** = that appearance, they [always] bear.

"And oh, manly-tiger Lakshmana, those that are there in hundreds and hundreds around Indra, those youthful ones with their ear-ornaments and swords in hands, with wide and broad chests, with club shaped arms, and clad in glimmering red garments, all are like tigers, all are unapproachable, all of them are wearing ornamental chains on their chest-place that are akin to flaring fires, and in their appearance, Soumitri, they always bear a look of twenty-five-year-olds... [3-5-15, 16, 17]

[Verse Locator](#)

एतद्धि किल देवानाम् वयो भवति नित्यदा ।
यथा इमे पुरुष व्याघ्रा दृश्यन्ते प्रिय दर्शनाः ॥ ३-५-१८

18. **priya darshanaH** = nice-looking; **ime puruSa vyaaghraaH** = these, manly-tigers; **yathaa dR^ishyante** = as to how, they appear now; **etat devaanaam vayaH nityadaa bhavati kila** = this alone, for gods, age, constantly, remains, they say; [elliptic: for they are immortals and they will be ever young.]

"The age factor of gods remains constant at the age that appears for these nice-looking Tigerly-men, so they say... for gods are immortals and they will be ever young... [3-5-18]

[Verse Locator](#)

इह एव सह वैदेह्या मुहूर्तम् तिष्ठ लक्ष्मण ।
यावत् जानामि अहम् व्यक्तम् क एष द्युतिमान् रथे ॥ ३-५-१९

19. **iha eva sha vaidehyaa** = here, only, with Vaidehi; **muhuurtam tiSTa** = for a moment, stay; Lakshmana; **yaavat jaanaami aham vyaktam** = until, know, I shall, clearly; **kaH eSa dyutimaan rathe** = who is, such, a resplendent one, on chariot.

"Stay for a moment Lakshmana along with Vaidehi, until I know clearly about that resplendent one on that chariot... [3-5-19]

[Verse Locator](#)

तम् एवम् उक्त्वा सौमित्रिम् इह एव स्थीयताम् इति ।
अभिचक्राम काकुत्स्थः शरभंग आश्रमम् प्रति ॥ ३-५-२०

20. iha eva sthiiyataam iti = here, only, stay, thus; tam saumitrim evam uktvaa = him, to Soumitri, thus, on saying; kaakutshhaH = Kakustha scion, Rama; sharabhanga; aashramam prati = hermitage, towards abhichakraamaH = proceeded.

On saying to Lakshmana stay there only...' Rama proceeded towards the hermitage of Sage Sharabhanga.. [3-5-20]

[Verse Locator](#)

ततः समभिगच्छन्तम् प्रेक्ष्य रामम् शची पतिः ।
शरभंगम् अनुज्ञाप्य विबुधान् इदम् अब्रवीत् ॥ ३-५-२१

21. tataH = abhigacchantam = then, arriving there; prekshya raamam = on seeing, Rama; shachii patiH = Shachi's husband [Indra]; sharabhangam = by Sage Sharabhanga; anuj~naapya = bade farewell to; vibudhaan = to celestials; idam abraviit = this, spoke.

Then, on seeing Rama arriving there, Indra, bade farewell to Sage Sharabhanga and said this to the celestials attending him. [3-5-21]

[Verse Locator](#)

इह उपयाति असौ रामो यावन् माम् न अभिभाषते ।
निष्ठाम् नयत तावत् तु ततो मा द्रष्टुम् अर्हति ॥ ३-५-२२
जितवन्तम् कृतार्थम् हि तदा अहम् अचिराद् इमम् ।
कर्म हि अनेन कर्तव्यम् महत् अन्यैः सुदुष्करम् ॥ ३-५-२३

22, 23. asau raamaH = that, Rama; iha upayaati = here, he comes; yaavat = until [before]; maam na abhibhaaSaate = with me, not, going to talk; taavat = till then; niSTaam na yata = his vow, not, tried - not going to fructify; tataH = there afterwards; maa = me; draSTum arhati = to see, he is eligible; jitavantam kR^ita artham = [when he becomes] victorious one, accomplished one; imam = him; aham = I will; a chiraat = not, long after [very soon]; tadaa = then; [I will see]; anena = by him; mahat = a great work; karma hi = deed, indeed; kartavyam = to be performed; anyaiH = by others; su duSkaram = highly, impossible.

"Here comes that Rama...before he talks to me, you lead him towards his vow, after completing the result of his incarnation, then only he is eligible to see me... Let him be a victorious and accomplished one, then I will see him very soon...for that will happen very soon... A great deed is to be verily performed by him that is highly impossible for others... [3-5-22, 23]

Comment: This verse in Gorakhpur version is said to be containing improper word placements thus confusing in its meaning. Some ancient manuscripts are said to contain this as,

karma hi anena kartavyam mahad devaiH suduShkaram |
niShTa na yaato yaavaddhi taava nna draShTum arhasi | |

The same verse in Dharmaakuutam is like this,

karma hi anena kartavyam mahad anyaiH su duShkaram |
niShpadayitvaa tat karma tato maam draShTum arhasi | |

In any case, the import is this "Now he that Rama can not talk to me, and after getting the results of his incarnation, i.e., elimination of Ravana, then only he can see me..."

[Verse Locator](#)

अथ वज्री तम् आमंत्र्य मानयित्वा च तापसम् ।
रथेन हय युक्तेन ययौ दिवम् अरिन्दमः ॥ ३-५-२४

24. **atha** = then; **arindamaH** = enemy-destroyer; **vajrii aamantrya** = then, Vajra wielder [Indra,] him [that sage,] bade farewell; **tam** = him; **taapasam** = the sage [Sharabhanga]; **maanayitvaa cha** = having adored, also; **rathena** = by chariot; **haya yuktena** = horses, with; **yayau** = travelled; **divam** = to heavens.

Then that Enemy-destroyer Indra adoringly bade farewell to the sage, and travelled to heavens by the chariot with its green horses. [3-5-24]

Comment: Vishnu is said to have instructed all the divinities to not to talk to him during his human incarnation on earth as Rama. If any divine being comes into direct contact and conducts a dialogue, Rama's identity as Vishnu is revealed, and Ravana will apprehend that and then revokes his boon of not to be killed by any divine being. As long as Ravana believes Rama to be a human being, so long he dares any human to confront, because he slighted humans when seeking his boon. Ravana can be ended only by Rama, but not by others. Hence, Indra departed from there before the arrival of Rama.

[Verse Locator](#)

प्रयाते तु सहस्राक्षे राघवः सपरिच्छदः ।
अग्नि होत्रम् उपासीनम् शरभंगम् उपागमत् ॥ ३-५-२५

25. **prayaate tu sahasra akshe** = on transit of, Thousand-eyed [Indra]; **sa pari cChadaH** = with, his [enclosures, attendants] adherents; Raghava; **upa aagamat** = nearby, came; **agnihotram upa aasiinam** = fire-alter, nearby, sitting -- Sharabhanga.

On the transit of that Thousand-eyed Indra, Raghava with his adherents [namely Lakshmana and Seetha,] came nearby the Sage Sharabhanga, who is sitting nearby the altar of fire. [3-5-25]

The word **paricChada** means, that which encloses anything, apart from its ordinary meaning, attendants, retinue etc. Here the enclosures for Rama are Seetha and Lakshmana. As with any deity in a sanctum sanctorum, who is enclosed by impregnable walls and sanctimonious atmosphere, Rama is enclosed by that impregnable Lakshmana like a firewall, where the sanctimonious environ is the presence of Seetha, near at Rama.

[Verse Locator](#)

तस्य पादौ च संगृह्य रामः सीता च लक्ष्मणः ।
निषेदुः तद् अनुज्ञाता लब्ध वासा निमंत्रिताः ॥ ३-५-२६

26. Rama; Seetha; Lakshmana; **tasya paadau samgR^ihya** = his, feet, on taking to [touching]; **labdha vaasaa** = obtaining, shelter [say, for that day and for first time]; **nimantritaH** = invited; **samanuj~naataa** = permitted; **niSeduH** = sat down.

Touching the feet of that Sage Sharabhanga Rama along with Seetha and Lakshmana, and duly permitted and invited by that Sage Sharabhanga they sat there, as they obtained a shelter. [3-5-26]

[Verse Locator](#)

ततः शक्र उपयानम् तु पर्यपृच्छत राघवः ।
शरभंगः च तत् सर्वम् राघवाय न्यवेदयत् ॥ ३-५-२७

27. **tataH** = then; Raghava; **shakra upa yaanam pariapR^icChata** = about Indra's, arrival, inquired after; Sharabhanga also; **raaghvaaya** = to Raghava; **tat sarvam** = that, all; **nyavedayat** = narrated.

Then, Raghava enquired with sage about the arrival of Indra and Sage Sharabhanga narrated all that to him. [3-5-27]

[Verse Locator](#)

माम् एष वरदो राम ब्रह्म लोकम् निनीषति ।
जितम् उग्रेण तपसा दुष्प्रापम् अकृत आत्मभिः ॥ ३-५-२८

28. O, Rama; **varadaH eSa** = boon-giver, this Indra; **ugreNa tapasaa jitam** = by arduous, ascesis, won over; **a kR^ita aatmabhiH** = by unconquered, selves; **dusH praapam** = unattainable; **brahma lokam** = to Brahma's abode; **maam** = me; **niniiSati** = wishes to take.

"Oh! Rama, that boon-giver Indra wishes to take me to Brahma's abode, which is achieved by me by my arduous ascesis and that which is unattainable for them with their souls unconquered... [3-5-28]

[Verse Locator](#)

अहम् ज्ञात्वा नर व्याघ्र वर्तमानम् अदूरतः ।
ब्रह्म लोकम् न गच्छामि त्वाम् अदृष्ट्वा प्रिय अतिथिम् ॥ ३-५-२९

29. **nara vyaaghra** = manly tiger; **aham** = I; **priya atithim** = dear, guest; **j~naatvaa** = on knowing; **tvaam** = you; **vartamaanam** = [you are] coursing; **a duurataH** = not, distant; **a dRiSTvaa brahma lokam na gacChaami** = without seeing [you,] to Brahma's abode, I am [not wishing] to go.

"On knowing that you are course is nearby, oh! Manly-tiger, and without seeing my dear guest I do not wish to go to Brahma's abode... [3-5-29]

Sage Sharabhanga, with his sixth sense came to know that Vishnu is coming this way and will become his dear guest. He thus is obliged to receive Rama in his hermitage. It is his first priority than escaping to Brahma's abode. The sage with his own arduous penance attained that travel to Brahma's heavens and he can go there anytime. But seeing Rama, who is now a human incarnate, with his own human eyes is prime ordeal to that Sage. Secondly, ascending to heavens with mortal body is an impracticable affair. Hence the mortal body is to be cast off here only. If that mortal body is cast off, as per the request of Indra, the sage's mortal eyes cannot see Rama, for Rama leaves this earth after fulfilling his vow of eradicating evil, and equally, a Sage of high order like Sharabhanga, on going to Brahma's abode will not return as an earthling. Hence seeing and receiving Rama is his priority now.

[Verse Locator](#)

त्वया अहम् पुरुषव्याघ्र धार्मिकेण महत्मनाअ ।
समागंय गमिष्यामि त्रिदिवम् च अवरम् परम् ॥ ३-५-३०

30. **puruSa vyaaghra** = manly-tiger; **aham** = I; **dhaarmikeNa** = virtuous one; **mahaatmanaH** = great soul; **tvayaa** = with you; **samaagamya** = having met; **a varam** = undesirable [lesser] heavens; **param** = higher heavens. **tri divam** = uppermost/Brahma's abode; **gamiSyaami** = wish to go to.

" Having met with you, a virtuous one and a great soul as you are, oh, manly-tiger, I wish to go through undesirable lesser heavens to Brahma's abode, the highest [3-5-30]

In Gorakhpur version it is **avaram, a+varam** . The translation will therefore be 'undesirable heavens/lesser heavens...' If there is difference between paradise and heaven, this lesser one is paradise; the ordinary **swarga** of Indra, where the departed soul's merit is metered and count down starts with the enjoyment of heavenly comforts. As and when the accumulated merit neutralises there, that soul has to take rebirth in the karmic cycle. **kshiiNe puNye martya lokam pravishanti...** This sage does not wish to go there, because he earned farthest heavens like Brahma's abode or **tridiva patham** etc., by his penance. And those lesser heavens are as cited by Krishna in Bhagavad Gita **aabrahma bhavanaalokaH punaraavR^itti na arjuna...** 8-16: and here Krishna also says **maam upetyatu...** 'In me repose yourself...' This 'Me,' is **tridivam...** and **tripaadvibuuti** , as cited by **puruSa suukta** n its hymn **paadosya vishvaa bhuutaani, tripaadasya amR^itam divi...** etc. Dharmaakootam

puts it as **brahma lokam gamiSyaami tridivam deva sevitam...** without separating this concept into two kinds of heavens, namely paradise and Brahma's abode. Hence there is nothing enjoyable in any of the said heavens, than having a glance at you. Maheshvara Tiirtha.

[Verse Locator](#)

अक्षया नर शार्दूल जितालोका मया शुभाः ।

ब्राह्म्याः च नाक पृष्ठ्याः च प्रतिगृह्णीष्व मामकान् ॥ ३-५-३१

31. **nara shaarduula** = manly-tiger; **mayaa**= by me; **subhaaH** = auspicious ones; **braahmyaaH** = relating to Brahma; **naaka pR^iSTyaa ca** = to paradise, yonder than, even; **a kshayaa** = non-diminishing; **lokaaH jitaH** = abodes, achieved; **maamakaan** = relating to me; [**lokaan** = abodes]; **pratigR^ihNiiSva** = you take them.

"Oh! Tigerly-man, non-diminishing are the abodes achieved by me either in Brahma's abode or yonder than paradise...you take them all...that are mine achieved by me asceticism..." So said Sage Sharabhanga to Rama. [3-5-31]

Comment: The sage is dedicating all his achievements of penance unto god, without any **ahamtva buddhi**, mine-ness. This is called **phala samarpaNa**. The fruits of pious achievements are to be dedicated in the divine without the concept 'I am the doer thus I shall enjoy...' Even in the daily worship we are supposed to dedicate all that we have done, with oblation water saying ' **karomi yad yat sakalam parasmai naaraayaNaayeti samarpayaami...** 'Whatever is done, in all its entirety, I dedicate it unto the Supreme...' And Govindaraja observes, whatever that is acquired by the sage is his wealth. So the heavenly abodes are his only wealth as of now, and they all are surrendered to Rama, as guest-worship.

[Verse Locator](#)

एवम् उक्तो नरव्याघ्रः सर्व शास्त्र विशारदः ।

ऋषिणा शरभंगेन राघवो वाक्यम् अब्रवीत् ॥ ३-५-३२

32. **R^iSiNaa sharabhangena** = by the sage Sharabhanga; **evam uktaH** = thus, said; **nara vyaaghraH** = many-tiger; **sarva shastra vishaaradaH** = all, scriptures, scholar; **Raghava; vaaakyam abraviit** = this sentence, said.

Thus said by the Sage Sharabhanga to that Manly-tiger Rama, being the scholar in all the scriptures he spoke this sentence to that sage. [3-5-32]

[Verse Locator](#)

अहम् एव आहरिष्यामि सर्वान् लोकान् महामुने ।

आवासम् तु अहम् इच्छामि प्रदिष्टम् इह कानने ॥ ३-५-३३

33. **mahaamune** = oh! Great Saint; **aham eva** = I, alone; **sarvaan lokaan** = all those worlds; **aahariSyaami** = will gain/ or, snatch away; **tu** = but; **aham** = I; **iha** = here; **kaanane** = in forest; **pradiSTam** = indicated by you; **aavasam** = dwelling place; **icChaami** = I seek.

"I alone can gain all those worlds, oh! Great Saint, I now seek a place to dwell here in this forest as indicated by you... [Apparent meaning.] [3-5-33]

or

"I will however take all those worlds of yours, for you have waited for me and dedicated whatever you achieved by your penance at my tri-feet, as **atithi satkaara**, honouring guests - 'leaving 'the doer and doing' attachment, and without desire to enjoy the fruits of works, as a **karma phala tyaagi**. For now, show me a place to dwell in this forest like an ordinary human being - [Implicit meaning according to Govindaraja.]

or

"I will win-over all those worlds myself, as Kshatriya-s are not supposed to take any donations; they either have to won by them or acquire them for themselves, just show me a place to dwell - [Maheshvara Tirtha.]

or

"Everything merges in me alone, for I alone gave all these to you, and you also dedicated the same in me, without the concept of doer and doing - [which again is reiterated in Bhagavad Gita - **labhatecha tataH kaamaan mayaiva vihitaan** || 7-22 ' All the desires of the adherent like Brahma's abode, immortality etc., are acquired at my grace.' for now show me a place to live - [Another concept. tani sloki.]

Comment: Thus **aahara** means gaining, win-over, or snatching, stealing. Hence Rama as a king refutes that donation, telling that he alone will acquire those worlds, in an explicit meaning, that conceals Rama's identity as Vishnu. Vishnu has Himself given those merits to this sage, as said in Bhagavadgita. Implicitly all the merits of earthly beings merge into that Absolute ultimately, and hence any fresh donation from the sage is negated. The dictionary meaning of **aahara** is provider, fetcher, and Vishnu Himself is the fetcher, provider. In another way, **aahara** is to take, or snatch away, or merge and thus Rama is said to express 'I snatch away everything and anything done by my true devotee...for he does not do it for his own sake...' This is said to be God's **karma phala swiikaara** 'receiving of the fruits of work...

[Verse Locator](#)

राघवेण एवम् उक्तः तु शक्र तुल्य बलेन वै ।
शरभंगो महाप्राज्ञः पुनर् एव अब्रवीत् वचः ॥ ३-५-३४

34. **raaghavaNa evam ukataH tu** = by Raghava, thus, said; **shakra tulya balena vai** = Indra like, in strength, verily; **Sharabhanga; mahaa praaaj~naaH** = supreme, intellectual; **punaH eva abraviit vachaH** = again, this way, spoke, sentence.

Thus said by Raghava, who is like Indra in strength, that supremely intellectual Sage Sharabhanga again spoke this sentence this way. [3-5-34]

[Verse Locator](#)

इह राम महातेजाः सुतीक्ष्णो नम धार्मिकः ।
वसति अरण्ये नियतः स ते श्रेयो विधास्यति ॥ ३-५-३५

35. **iha** = here; **mahaa tejaa** = great resplendent; Rama; Suteekshna; **naama** = named; **dhaarmikaH** = virtuous one; **vasati araNye** = lives, in forest; **niyataH** = self-disciplined one; **saH te shreyaH vidishyati** = he, to you, benignant, will do.

"Here, oh! Rama, a great resplendent sage named Suteekshna, lives in this forest...a virtuous and a self-disciplined one, and he will do something benignant to you... [3-5-35]

[Verse Locator](#)

सुतीक्ष्णम् अभिगच्छ त्वम् शुचौ देशे तपस्विनम् ।
रमणीये वनोद्देशे स ते वासम् विधास्यति ॥ ३-५-३६

36. **sutiikshNam abhi gacCha** = Suteekshna, you approach; **tvam** = to you; **suchau deshe** = [in his] auspicious, place; **tapasvinam** = of hermits; **ramaNiiya vanoddeshe** = in pleasant, woods; **saH te vaasam vidhaasyati** = he, to you, housing, arranges.

"You approach Sage Suteekshna and to you he will arrange housing in his auspicious and dpleasant place woods of hermits... [3-5-36]

[Verse Locator](#)

इमाम् मन्दाकिनीम् राम प्रतिस्रोतम् अनुव्रज ।
नदीम् पुष्पोदुप वहाम् ततः तत्र गमिष्यसि ॥ ३-५-३७

37. pushpa udupa vahaam = flowers, ferries, carrying; imaam mandaakiniim nadiim = this, Mandaakini river; prati shrotam = opposite, to its flow; anuvraja = you follow; tataH = then; tatra gamisSyasi = there [to Suteekshna's hermitage,] you can reach.

" Following opposite to its flow you may follow this River Mandaakini that carries flower-ferries, then you can reach there at Sage Suteekshna's hermitage... [3-5-37]

Comment: Mandaakini is the name of River Ganga, and hence any river with continuous flow is affectionately called Ganga, like Dakshina Ganga, Bhaagiiirathi etc. So this name of Mandakini is to mean a river here, but not Ganga. Later in Kishkindha also River Pampa is called Mandakini, at times.

[Verse Locator](#)

एष पन्था नरव्याघ्र मुहूर्तम् पश्य तात माम् ।
यावत् जहामि गात्राणि जीर्णम् त्वचम् इव उरगः ॥ ३-५-३८

38. esha panthaa nara vyaaghra = this is, the way, manly-tiger; taata = oh, sire; muhuurtam maam pashya = for a moment, me, see; yaavat jiirNaam tvachaam = till, withered, skin, iva uragaH = like, a snake's moult [like snake's cast skin]; gatraani = body parts; jahaami = I forsake.

"This is the only way, oh, manly-tiger, and oh, sire, see me for a moment, till I forsake these body parts of mine, like a snake casting its withered moult... [3-5-38]

Sage Sharabhanga said, eSha panthaa naravyaaghraH meaning that 'this is the only recourse, oh, manly-tiger.' Here Rama asked Sage Sharabhanga to show a place to dwell. Sharabhanga's hermitage itself will now become vacant after the sage's ascension to heavens. But it is not shown to Rama to stay, instead yet another distant place is shown. All these Sages and Saints show only one path that Rama, Seetha and Lakshmana have to travel, i.e., towards Ravana, the evil on earth. From here they are directed to Sage Suteekshna's hermitage, there from to Sage Agastya's hermitage, and there from, to still deeper place in forests, called Panchavati. According to Kaikeyi's banishment Rama need not travel this far, but could have resided in some near-about forests of River Ganga. But one after the other, either demons who became celestials or sages who are going to become divinities, all usher Rama southward, i.e., towards the dominions of demons, whom Rama has to eradicate from earth. 'If Rama were to enter into Panchavati, a powerful dominion of demons like Khara and Dushana, alleging their loyalties to Ravana, it is definite that an encounter will ensue and Rama will start eradicating one after the other, and ultimately ending with Ravana...' this appears to be the logic of all the sages. As such Rama is asked to go on travelling towards the evil side of the earth, for all of the sages know about Rama's destination

[Verse Locator](#)

ततो अग्निम् सु समाधाय हुत्वा च आज्येन मंत्रवित् ।
शरभंगो महातेजाः प्रविवेश हुताशनम् ॥ ३-५-३९

39. tataH = then; mahaatejaa = great, radiant one; saH = he that; Sharabhanga; agnim susamaadhaaya = fire, well, invoked; aajyena = with clarified butter; mantravit = hymnist sage; hutvaa cha = oblations, also, [offered]; hutaashanam = the sacred fire; pravivesha = entered.

Then that hymnist on invoking the sacred fire and offering oblations with clarified butter into it, that radiant sage Sharabhanga entered that sacred fire. [3-5-39]

[Verse Locator](#)

तस्य रोमाणि केशाम् च तदा वह्निः महात्मनः ।
जीर्णम् त्वचम् तद् अस्थीनि यत् च मांसम् च शोणितम् ॥ ३-५-४०

40. tasya mahaatmanaH = of that, great soul; romaani kesham cha = his, hair, head hair also; agniH dadaaha = the fire, burnt them;;jiirNam tvacham = shrunk, skin; tathaa = thus; asthiini = bones; yat cha maamsam cha shoNitam = whatever, also, flesh, and blood; dadaaha = burnt down.

The fire burnt down that great soul Sharabhanga from head-hair to body hair and thus his shrunk skin, bones and whatever flesh and blood are there, they are also burnt completely. [3-5-40]

Then the question arises whether Sage Sharabhanga wilfully encompassed the sin of suicide or not? Not so, because it is said that his self-immolation is not in any mortal fire, but in some yogic fire, which he invoked and sanctified with hymns. If it were to be an ordinary pyre, the mortal body do not burn completely to ashes as the skull and vertebral bones remain, for immersion into holy waters after a while. Here it is said that nothing remained. Further scriptures lay it down that: Hence Sage Sharabhanga, having seen Rama, got that divine knowledge and there is nothing left for him to accomplish with his mortal body, and hence entered the holy fire. Those that are superior in character and virtue, even the of Fire, Agni Deva, cannot even touch, rather provides a coolant condition in His lap. It is the same with Seetha in Yuddha Kanda and it also happened with Queen Chandramati, the virtuous wife of Emperor Harishchandra, one of the forefathers of Rama. Thus said in Dharmaakuutam:

anuShTna asamarthasya vaana prasthasya jiiryataH |
bhR^iguH agniH jalapaatena deha tygo vidhiiyate ||

Those who obtained divine knowledge about this mortal body, and those that cannot practice anuSThaana their daily chores, or with any incapability, and those that have left house as holder, and desiccated, could give up their mortal bodies into fire, waters or falling from mountain peaks.

These feats are for yogis, but not for commoners please!

[Verse Locator](#)

स च पावक संकाशः कुमारः समपद्यत |

उत्थाय अग्निचयात् तस्मात् शरभंगो व्यरोचत || ३-५-४१

41. saH = he that sage; paavaka sankashaH = Fire, in semblance; kumaaraH = youngster-like; sam apadyataH = reappeared; tasmaat agni chayaat uthaaya vyarochata = from that, fire altar, on getting up, he shone forth.

He that Sage Sharabhanga, then reappeared as an youngster in the semblance of Fire, on resurrecting from that altar of fire he shone-forth. [3-5-41]

Comment: The age of celestial is always constant like twenty-five-year-olds, as said above by Rama at 3-5-17/18.

[Verse Locator](#)

स लोकान् आहिताग्नीनाम् ऋषीणाम् च महात्मनाम् |

देवानाम् च व्यतिक्रम्य ब्रह्म लोकम् व्यरोहत || ३-५-४२

42. saH = he; aahita agniinaam = of fire-worshippers; mahaatmaanaam R^iSiiNaam cha = of great souls, of saints, also; devaanaam cha = divinities, also; lokaan = worlds; yatikramya = on transcending; brahma lokam = Brahma's abode; vyarohata = ascended.

He that Sage Sharabhanga, transcending the ethereal worlds of fire-worshippers, of saints, of great souls, and also of divinities, has ascended to Brahma's abode. [3-5-42]

[Verse Locator](#)

स पुण्य कर्मा भुवने द्विजर्षभः
पितामहम् सानुचरम् ददर्श ह ।
पितामहः च अपि समीक्ष्य तम् द्विजम्
ननन्द सुस्वागतम् इति उवाच ह ॥ ३-५-४३

43. puNya karmaa = meritorious one; dwijarshabha = Brahman, the best; saH = he that sage; bhuvane = in heaven; pitaamaham = grandfather [Brahma]; dadarsha ha = has seen, verily; pitaamaha cha api = Brahma, also, even; samiikSya = seeing him; tam dvijam = that, Brahman; nanada = felt happy; su svaagatam iti uktvaa = welcome, thus, spoke.

He that meritorious and best Brahman Sharabhangha has seen Brahma in Brahma's abode, and Brahma too, on seeing that Brahman happily spoke to him... "Welcome..." [3-5-43]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पञ्चमः सर्गः ॥

Thus, this is the 5th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 5

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 6

Introduction

After the heavenward journey of Sage Sharabhanga, Rama is approached by others sages and hermits. They inform him about the atrocities of demons around that place. They all ask Rama to eradicate the menace and Rama avows to do so, in order to keep up the tranquillity of those hermitages, and also to obliterate the menace of demons from earth.

[Verse Locator](#)

शरभङ्गे दिवम् प्राप्ते मुनि संघाः समागताः ।

अभ्यगच्छन्त काकुत्स्थम् रामम् ज्वलित तेजसम् ॥ ३-६-१

1. sharabhange divam praapte = Sage Sharabhanga, heaven, on attaining; muni sanghaaH samaagataaH = sages, groups, assembled; abhyagacChanta = approached; kaakutstham = the one from Kakutstha dynasty; raamam = Rama; jvalita tejasam = glowing with resplendence.

On Sage Sharabhanga attaining heaven, groups of sages assembled and approached Rama of Kakutstha dynasty, who is glowing with resplendence. [3-6-1]

[Verse Locator](#)

वैखानसा वालखिल्याः संप्रक्षाला मरीचिपाः ।

अश्म कुट्टाः च बहवः पत्र आहाराः च तापसाः ॥ ३-६-२

2. vaikhaanasaa = sages born out of the nails of Prajaapati; vaalakhilyaaH = born from Prajaapati's hair; sam prakshaalaa = from His feet-wash; mariichi paaH = rays of sun and moon, drinkers; ashma kuTTaaH ca = by stone, pound grains, also; bahavaH = many of them; patra aahaaraaH ca = leave-eaters, also; taapasaaH = sages.

The sages called Vaikahanasa-s, [who are born out of the nails of Prajaapati, the first ruler of mankind,] also Vaalakhilyaa-s, [those born from His hair,] and those from the water of His feet-wash, and those that thrive on drinking rays of sun and moon alone, and those that pound with stones and others who thrive on leaves alone, are those sages... [3-6-2]

The samprakshaala are kind of sages said be washing their interior body with water, a yogic measure called dhouli prakriya, and also otherwise attributed to wash their vessels after a meal, without preserving any food for the next meal, for god would automatically give their daily bread. The sages called ashma kuTTa, are that kind of sages who pound their bodies with stones, and thus they pound grain with stones.

[Verse Locator](#)

दन्त उलूखलिनः च एव तथा एव उन्मज्जकाः परे ।

गात्र शय्या अशय्याः च तथा एव अनवकाशिकाः ॥ ३-६-३

3. danta uluukhalinaH ca eva = teeth, grind-stones, like [use their own teeth to grind the grain]; tatha eva = like that; unmajjakaaH = neck deep in water [they perform asceticism]; pare =

others; **gaatra shayyaa** = sleeper on their own shoulders or chest; **a shayyaaH ca** = no, beds, also; **tathaa eva** = like that; **an avakaashakaaH** = sages without any repose.

Some of them use their own teeth to grid the grain they eat, and some who perform asceticism in neck-deep water, and some who sleep with their head resting on their shoulders or on chests without using any kind of bed, and some who do not use any kind of beds either, and some who meditate without any repose sitting in an enclosure without any leg-space. [3-6-3]

[Verse Locator](#)

मुनयः सलिल आहारा वायु भक्षाः तथा अपरे ।
आकाश निलयाः च एव तथा स्थण्डिल शायिनः ॥ ३-६-४

4. **munayaH** = sages; **salila aahaaraa** = water, as food; **vaayu bhakshaaH** = air, as food; **tathaa** = like that; **apare** = and some more; **aakaasha nilayaaH ca** = in air, standing, also; **eva tathaa** = thus, then; **sthandila shaayinaH** = on ground, sleeping.

And some sages whose food is water alone, or air alone to some, like that some who meditate staying in sky and some who sleep on bare ground itself. [3-6-4]

[Verse Locator](#)

तथा ऊर्ध्व वासिनः दान्ताः तथा आर्द्र पट वाससः ।
स जपाः च तपो नित्याः तथा पंच तपोऽन्विताः ॥ ३-६-५

5. **tathaa** = thus; **uurthva vaasinaH** = high-peak, dwellers; **daantaaH** = controlled senses; **tathaa** = thus; **aardra paTa vaasasaH** = wet, cloths, wearers; **sa japaaH ca** = with, recitation, also; **tapaH nityaaH** = meditate, always; **tathaa** = like that; **panca tapaH anvitaaH** = in five kinds of fire, meditating.

Thus some are dwellers on high-peaked places with their senses controlled, and some are wearers of wet cloths, always reciting name or hymn japa and like that some who meditate with five kinds of fire around them. [3-6-5]

[Verse Locator](#)

सर्वे ब्राह्म्या श्रिया ज्युक्ता दृढ योग समाहिताः ।
शरभंग आश्रमे रामम् अभिजग्मुः च तापसाः ॥ ३-६-६

6. **sarve** = all; **braahmyaa** = of Brahma, i.e., of Vedic; **shriyaa yuktaa** = resplendence, with; **dR^iDha yoga samaahitaaH** = firm, yogic control, having; **sharabhangaa aashrame** = in Sharabhangaa hermitage; **raamam** = for Rama; **abhijagmuH ca** = arrived, also; **taapasaaH** = sages.

All have Vedic resplendence and firm yogic control, and they have arrived at the hermitage of Sage Sharabhangaa for Rama. [3-6-6]

[Verse Locator](#)

अभिगंय च धर्मज्ञा रामम् धर्म भृताम् वरम् ।
ऊचुः परम धर्मज्ञम् ऋषि संघाः समागताः ॥ ३-६-७

7. **dharmaGYaaH** = virtuous sages; **R^iSi sanghaaH** = sage, groups; **samaahitaaH** = coming together; **dharma bhR^itaam varam** = virtue beholder, the best, at Rama [also **dharma** = bow; **bhR^itam** = wielder; **varam** = the best]; **parama dharmaGYam** = the supreme in virtue; **raamam** = at Rama; **abhi gamya ca** = nearly approaching, also; **uucuH** = said;

Those virtuous sages coming together in groups neared Rama, the best beholder of virtue, and said to that supreme one in virtue. [3-6-7]

The word **abhi gamya** is nearly approaching, coming nearby, at a destination that is Rama. The Omni-Luminescent, emerged in Kakutstha dynasty as Rama. Knowing that, all the sages of higher knowledge have arrived at their 'destination' in this mortal world itself... Maheshvara Tirtha.

[Verse Locator](#)

त्वम् इक्ष्वाकु कुलस्य अस्य पृथिव्याः च महारथः ।
प्रधानः च अपि नाथः च देवानाम् मघवान् इव ॥ ३-६-८

8. **mahaarathaH** = being great charioteer in battlefields / Supreme Charioteer of Universe; **tvam ikSvaaku kulasya naathaH** = you are, Ikshvaku, dynasty, [not only] the protector; **asya pR^ithivyaaH ca** = to this, earth, also; **devaanaam maghavaan iva** = for gods, Indra, as with; [**tvam** = you are]; **pradh[but also the] aanaH api ca** = leader / protector, shelterer, even, also.

"You are the supreme charioteer born in Ikshvaku dynasty hence you are the protector of earth under your control. As with Indra, the ruler of divinities you are a similar ruler for us. [3-6-8]

ओर्

Though born in Ikshvaku dynasty you are the Supreme Charioteer, hence you are the same Supreme Charioteer of this Earth and earthlings too, as with Indra who protects divinities, you are our protector.

We have not heard of any chariot or horse being utilised by Rama, let alone in some episodes of his student days, because he is more a foot soldier than a horse/chariot rider. How these sages suddenly say that Rama is a speedy charioteer, is the question. This **mahaa rathaH** concept is on the analogy of Krishna the charioteer in Bharata. In Vedanta, the human body is frequently referred as **ratha**, as in **ashva kraante rathaH kraante vishNukraante vasu.ndharaa...**, Sec. I-37 Mahanaaraayano panishad: 'O, earth that is traversed by a horse [in Vedic rituals,] a chariot, [great souls, why they all when] Vishnu himself treaded on you as Trivikrama... hence I pray you...' Hence the chariot, drawn by the five-senses as its horses, and the earth are also brought and said here by sages. Krishna-Arjuna's chariot too had five-horses. Here the sages with controlled senses, namely horses, are asking the one who chariots/spins the earth and earthlings, to take off the children of lesser gods, namely demons, far away from humans where humans are god controlled species.

[Verse Locator](#)

विश्रुतः त्रिषु लोकेषु यशसा विक्रमेण च ।
पितृ व्रतत्वम् सत्यम् च त्वयि धर्मः च पुष्कलः ॥ ३-६-९

9. [**tvam** = you are]; **triSu lokeshu yashasaa vikrameNa ca vishrutaH** = in three, worlds, by your repute and valour well, renowned; **tvayi** = in you; **pitR^iu vratatvam satyam ca** = to father, devotion, truthfulness, also; **pushkalaH** = abounding; **dharmaH ca** = righteousness, even [is there].

"You are well renowned in all the three worlds by your repute and valour, and in you abounding are the virtues like truthfulness and devotion to your father, and even righteousness too, is there. [3-6-9]

The above is the apparent meaning. The subtext is "Are you, the supreme charioteer of Ikshvaku dynasty alone, like Indra for celestial beings? And are you the supreme charioteer of this earth and earthlings alone? Not so...you are the Supreme of the whole Universe, therefore your reputation is well known in all the three worlds. Thus you the Omni-Luminescent entered in Ikshvaku dynasty in the form of Rama, to perform your duties like abiding by father's word, with your usual qualities like abounding virtuousness, safeguarding dharma in respect of your own creation/ maintenance..." Thus this is the confrontation-like- addressing of the enlightened sages. Maheshvara Tirtha.

[Verse Locator](#)

त्वाम् आसाद्य महात्मानम् धर्मज्ञम् धर्म वत्सलम् ।

अर्थित्वात् नाथ वक्ष्यामः तत् च नः क्षन्तुम् अर्हसि ॥ ३-६-१०

10. **mahaatmaanam** = great soul; **dharmGYam** = knower of righteousness; **dharmavatsalam** = virtue, patron of; **tvaam arthitvaat aasaadya** = you, like begging, on getting at [we beg to state as we have come across you]; **vakshyaamaH** = we can tell you [petition to you]; **naatha** = oh, protector; **naH** = our; **that** = that [special or personal] begging; **kshantum arhasi** = to pardon, will be apt of you.

"You are the great-souled one, knower of righteousness and a patron of virtue... such as you are, on approaching you we beg to state something for which we may please be excused... [3-6-10]

Special supplication to god is a waste. His mercy has to flows on its own accord. Why beg him to perform his own duty? If by mistake, an appeal is made to god to alleviate a personal problem, his pardon may to be begged, but he is not be begged to do favours. Here the sages on one hand say that 'you have come here in the incarnation of Rama to eradicate evil...' At the same time, they say 'we have an appeal for the same...' This begging off, is as per social custom, made to the apparent ruler of the kingdom, not to the innate Divine.

[Verse Locator](#)

अधर्मः सुमहान् नाथ भवेत् तस्य तु भूपतेः ।

यो हरेत् बलि षड् भागम् न च रक्षति पुत्रवत् ॥ ३-६-११

11. **naatha** = oh, protector; **yaH** = which king; **bali** = cess; **shaT bhaagam** = sixth part; **haret** = who takes; **putra vat** = like sons; **na ca rakshati** = who does not, also, guard; **tasya mahii pateH** = to such a king; **a dharmaH** = non-virtue [wrongness,]; **su mahaan** = very, great; **bhavet** = will fall upon him.

"Oh! , very great a-dharma, wrongness, will occur to that king who takes the sixth part of the country's produce as cess, but does not safeguard his subjects like his own sons... [3-6-11]

"Protection of subjects is but natural to all kings, but some kings do so for a particular reason, hence this appeal of ours" thus say the sages...Govindaraja. "Though you incarnated yourself to protect the entire universe, so you have to protect us too...but why a special appeal of ours when you are duty bound... that means, we with an unbearable angst of ours make this appeal according to the social custom, but not to harass you. Hence we remind you, Rama, of your kingly duties to safeguard us..." Maheshvara Tirtha. **atra a pramaadena prajaaH samrakShaNIiyaaH - rakShaNaat uttama loka avaaptiH - arakShaNe doShaH ca bhavati iti suucitam - dharmakuutam**

[Verse Locator](#)

युंजानः स्वान् इव प्राणान् प्राणैः इष्टान् सुतान् इव ।

नित्य युक्तः सदा रक्षन् सर्वान् विषय वासिनः ॥ ३-६-१२

प्राप्नोति शाश्वतीम् राम कीर्तिम् स बहु वार्षिकीम् ।

ब्रह्मणः स्थानम् आसाद्य तत्र च अपि महीयते ॥ ३-६-१३

12, 13. **sarvaan vishaya vaasinaH** = all, country, dwellers [subjects]; **praanaiH iSTaan sutaan iva** = than life, dearer, sons, like; **svaan praanaan yunjaanah iva** = his own, lives, give away, as though; **nitya yuktaH sadaa rakshan** = always, endeavouring, always, protecting; **saH** = he that king; **praapnoti** = will attain; **shaashvatiim kiirtim** = permanent, renown; **bahu vaarSikiim** = lasting for many years; **brahmaNaH sthaanam aasaadya** = in Brahma's abode, a place, on getting; **tatra ca api mahiiyate** = there, also, even, will prosper.

"A king shall treat all the subjects of kingdom as his own sons, and he shall protect them as though he is ready to save them at the cost of his own lives, and he who will always be endeavouring in that manner will attain permanent renown lasting for many for many years to come, and thereby he attains a prosperous place even in Brahma's abode... [3-6-12, 3]

[Verse Locator](#)

यत् करोति परम् धर्मम् मुनिः मूल फल अशनः ।

तत्र राज्ञः चतुर् भागः प्रजा धर्मेण रक्षतः ॥ ३-६-१४

14. **prajaa dharmeNa rakshataH** = people, virtuously, he who protects; **raaGYaH** = for that king; **muula phala ashanaH** = tubers, fruits, eater; **muniH** = sage; **yat** = which; **param dharmam** = great, duty-bound deeds; **karoti** = performs; **tatra catur bhaagaH** = there [from sage,] to that king, fourth, part; [**labhati** = he gets.]

"He who righteously protects his subjects will get one fourth of the merit of great duty-bound deeds performed by each individual sage, say yajna-s, asceticism, meditation etc. performances. [3-6-14]

[Verse Locator](#)

सो अयम् ब्राह्मण भूयिष्ठो वानप्रस्थ गणो महान् ।

त्वम् नाथो अनाथवत् राम राक्षसैः हन्यते भृशम् ॥ ३-६-१५

15. O, Rama; **tvam naathaH** = while you are, there as protector; **braahmaNa bhuuyiSThaH** = with Brahmans, are there numerously; **mahaan** = most reverent ones; **saH yam** = that, this one [suchlike]; **vaanaprastha gaNaH** = hermitages, groups of; **a naatha vat** = forsaken ones, as though; **raakshasaiH bhR^isham hanyate** = by the demons, devastatingly, demolished.

"O, Rama, though you are there as protector for the hermitages, suchlike this one, where the most reverent Brahmans are there numerously, they look as though forsaken, for they are being demolished by demons, devastatingly... [3-6-15]

[Verse Locator](#)

एहि पश्य शरीराणि मुनीनाम् भावित आत्मनाम् ।

हतानाम् राक्षसैः घोरैः बहूनाम् बहुधा वने ॥ ३-६-१६

16. **ehi pashya** = come and see; **vane ghoraiH raakshasaiH bahudhaa hataanaam** = in forest, by ghastly, demons, variously, killed; **muniinaam bhaavita atmanaam** = of sages, contemplative, souls; **bahuunaam** = many of them; **shariiraaNi** = bodies.

"Come and see many of the bodies of the sages, the contemplative souls, that are variously killed by ghastly demons in the forest... [3-6-16]

[Verse Locator](#)

पंपा नदी निवासानाम् अनुमन्दाकिनीम् अपि ।

चित्रकूट आलयानाम् च क्रियते कदनम् महत् ॥ ३-६-१७

17. **pampaa nadii nivaasaanaam** = Pampa, riverside, dwelling; **anu mandaakiniim api** = along, Mandakini river, even; **chitrakuuTa aalayaanaam ca** = at Mt.Chitrakuuta, surrounds, also; **kriyate kadanam mahat** = does, warfare, hideous one.

"At Pampa riverside, and alongside of River Mandakini, and at the surroundings of Mt. Chitrakuta also, this hideous warfare is being done... [3-6-17]

[Verse Locator](#)

एवम् वयम् न मृष्यामो विप्रकारम् तपस्विनाम् ।

क्रियमाणम् वने घोरम् रक्षोभिः भीम कर्मभिः ॥ ३-६-१८

18. **evam vayam na mR^iSyaamaH** = thus, we, not able to tolerate; **vi prakaaram** = not, orderliness [injustice]; **tapasvinaam** = for sages; **kriyamaaNam vane ghoram** = being executed

by, in forest, in a ghastly manner; rakshobhiH bhiima karmabhiH = by demons, with fiendish, deeds.

"Thus. we are not able to tolerate this injustice to the sages, being executed in this forest by the demons with fiendish deeds, in a ghastly manner... [3-6-18]

[Verse Locator](#)

ततः त्वाम् शरणार्थम् च शरण्यम् समुपस्थिताः ।
परिपालय नः राम वध्यमानान् निशाचरैः ॥ ३-६-१९

19. tataH = therefore; O, Rama; sharaNyam tvaam sharaNa artham = a protecting one, a you, for protection, for the purpose of; sam upasthitaaH = we present before you; nishaa caraiH = by night-walkers; vadhyamaanaan = being killed; naH pari paalaya = protect = us, you safeguard.

"Therefore we present ourselves before you as you are our protector, for the purpose of your protecting us that are being killed by nightwalkers... please safe guard us... [3-6-19]

It is said as 'you are the only refuge' because there is no pre or post verbs for this sharaNyam, thus you are the protector of all worlds. sharaNa artham is taken as to 'place us at our appropriate place,' namely in the abode after total salvation; sam upasthitaa or sam upaagamaa as in other versions, we have come here with vishvaasa, faithfulness, sharaNaagati, servitude, kainkarya, surrender etc.; naH paripaalaya protect us and with this word, it is again repeated in next verse as paripaalaya naH; and later in the verse the request - from what to be protected is said. That is aniSTa nivR^itti ruupa phala praarthana, 'removal of that which is undesirable.' That is to say: 'we better be given total salvation rather than killed by these demons, which is half way through our exercise to attain total salvation.' is the subtext of the speech of sages.

[Verse Locator](#)

परा त्वत्तः गतिः वीर पृथिव्यम् न उपपद्यते ।
परिपालय नः सर्वान् राक्षसेभ्यो नृपात्मजः ॥ ३-६-२०

20. viiraH = oh! Valiant one; tvattaH = than you; paraa gatiH = other, way out; pR^idhivyaam na upapadyate = on the earth, not, deducible; nR^ipa atmajaH = king's, son ♦oh, prince; paripaalaya naH = protect us; sarvaan = all; raakshasebhyaH = from demons.

"Other than you, oh, valorous Rama, no way-out is deducible on this earth, hence oh, prince, protect all of us from the demons... [3-6-20]

There is no way-out on this earth, for that matter of fact in all the universe, when the 'earth' becomes upa lakshNa for all worlds. This is in consonance with the scripture's saying, na anyaH panthaa vidyate ayanaaya...puruSa suukta R.V. X-90 and thus those sages say 'we are contaminated with limited fruition of our practices parimita phalatva, and other suchlike limitations. But you are evident here...before our naked eyes...so protect us from the demons...' where the demons, raakshasebhyaH comes to mean sarva aniSTaaH, all earthly undesirables. Again coupled with the vocation of 'Oh Prince...' it is said as: "you have come here like a prince of Ayodhya, unlike a wild boar, or a fish or a man-lion, your earlier incarnations, so remember us and give us salvation...

[Verse Locator](#)

एतत् श्रुत्वा तु काकुत्स्थः तापसानाम् तपस्विनाम् ।
इदम् प्रोवाच धर्मात्मा सर्वान् एव तपस्विनः ॥ ३-६-२१

21. dharmaatmaa = virtuous soul; kaakutsthaH = Kakutstha scion Rama; taapasaanaam = of great penance; etat shrutvaa tu = all that, on hearing; tapasvinaam = sages; idam provaaca = this, said; sarvaan eva tapasvinaH = all of the, thus, sages.

On hearing all that is said by the sages of great penance, he that virtue souled Rama said this unto all of the sages. [3-6-21]

[Verse Locator](#)

न एवम् अर्हथ माम् वक्तुम् आज्ञाप्यः अहम् तपस्विनाम् ।

केवलेन स्व कार्येण प्रवेष्टव्यम् वनम् मया ॥ ३-६-२२

22. **evam maam vaktum na arhatha** = this way, to me, to speak, not, apt of you; **aham tapasvinaam aaGYaapyaH** = I, sages, can be ordered; **kevalena aatma kaaryeNa [sva kaaryeNa]** **mayaa vanam praveSTavyam** = just for, personal purpose, by me, forest had to be entered.

"Unapt is this way of speaking to me...command me, for I am at your behest... just for my personal purpose I had to enter the forests.... [3-6-22]

[Verse Locator](#)

विप्रकारम् अपाक्रष्टुम् राक्षसैः भवताम् इमम् ।

पितुः तु निर्देशकरः प्रविष्टो अहम् इदम् वनम् ॥ ३-६-२३

23. **aham** = I am; **raakshasaiH** = owing to demons; **bhavataam** = in your respect; **imam** = all this; **vi prakaaram** = unconscionable state; **apaakraSTum** = to obliterate; **pituH tu** = by father; **nirdeshakaraH** = as ordered; **idam vanam** = this forest; **praviSTaH** = entered.

"I entered this forest as ordered by my father and even to obliterate the unconscionable state of yours owing to the misdeeds of demons. [3-6-23]

Rama's saying that 'I am at your command, oh sages...' is indicative of his nature of **bhakta jana vashya...** in the control of his ardent devotees, so no special prayer for salvation is needed. In the expression **kevalene aatma/sva kaaryeNa...** the word **kevala** is not a **kevala pada** ... just a word... it indicates a radical sense, like 'for that purpose only' meaning to eradicate demonic menace only, I entered the forest...' Because the **sheSin** has to come to the rescue of **sheSi**, the servant. So 'safeguarding my own servants is my own responsibility and also pleasure, that is why I entered the forests, where my father's orders are **nimitta**, a concomitant factor, and not that I entered these forest due to my karma, or misfortune...' Govindaraja. According to Maheshvara Tirtha 'My coming to forests at the orders of my father is a fact but concomitant factor in this forest trek is your request to eliminate the demons, which I will do...' This is evident meaning. The latent one is "I have entered these forests only at my own desire to eradicate demons, for they are doing wrong to you, my servants **sheSin**-s, and I abide by you, my devotees...' c.f.,

Griffit's Translit: I wait the hests of all of you. / I by mine own occasion led / This mighty forest needs must tread, / And while I keep my sire's decree / Your lives from threatening foes will free.

[Verse Locator](#)

भवताम् अर्थ सिद्ध्यर्थम् आगतोऽहम् यदृच्छया ।

तस्य मे अयम् वने वासो भविष्यति महाफलः । ३-६-२४

24. **aham** = I; **bhavataam artha siddhyartham** = for your, purpose, achievement; **yard^icChayaa** = perchance; **aagataH** = have come; **tasya me** = such as I am, for me; **ayam vane vaasaH** = in this forest, dwelling; **mahaa phalaH** = immensely, fruitful; **bhavishyati** = it will be.

"Perchance I have come for the achievement of your purpose, such as I am, dwelling in this forest will immensely be fruitful to me... [3-6-24]

[Verse Locator](#)

तपस्विनाम् रणे शत्रून् हन्तुम् इच्छामि राक्षसान् ।

पश्यन्तु वीर्यम् ऋषयः सः ब्रातुर् मे तपोधनाः ॥ ३-६-२५

25. **tapasvinaam shatruun raakshasaan raNe hantum icChaami** = of sages, enemies, demons, in war, to eliminate, I wish to; **tapaH dhanaaH R^ishayaH** = by penance, rich, sages; **pashyantu** = may behold; **sa bhraatuH me viiryaam** = with, brother, my, valour.

"I wish to eliminate demons, the enemies of sages, in war... let the sages behold my valour, and my brother's valour in doing so..." Thus Rama promised the sages. [3-6-25]

[Verse Locator](#)

दत्त्वा अभयम् च अपि तपो धनानाम्
धर्मे धृइत आत्मा सह लक्ष्मणेन ।
तपो धनैः च अपि सह आर्य दत्तः
सुतीक्ष्णम् एव अभिजगाम वीरः ॥ ३-६-२६

26. dharme dhR^ita atmaa = in virtue, one who is firm, soulfully; viiraH = valiant Rama; tapaH dhanaanaam = to sages; dattvaa abhayam = on giving, aegis; saha lakshmaNena = with, Lakshmana; tapodhanaiH ca api = sages, also; saha = along with; aarya datta = by Arya, given [by honourable Janaka given - Seetha]; sutiixkshNam eva abhi jagaama = to Sage Suteekshna alone, journeyed forward.

Thus giving his aegis to the sages, that valiant Rama who is firmly virtue-souled, journeyed towards Sage Suteekshna with Lakshmana and the sages, and along with the one given by Honourable Janaka, namely Seetha. [3-6-26]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षष्ठः सर्गः

Thus, this is the 6h chapter in Aranya of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 6

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 7

Introduction

Rama arrives at the hermitage of Sage Suteekshna, as directed by Sage Sharabhanga in the previous chapter and asks the sage to show a place to dwell. Suteekshna asks Rama to stay at his own hermitage, which has no other problems than the wild animals that come in herds and make blaring noises. Rama wishes to kill those animals that hamper the tranquillity of hermits living therein, but having observed the kindness of Suteekshna towards those wild animals, however disturbing they may be, Rama refrains to kill them, and would like to go to any other place than this. They spend that night there.

[Verse Locator](#)

रामः तु सहितः भ्रात्रा सीतया च परंतपः ।

सुतीक्ष्णस्य आश्रम पदम् जगाम सह तैः द्विजैः ॥ ३-७-१

1. param tapaH raamaH tu = others [enemies,] scorcher, Rama, but; bhraataa siithyaa cha sahitaH = Rama, with brother, Seetha, also, along with; taiH dvijaiH saha = those, Brahmans, along with; sutiikshNasya aashrama padam jagaama = Sage Suteekshna's, hermitage, threshold, gone towards.

Rama, the enemy-scorcher, has gone towards the threshold of the hermitage of Sage Suteekshna along with his brother Lakshmana and Seetha, also along with those Brahmans who accompanied him all the way. [4-7-1]

[Verse Locator](#)

स गत्वा दीर्घम् अध्वानम् नदीः तीर्त्वा बहु उदकाः ।

ददर्श विमलम् शैलम् महा मेरुम् इव उन्नतम् ॥ ३-७-२

2. saH = he that Rama; diirgham adhvaanam gatvaa = long, way, having gone on; bahu udakaaH nadiiH tiirtvaa = with plenty, of waters, rivers, on crossing; mahaa merum iva unnatam = great, Mt. Meru, like, towering; vimalam shailam- tranquil mountain; dadarsha = has seen.

He travelling on a long way, and on crossing rivers with plenty of waters has seen a tranquil mountain towering like great Mt. Meru. [3-7-2]

[Verse Locator](#)

ततः तद् इक्ष्वाकु वरौ सततम् विविधैः द्रुमैः ।

काननम् तौ विविशतुः सीतया सह राघवौ ॥ ३-७-३

3. tataH ikshvaaku varau = then, of Ikshvaku-s, those, best ones; tau raaghavau = those, Raghava-s; siitayaa saha = along with Seetha; satatam vividhaiH drumaiH = always, with divers, tress; tat kaananam vivishatuH = that, forest, they, entered.

Then those best ones from Ikshvaku dynasty, those two Raghava-s along with Seetha have entered the forest which will always be full with diverse trees. [3-7-3]

[Verse Locator](#)

प्रविष्टः तु वनम् घोरम् बहु पुष्प फल द्रुमम् ।
ददर्श आश्रमम् एकान्ते चीर माला परिष्कृतम् ॥ ३-७-४

4. **pravishtaH tu vanam ghoram** = entering, forest, perilous one; **bahu puSpa phala drumam** = with many, flower and fruit bearing trees; **dadarsha aashramam** = have seen, hermitage; **ekaante** = in a reclusive place; **ciira maalaa parishkR^itam** = jute cloths, garlanded, adorned with.

Entering that perilous forest with its many a flower and fruit bearing trees, they have seen the hermitage in a reclusive place adorned with rows of jute cloths as though garlanding it. [3-7-4]

[Verse Locator](#)

तत्र तापसम् आसीनम् मल पङ्कज धारिणम् ।
रामः सुतीक्ष्णम् विधिवत् तपोधनम् अभाषत ॥ ३-७-५

5. **tatra** = there; Rama; **mala pankaja dhaariNam** = soiled, [lotus-like] blotches bearing; **asiinam** = one who is sitting; **tapaH dhanam** = ascetically wealthy one; **taapasam sutiikshnam** = ascetic, Suteekshna; [**dR^iSTvaa** = having seen]; **vidhivat** = dutifully; **abhaaSata** = spoke to.

There on seeing the ascetically rich Sage Suteekshna sitting in yogic posture with his body bearing lotus-like blotches of soil, Rama dutifully spoke to him. [3-7-5]

Here it is said the soil on the sage's body has taken lotus-like blotches. Certain yogic methods do not care outward bathing of body. Usually the bath is prescribed three times a day, but hermits of a sort leave away that bodily bathing, because the sweat and soil recurs immediately after each bath on this impure body. So they stop taking outward bath and concentrate on cleansing the inner space.

apavitra vaa pavitra vaa sarva avasthaam gato api vaa |
yaH smaret puNDariikaakSham sa baahya abhyantaraH shuciH ||

[Verse Locator](#)

रामोऽहम् अस्मि भगवन् भवन्तम् द्रष्टुम् आगतः ।
तत् मा अभिवद धर्मज्ञ महर्षे सत्य विक्रम ॥ ३-७-६

6. **bhagavan** = oh god; **aham raamaH asmi** = I am Rama; **bhavantam draSTum aagataH** = you, to see, have come; **tat** = therefore; **dharmaGYa** = O, virtue-knower; **maharSe** = great sage; **satya vikrama** = truthfulness, having as your courage; **maa abhi vada** = to me, you talk.

"Oh! godly sage I am Rama, I have come to see you, hence oh, knower of virtue, oh, great sage, oh, one with truthfulness as your courage, please talk to me..." [3-7-6]

[Verse Locator](#)

स निरीक्ष्य ततः धीरो रामम् धर्मभृताम् वरम् ।
समाश्लिष्य च बाहुभ्याम् इदम् वचनम् अब्रवीत् ॥ ३-७-७

7. **tataH** = then; **dhiiraH saH** = highly learned one, he that sage; **niriikshya** = having seen **bhR^itaam varam raamam** = virtue, proponent, the best one, at Rama; **baahubhyaam sam aashlishya ca** = with both hands, well embracing, also; **idam vacanam abraviit** = this, sentence, said.

Then that sage having seen that brave and best proponent of virtue, Rama, embraced him with both of his hands, and spoke this sentence. [3-7-7]

स्वागतम् ते रघु श्रेष्ठ राम सत्यभृताम् वर ।

आश्रमओ अयम् त्वया आक्रान्तः सनाथ इव सांप्रतम् ॥ ३-७-८

8. **svaagatam te raghu shreSTha** = welcome, to you, Raghu, the best; Rama; **satya bhR^itaam vara** = truth, patron, the best; **saampratam** = presently; **tvayaa aakraantaH** = by you, caught unprepared [treaded upon]; **ayam aashramaH** = this, hermitage; **sa naatha iva**[as if] with, a husband one, like - well-lorded one; **[babhuuva** = became.]

"Welcome to you Rama, best of Raghu dynasty and the best patron of truth, and when you presently caught this hermitage unprepared this has become a well-lorded one... [3-7-8]

[Verse Locator](#)

प्रतीक्षमाणः त्वाम् एव न आरोहे अहम् महायशः ।

देव लोकम् इतो वीर देहम् त्यक्त्वा महीतले ॥ ३-७-९

चित्रकूटम् उपादाय राज्य भ्रष्टो असि मे श्रुतः ।

9, 10a. **mahaa yashaH** = greatly renowned; **viira** = brave one; **aham tvaam eva** = I, for you, only; **pratiikshamaaNah** = while awaiting; **deham tyaktvaa mahii tale** = body, casting off, on earth's plane; **itaH deva lokam na aarohe** = from here, gods world [heavens,] not, ascended; **raajya bhraSTaH citrakuuTam upaadaaya asi** = from kingdom, repudiated, at Chitrakuta, arrived, you are;[iti = thus a]; **me shrutaH** = I heard thus.

"I am awaiting for you only, oh, greatly renowned one, without my ascent to heavens by casting off this body on the earth's plane, oh, brave one, for I have heard that you have arrived at Chitrakuta after you are repudiated from your kingdom... [3-7-9]

This heaven ' **deva loka** heaven is negated for total salvation. Total salvation is at your tri-feet, **tridiva**. So I have not ascended to heavens, which causes rebirth after the decline of merit, thus I am waiting for your arrival for Total Salvation, moksha...' So said the sage to Rama. Govindaraja. "You birthed in Raghu's dynasty for the elimination of Ravana, and also foregone your kingdom and you are coming this way. So I am waiting for your graceful look, without going to heavens leaving the body. Should I leave the body and go to heavens, I cannot see **parama puruSa** , The Absolute, in you... so I did not cast off this body...' Thus said the sage to Rama. Maheshvara Tirtha.

[Verse Locator](#)

इह उपयातः काकुत्स्थः देवराजः शततक्रतुः ॥ ३-७-१०

उपागंय च मे देवो महादेवः सुर ईश्वरः ।

सर्वान् लोकान् जितान् आह मम पुण्येन कर्मणा ॥ ३-७-११

10b, 11. **kaakutsthaH** = Rama; **shata kratuH deva rajaH iha upayaataH** = one with hundred rituals, deities, king, here, he came; **mahaadevaH sura iishvaraH** = great god, celestials' ; **devaH** = such Indra; **upaagamya** = on approaching; **mama puNyena karmaNaa** = by my, meritorious, deeds; **sarvaan lokaan jitaan** = all, worlds, conquered [by me]; **maam aaha** = [thus] to me, he said.

"The king of gods and the chief invitee in hundred sacrifices Indra approached me, and that great deity said me that I have conquered all the worlds by my meritorious deeds... [3-7-10, 11]

[Verse Locator](#)

तेषु देव ऋषि जुष्टेषु जितेशु तपसा मया ।

मत् प्रसादात् स भार्यः त्वम् विहरस्व स लक्ष्मणः ॥ ३-७-१२

12. **mayaatapasaa jiteSu deva R^iSi juSTeSu** = by me, by asceticism, won over, by gods and sages, cherished; **teSu** = in them [those conquered worlds]; **sa bhaaryaH** = with, your wife; **sa**

lakshmanaH = with, Lakshmana; tvam mat prasaadaat viharasva = you, by my, bequeathal, you enjoy.

"Let me bequeath those worlds that are cherished by gods and sages alike, but which are won over by me by my asceticism, and you enjoy in them with your wife and with your brother Lakshmana... [3-7-12]

This sage Suteekshna too is dedicating all his merit accrued by his penance at the feet of Vishnu. This is the same effort of dedication, which Sage Sharabhanga offered, to Rama at 3-5-33 of this canto. Any thing accrued by human effort and energy, if dedicated at the feet of god, is doubly meritorious and establishes a selflessness of the devotee. Even in any daily worship it will be concluded with a saying, ye tat phalam parameshwara arpaNamastu... i.e., whatever is the result of this worship it is dedicated in the Supreme...

[Verse Locator](#)

तम् उग्र तपसम् दीप्तम् महर्षिम् सत्य वादिनम् ।
प्रत्युवाच आत्मवान् रामो ब्रह्माणम् इव वासवः ॥ ३-७-१३

13. aatmavaan = self-respecting one; Rama; ugra tapasaa diiptam = by intense, asceticism, radiant one; tam = him; maharSim = to great sage; satya vaadinam = truth, advocate of; prati uvaaca = in turn, said; brahmaaNam iva vaasavaH = to Brahma, like, Indra.

That self-respecting Rama replied the radiant sage with intense asceticism, a great soul and an advocate of truth by himself, as Indra would reply to Brahma. [3-7-13]

[Verse Locator](#)

अहम् एव आहरिष्यामि स्वयम् लोकान् महामुने ।
आवासम् तु अहम् इच्छामि प्रदिष्टम् इह कानने ॥ ३-७-१४

14. mahaamune = oh, great saint; aham eva aaharishyaami svayam = I, alone, will gain, myself; lokaan = all worlds; aavasam tu = dwelling place, only; aham icChaami = I seek; pradiSTam iha kaanane = indicated [by you,] here, in this forest.

"I alone can gain all those worlds, oh, great saint, I now seek a place to dwell here in this forest as indicated by you... [3-7-14]

This is the same situation with Sage Sharabhanga in the 5th chapter of this canto. This is an allusive saying by Rama. cf. 3-5-33.

[Verse Locator](#)

भवान् सर्वत्र कुशलः सर्वभूत हिते रतः ।
आख्यातः शरभंगेन गौतमेन महात्मना ॥ ३-७-१५

15. bhavaan sarvatra kushalaH = you are, in all affairs, expert; sarva bhuuta hiteH rataH = all, beings', welfare, interested in; aakhyaataH mahaatmanaa = sharabhangaena gautamena = said by, great soul, Sharabhanga, belonging to sage Gautama's dynasty.

"You are an expert in all affairs, and you are interested in the welfare of all the beings, so said the great souled Sage Sharabhanga of Sage Gautama's dynasty..." [So said Rama to the sage.] [3-7-15]

[Verse Locator](#)

एवम् उक्तः तु रामेण महर्षिः लोक विश्रुतः ।
अब्रवीत् मधुरम् वाक्यम् हर्षेण महता युतः ॥ ३-७-१६

16. raameNa evam uktaH = by Rama, that way, when said; loka vishrutaH maharSiH = world, renowned, sage; mahataa harSeNa yutaH = with great, joy, having; abraviit madhuram vaakyam = spoke, sweet worded, sentence.

When said thus by Rama, that great sage with world renown spoke sweet worded sentence with great pleasure. [3-7-16]

[Verse Locator](#)

अयम् एव आश्रमो राम गुणवान् रंयताम् इति ।
ऋषि संघ अनुचरितः सदा मूल फलैर् युतः ॥ ३-७-१७

17. Rama; R^{ishi} sangha anu charitaH = sage, groups, well, moving about; sadaa muula phalaiH yutaH = always, tubers, fruits, containing in; ayam aashramaH eva guNavaan = this, hermitage, alone, fully featured one; [by you] ramyataam iti = delight here, thus.

"You can take delight in this good featured hermitage alone, for groups of sages will always be moving here, and this always contains tubers and fruits..." Thus said Sage Suteekshna. [3-7-17]

[Verse Locator](#)

इमम् आश्रमम् आगंय मृग संघा महीयसः ।
अहत्वा प्रतिगच्छन्ति लोभयित्वा अकुतोभयाः ॥ ३-७-१८

18. imam aashramam aagamya = to this hermitage, having come; mR^{iga} sanghaa mahiiyasaH = deer, herds, large ones; a hatvaa prati gacChanti = without killing, return they go; lobhayitvaa = luring us; a kutaH bhayaaH = not, from anyone, fearing [fearing none.]

"But herds of very large animals will be coming to this hermitage, they return after scaring us, of course without killing anyone, and they fear none... [3-7-18]

There is something in this verse. Some translations read mR^{iga} as deer, while some others read it as animals. If they are just deer, the word a + hatvaa , without killing, is of no use, for deer is not a carnivorous animal to kill someone. In other versions, this verse is a complete recast telling that herds of great size animals come and blare, but do not kill or fear any one. Even if it were so, this sage has got a tolerance for them too. And if some latent meaning is picked up, the large herds of deer, moving as they like in this hermitage, are said to be 'luring' the sages, lobhayitvaa. A presumption arises here. This must be the same 'lure' Seetha got on seeing Golden Deer. But Rama raises his bow and arrow to kill these animals that disturb tranquillity of hermitage, whether it be deer or other blaring wild animals. So Rama's fury must be at the 'luring deer', say Golden Deer, but not at ordinary deer. Thus this usage of 'deer and lure' may be taken as lakshaNa for lakshita of Ramayana.

[Verse Locator](#)

ना अन्यो दोषो भवेत् अत्र मृगेभ्यः अन्यत्र विद्धि वै ।
तत् श्रुत्वा वचनम् तस्य महर्षेः लक्ष्मणाग्रजः ॥ ३-७-१९
उवाच वचनम् धीरो विगृह्य स शरम् धनुः ।

19, 20a. viddhi vai = you know, thus indeed; atra mR^{igebhya} anyatra anya doSaH naa bhavet = here, from animals, other than, other, problem, will not, be there; dhiiraH lakshmamaNa agrajaH = couraeous one, Lakshmana's, elder - Rama; tasya maharsheH tat vacanam shrutvaa = of that, great sage, that, sentence, on hearing; sa sharam dhanuH vi gR^{ihya} = with, arrow, bow, on taking; uvaaca vacanam = said, sentence.

"Know that no other problem is there other than the animals..." So said the sage. On hearing those words of that great sage, that brave elder brother of Lakshmana taking bow and arrow said this sentence. [3-7-19, 20a]

[Verse Locator](#)

तान् अहम् सुमहाभाग मृगसंघान् समागतान् ॥ ३-७-२०
हन्याम् निशित धारेण शरेण नत पर्वणा ।

20b, 21a. su mahaa bhaagaH = oh, greatly, blessed one; samaagataan taan mR^{iga} sanghaan = that collective come, animal, herds; shareNa nishita dhaareNa nata parvaNa =

arrows, having sharp edges, curved, ends; **aham hanyaam** = I will, eradicate.

"I will eradicate them, oh, greatly blessed one, those animals that will come collectively in herds with sharp edged, curve-end arrows... [3-7-20b, 21a]

[Verse Locator](#)

भवान् तत्र अभिषज्येत किम् स्यात् कृच्छ्रं तरम् ततः ॥ ३-७-२१
एतस्मिन् आश्रमे वासम् चिरम् तु न समर्थये ।

21b, 22a. **tatra bhavaan abhishajyetaH** = in them, you may be, interested [mercifully]; **tataH kR^icChra taram kim syaat** = than that, more painful, what, will be, there; [therefore]; **etasmin aashrame ciram vaasam na samarthaye** = in this, hermitage, for a long, staying, not, befitting [thus I deem.]

"But you may be more interested in those animals mercifully, then what will be there more painful to you, hence I deem our staying in this hermitage for along will be unbefitting..." So said Rama. [3-7-21b, 22a]

[Verse Locator](#)

तम् एवम् उक्त्वा उपरमम् रामः संध्याम् उपागमत् ॥ ३-७-२२
अन्वास्य पश्चिमाम् संध्याम् तत्र वासम् अकल्पयत् ।
सुतीक्ष्णस्य आश्रमे रंये सीतया लक्ष्मणेन च ॥ ३-७-२३

22b, 23. Rama; **tam evam uktvaa** = to him [to sage,] thus, on saying; **upa ramam** = paused; **sandhyaam upa aagamat** = twilight, nearly, came by; **anvaasya pashcimaam sandhyaam** = worshipped, the westward, vesperal time; **siitayaa lakshmaNena cha** = with Seetha, with Lakshmana, too; **sutiikshNasya aashrame ramye** = Suteekshna's, hermitage, delightful one; **tatra vaasam akalpayat** = there, stay, arranged for himself.

On saying thus to the sage then Rama came by the twilight, and he paused at it. On worshipping the westward vesperal time, Rama arranged a stay for himself along with Seetha and Lakshmana, there in that delightful hermitage of Sage Suteekshna. [3-7-22b, 23]

[Verse Locator](#)

ततः शुभम् तापस अन्नम्
स्वयम् सुतीक्ष्णः पुरुषर्षभाभ्याम् ।
ताभ्याम् सुसत्कृत्य ददौ महात्मा
संध्या निवृत्तौ रजनीम् समीक्ष्य ॥ ३-७-२४

23. **tataH** = then; **mahaatmaa sutiikshaNaH sandhyaa nivR^ittau** = great souled, Suteekshna, evening rituals, on completing; **rajaniim avekshya** = nightfall, on observing; **taabhyaam puruSarSabhaabhyaam** = to two of them, men, best among; **su satkR^itya** = well, looking after [courteously]; **shubham taapasa annam** = auspicious one, sage's, food; **svayam** = himself; **dadau** = gave [served.]

Then the great soul Sage Suteekshna on completing his evening rituals and on observing the fall of night he himself courteously served food that is auspicious and worthy of sages to two of the best men, Rama and Lakshmana. [3-7-23]

It may not be construed that Seetha is served with no food, by taking the wording that 'two of best men are served food' by the sage. It is usual for the Indian women to take food after their husbands or other dependents take it first, then all womenfolk in the house join together to have their meal, [for a long time...of course, with their unending chit-chatting...]

In **aascharya raamayana** , another traditional rendering of this epic, it is said that Rama, while staying at this hermitage when night advanced, went out of the hermitage and killed all those animals. Not the above mentioned deer, but very big, blaring animals. The thrust of his arrows made the carcasses of those massive animals fall before the demon Kabandha. Kabandha is a cursed angle and will be released of his curse later by Rama. This Kabandha has no body parts below his chest, but has long hands with which he captures his prey that comes within the ambit of his long and strong hands. Kabandha is thus fed upon the kill of Rama, because Kabandha is a keynote character in giving information to Rama, and he is to be kept alive till such time. But all this is unknown to other in-mates of the hermitage, including Seetha. The next morning Rama, in a personal conversation with Seetha, reveals what he has done during the previous night, to her surprise and praise.

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्तमः सर्गः

Thus, this is the 7h chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 7

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 8

Introduction

Rama and others, having spent that night in the hermitage of Sage Suteekshna, start to go from there on the next day morning, duly taking permission from the sage. While bidding farewell to Rama and others, Sage Suteekshna explains concern about the forests, which are rich natural gifts to human kind and tranquil abodes of hermits, and implicitly suggests to Rama, to somehow safeguard them from the demonic activities in this Dandaka Aranya, by whom these forests are rendered into graveyards, not even honourable graveyards, but stockyards for heaps of dead bodies, bones and skulls, for no faulty reason of the saints and sages.

[Verse Locator](#)

रामः तु सह सौमित्रिः सुतीक्ष्णेन अभिपूजितः ।

परिणायं निशाम् तत्र प्रभाते प्रत्यबुध्यत ॥ ३-८-१

1. raaamaH saha saumitri = Rama, with, Soumitri; sutiikshNena abhi puujitaH = by sage Suteekshna, well, revered; pariNaamya nishaam tatra = spent, night, there; prabhaate prati abudhyata = in morning, again, got up [awoken.]

Rama along with Soumitri is well revered by Sage Suteekhsna, spent that night there and awoken in the morning. [3-8-1]

[Verse Locator](#)

उत्थाय च यथा कालम् राघवः सह सीतया ।

उपस्पृश्य सु शीतेन तोयेन उत्पल गंधिना ॥ ३-८-२

2. Raaghava; saha siitayaa = with Seetha; yathaa kaalam utthaaya = according to time, got up; su shiitena utpala gandhinaa toyena upa spR^ishya = finely cool, with lotus, fragrance, water, having touched [took morning bath, and readied to go.]

Rama got up according to time along with Seetha and touched finely cool water with lotus-fragrance for morning bath. [3-8-2]

[Verse Locator](#)

अथ ते अग्निम् सुराम् च एव वैदेही राम लक्ष्मणौ ।

काल्यम् विधिवत् अभ्यर्च्य तपस्वि शरणे वने ॥ ३-८-३

उदयन्तम् दिनकरम् दृष्ट्वा विगत कल्मषाः ।

सुतीक्ष्णम् अभिगंय इदम् श्लक्ष्णम् वचनम् अब्रुवन् ॥ ३-८-४

3, 4. atha = then; Vaidehi, Rama, Lakshmana; te = they all; kaalyam = at appropriate time; agnim suraam ca eva = to sacred fire, to deities, also, thus; tapasvi sharaNe vane = sage's, shelter, in forest; vidhivat abhyarcya = dutifully, on worshipping; udayantam dinakaram dR^iSTvaa = dawning, Sun, on seeing; vigata kalmashaaH = cleared, of

blemishes; **sutiikshNamabhigamya** = Suteekshna, on approaching; **shlakshNam idam vacanam abruvan** = gently, this, sentence, spoke.

Then they all, Vaidehi, Rama and Lakshmana, on worshipping sacred fire and deities dutifully in the shelter of the sages in that forest and on seeing the dawning sun, they are reft of their blemishes, and then they approached Sage Suteekshna speaking this sentence gently. [3-8-3, 4]

[Verse Locator](#)

सुखोषिताः स्म भगवन् त्वया पूज्येन पूजिताः ।
आपृच्छामः प्रयास्यामो मुनयः त्वरयन्ति नः ॥ ३-८-५

5. **sukha uSitaaH sma** = happily, stayed, we are; **bhagavan** = oh, god; **tvayaa puujyena puujitaaH** = by you, venerable one, venerated; **aa pR^icChaamaH** = we come, to ask [permission]; **prayaasyaamaH** = we journey on; **munayaH tvarayanti naH** = sages, are hastening, us.

"We stayed here happily, oh, god, venerated by a venerable one like you, and here we come to ask your permission as we wish to journey on, as the sages are hastening us... [3-8-5]

[Verse Locator](#)

त्वरामहे वयम् द्रष्टुम् कृत्स्नम् आश्रम मण्डलम् ।
ऋषीणाम् पुण्य शीलानाम् दण्डकारण्य वासिनाम् ॥ ३-८-६

6. **vayam** = we are; **puNya shiilaanaam** = with meritorious, selves; **daNdaka araNya vaasinaam** = Dandaka forest, living in; **R^ishiiNaam kR^itsnam aashrama mandalam** = of the sages, entire, hermitage, habitats; **draSTum** = to see; **tvaraamahe** = we make haste.

"We make haste to see the habitats of hermitages in their entirety, and even wish to see the sages with meritorious selves living in Dandaka forest... [3-8-6]

[Verse Locator](#)

अभ्यनुज्ञातुम् इच्छामः सह एभिः मुनिपुङ्गवैः ।
धर्म नित्यैः तपो दान्तैः विशिखैः इव पावकैः ॥ ३-८-७

7. **dharma nityaiH** = virtuousness, ever abiding ones; **tapaH daantaiH** = by asceticism, self-controlled ones; **vi shikhaiH paavakaiH iva** = veritable tongues, of sacred fire, as though looking; **ebhiH munipungavaiH saha** = by these, eminent sages, along with; **abhyanuj~naatum icChaamaH** = permission, we aspire.

"We wish to have your permission, and that of these eminent sages, who are ever virtuous, self-controlled by their asceticism, and who look like the veritable tongues of sacred fire... [3-8-7]

[Verse Locator](#)

अविषह्य आतपो यावत् सूर्यो न अति विराजते ।
अमार्गेण आगताम् लक्ष्मीम् प्राप्य इव अन्वय वर्जितः ॥ ३-८-८
तावत् इच्छामहे गन्तुम् इति उक्त्वा चरणौ मुनेः ।
ववन्दे सह सौमित्रिः सीतया सह राघवः ॥ ३-८-९

8, 9. **anvaya varjitaH** = lineage, one with an improper; **a margaNa** = by wrong route; **lakshmiim aagataam** = wealth, which came by; **praapya iva** = having attained, as if; **suuryaH yaavat na aviSahya [a vi sahya] aatapaH** = sun, in which time, not, intolerable he becomes, in his glare; **na ati viraajite** = not, too much, flares up; **taavat** = before that time; **icChaamahe gantum** = we wish to, go; **iti uktvaa** = thus, said; **Raghava; saha saumitriH**

siitayaa saha = with Soumitri, with Seetha; muneH caraNau vavande = at sage's, feet, venerated.

"We wish to proceed before sun attains an intolerable glare, like an unworthy person of unworthy lineage attains wealth in an improper way with much glare..." saying so Rama with Seetha and Lakshmana venerated at the feet of that sage Suteekshna. [3-8-8, 9]

[Verse Locator](#)

तौ सम् स्पृशंतौ चरणौ उत्थाप्य मुनिपुंगवः ।
गाढम् आश्लिष्य सस्नेहम् इदम् वचनम् अब्रवीत् ॥ ३-८-१०

10. muni pungavaH = sage, the eminent; caraNau sam spR^ishantau = feet, who are touching; tau = them; utthaapya = lifted up; gaaDham aaSliSya = tightly, embracing; sa sneham = in friendship; idam vacanam abraviit = this, sentence, said.

That eminent sage lifted them that are touching his feet, embraced them tightly, and said this sentence in all his friendliness. [3-8-10]

[Verse Locator](#)

अरिष्टम् गच्छ पन्थानम् राम सौमित्रिणा सह ।
सीतया च अनया सार्धम् छाया एव अनुवृत्तया ॥ ३-८-११

11. raama saumitriNaa saha = Rama, Soumitri, along with; Chaayayaa iva anu vR^ittayaa anayaa siitayaa saa ardhama ca = shadow like, closely, following you, with this Seetha; ariSTam panthaanam gacCha = invulnerable, on way, you may go.

"Proceed in an invulnerable way, Rama, along with Lakshmana, and with this Seetha while she follows you closely like a shadow... [3-8-11]

[Verse Locator](#)

पश्य आश्रम पदम् रंयम् दण्डकारण्य वासिनाम् ।
एषाम् तपस्विनाम् वीर तपसा भावित आत्मनाम् ॥ ३-८-१२

12. viira = oh, valiant one; dandakaaraNya vaasinaam = Dandaka, forest, dwellers; tapasaa bhaavita aatmanaam = by asceticism, consecrated, souls; eSaam tapasvinaam = these, of the sages; ramyam aashrama padam pashya = pleasant, hermitage's, thresholds, you see.

"See the pleasant thresholds of the hermitages of the dwellers in the forests of Dandaka, oh! Valiant one, whose souls are consecrated just by their asceticism... [3-8-12]

[Verse Locator](#)

सुप्राज्य फल मूलानि पुष्पितानि वनानि च ।
प्रशस्त मृग यूथानि शान्त पक्षि गणानि च ॥ ३-८-१३
फुल्ल पंकज खण्डानि प्रसन्न सलिलानि च ।
कारण्डव विकीर्णानि तटाकानि सरांसि च ॥ ३-८-१४
द्रक्ष्यसे दृष्टि रंयाणि गिरि प्रस्रवणानि च ।
रमणीयानि अरण्यानि मयूर अभिरुतानि च ॥ ३-८-१५

13, 14, 15. su praaajya phala muulaani = well grown, fruits, tubers; puSpitaani = flowered ones; prashasta mR^iga yuuthaani = with best, animal, herds; shaanta pakshi gaNaani ca = with peaceful, bird, flocks, also; vanaani ca = woodlands, also; phulla pankaja shaNDaani = bloomed, lotuses, clusters; prasanna salilaani ca = tranquil, waters, too; kaaraNDava

vikiiirNaani taTaakaani = by water-birds, spread-over, pools; saraamsi ca = lakes, also; dR^iSTi ramyaani = eye, pleasing ones; giri prasravaNaani ca = mountain, rapids, also; mayuura abhi rutaani ca = by peacocks, with hearty screams loaded with [forests]; ramaNiiyaani araNyaani = pleasant, forests; drakSyase = you can see.

"See the well-flowered woodlands with well-grown fruits and tubers, with herds of best animals and peaceful bird flocks... tranquil waters with spreading clusters of bloomed lotuses and water-birds in the pools and lakes... eye-pleasing rapids from mountains and you can see pleasant forests loaded with the hearty screams of pre-cooks... [3-8-13, 14, 15]

[Verse Locator](#)

गंयताम् वत्स सौमित्रे भवान् अपि च गच्छतु ।
आगन्तव्यम् च ते दृष्ट्वा पुनः एव आश्रमम् प्रति ॥ ३-८-१६

16. gamyataam vatsa = you may go, my dear; saumitre = Soumitri; bhavaan api ca gachatu = you, too, also, may go; dR^iSTvaa = having seen; punaH eva aashramam prati = again, thus, hermitage, towards [this]; te = to you [you shall]; aa gantavyam ca = come, and go you may.

"My dear Rama, you may go and Soumitri you too also may go... but come again towards this hermitage after seeing all of them... [3-8-16]

[Verse Locator](#)

एवम् उक्तः तथा इति उक्त्वा काकुत्स्थः सह लक्ष्मणः ।
प्रदक्षिणम् मुनिम् कृत्वा प्रस्थातुम् उपचक्रमे ॥ ३-८-१७

17. evam uktaH = thus, said; kaakutsthaH = Rama; saha lakshmanaH = with, Lakshmana; tathaa iti = like that only; uktvaa = having said; munim pradakshiNam kR^itvaa = to sage, circumambulations, having performed; prasthaatum upacakrame = to journey, started on.

Thus said by the sage, Rama in his turn said to him, "so be it..." and having performed circumambulations around the sage he started to journey on. [3-8-17]

[Verse Locator](#)

ततः शुभतरे तूणी धनुषी च आयतेक्षणा ।
ददौ सीता तयोः भ्रात्रोः खड्गौ च विमलौ ततः ॥ ३-८-१८

18. tataH = then; aayatekshaNaa sitaa = broad eyed, Seetha; tayoH bhraatroH = to those two, brothers; shubhatare tuNii dhanuSii ca = auspicious, quivers, bows, also; tataH = then; vi malau khaDgau ca = unstained, swords, too; dadau = gave;

Then the broad eyed Seetha gave auspicious quivers and bows to those brothers and then spotless swords too. [3-8-18]

[Verse Locator](#)

आबध्य च शुभे तूणी चापे च आदाय सस्वने ।
निष्क्रान्तौ आश्रमात् गन्तुम् उभौ तौ राम लक्ष्मणौ ॥ ३-८-१९

19. tau ubhau raama lakSmaNau = those, both, Rama and Lakshmana; shubhe tuNii aa badhya ca = beautiful, quivers, on tying; sa svane = with, sound [twangy]; caape ca = bows, also; aadaaya = on taking; aashramaat gantum niSkraantaa = from hermitage, to go, exited.

Both of those two Rama and Lakshmana tied their beautiful quivers well on their backs, and took the twangy bows and exited from that hermitage to go on their way. [3-8-19]

[Verse Locator](#)

शीघ्रम् तौ रूपसंपन्नौ अनुज्ञातौ महर्षिणा ।

प्रस्थितौ धृत चापा असी सीतया सह राघवौ ॥ ३-८-२०

20. ruupa sampannau = appearance, exquisite - handsome princes; tau raaghavau = those, Raghava-s; anuj~naatau maharSiNaa = permitted by, august sage; dhR^ita chaapaa asii = wielding, bows, swords; siitayaa saha = Seetha, along with; shiighram = swiftly; prasthitau = set out.

Those two Raghava-s, the handsome princes, have swiftly set out when permitted by that august sage, wielding bows and swords, and along with Seetha. [3-8-20]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदिकाव्ये अरण्य काण्डे अष्टमः सर्गः

Thus, this is the 8th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 8

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 9 Verses converted to UTF-8, Oct 09

Introduction

Seetha foresees danger in Rama's decision to eliminate the demons in Dandaka forest, without any provocation from their side, at the request of some sages. She narrates an old episode about a sage who in possession of a weapon became violent and cruel.

[Verse Locator](#)

सुतीक्ष्णेन अभ्यनुज्ञातम् प्रस्थितम् रघु नन्दनम् ।
हृदया स्निग्धया वाचा भर्तारम् इदम् अब्रवीत् ॥ ३-९-१

1. sutiikSNena abhi anuj~naatam = by Suteekshna, well permitted; prasthitam bhartaaram raghu nandanam = who started, to her husband, to Raghu's, son, Rama; vaidehii snigdhayaa vaacaa = Vaidehi, with friendly, words; idam abraviit = this, spoke.

To Rama, the scion of Raghu and her husband, who started out when permitted by Sage Suteekshna, Vaidehi spoke this with friendly words. [3-9-1]

Seetha addresses Rama with this percept. "Wielding weaponry you are entering into an area where the demons are dense, and you intolerantly embark to kill them, thereupon we two get separated, which in turn is intolerable to you. So let us leave weapons back at hermitage and go to forests to see sages - Govindaraja. "The promise made to sages in eradicating demons is himsaatmaka, injurious; they can be won over by ahimsa, non-injurious methods also. None can avert Rama to make a promise, nor ask him to deviate from it. Aware of this stubbornness of Rama, her heart felt a foreboding, and that love-blind Seetha started telling in a friendlily manner, in view of her friendship with Rama, that may disrupt soon.

[Verse Locator](#)

अधर्मम् तु सुसूक्ष्मेण विधिना प्राप्यते महान् ।
निवृत्तेन च शक्यो अयम् व्यसनात् कामजाद् इह ॥ ३-९-२

2. mahaan, a dharmaH = gross injustice; su suukshmeNa vidhinaa = very, abstruse, way; praapyate = will be attained; ayam kaamajaat vyasanaat = this, by indulgence, by desire; iha shakyaH = in this world, it is possible; nivR^iittena = to one who fends it off.

"Gross unjust will accrue to any in an abstruse way if his indulgence is enkindled merely by his own desire, and in this world it is possible to fend them off, to have a recourse to justness... [3-9-2]

For the first word adharma of Gorakhpur version, there are other words available in other mms like yastu dharmam tu and ayam dharma . The critical editions and also Dharmaakuutam puts it as ayam dharmaH susuksmeNa vidhinaa praapyate mahaan... Instead of adharma, ayam dharma is there, which changes the negative attitude to positive Then this ayam dharmaH translates as 'this dharma, the duty of a prince, which you are going to take-up in the wake of promise given to sages, i.e., killing demons, without a valid reason, that which is righteous to you, can be performed in a different way...'

[Verse Locator](#)

त्रीणि एव व्यसनानि अत्र कामजानि भवन्ति उत ।

मिथ्या वाक्यम् तु परमम् तस्मात् गुरुतरा उभौ ॥ ३-९-३

पर दार अभिगमनम् विना वैरम् च रौद्रता ।

3, 4a. atra = in there, in this world; kaamajaani vyasanaani triiNi eva = desire produced, self-gratifications, are three, only; uta bhavanti = there, they will be; mithyaa vaakyam tu paramakam = fallacious, utterances, is but, highest [worse]; para daara abhi gamanam = other's, wife, towards, drawing [fascination]; vinaa vairam raudrataa = without, enmity, also, furiousness [cruelness]; ubhau tasmaat gurutarau = than, from the two above, weighty [worst.]

"Only three self-gratifications, the definite products of desire, are there: one is speaking fallacious utterances, which itself is worse, and worst than the other two malefic self-gratifications, where the other two are the fascination for other's wife, and the cruelty without enmity... [3-9-3, 4a]

Seetha is foretelling the triggering points in the course of Ramayana. The addictions or self-gratifying acts are defined as:

mR^iga yaakShaa divaa svapnaH pari vaadaH striyo madaH |
taurya trikamvR^ithaa aTyaa ca kaamajaH dashako guNaH || manu smR^iti

mR^igayaakshaa= hunting game; divaa svapnaH= day dreaming - sleeping in daytime; pari vaada= abusing others; striyaomadaH= indulgence in women; taurya trikam=artistic impulses, three of them; vR^ithaa aTyaa ca= wasteful wandering, also; kaamajaH= desire produced; dashako guNaH= ten, traits.

Hunting, sleeping in daytime, abusing others, indulgence in women, three artistic impulses namely music, dance and drama, wasteful wandering, are the ten desire. Manu smriti.

[Verse Locator](#)

मिथ्या वाक्यम् न ते भूतम् न भविष्यति राघव ॥ ३-९-४

कुतो अभिलषणम् स्त्रीणाम् परेषाम् धर्म नाशनम् ।

4b, 5a. mithyaa vaakyam na te bhuutam = fallacious, [habit of] telling, not, to you, it was there; na bhavishyati = nor, it will be in future; dharma naashanam = virtue, ruinous; abhilaSaNam pareSaam striiNaam = desiring, other's, women; kutaH = wherefrom [it will be there to you.]

"The habit of telling specious words is not there with you in the past nor it will be there in future, oh, Raghava, then wherefrom the virtue-ruining desire for other's women can be there... [3-9-4b, 5a]

[Verse Locator](#)

तव नास्ति मनुष्येन्द्र न च आभूत् ते कदाचन ॥ ३-९-५

मनस्यपि तथा राम न च एतत् विद्यते क्वचित् ।

स्व दार निरतः च एव नित्यम् एव नृपात्मज ॥ ३-९-६

5b, 6. manuSya indra = men's, king; tava = to you; etat = all this [desiring other's woman]; na asti = in you, not, is there [so far]; kadaacana na aabhuut = earlier, nor, it was there; Rama; tathaa manasi api kvachit na vidyate = like that, [in any corner] of your heart, even, not, observable; nR^iipa atmaja = oh, king's, son - oh, prince; [tvam = you]; nitym eva sva daara nirataH ca = always, thus, in your own, wife, interested, alone.

"Oh, king, earlier this vile desire for other's women is absent in you, nor it is there now, unobserved is such a desire in any corner of your heart oh, prince, for you are always interested

धर्मिष्ठः सत्य सन्धः च पितुः निर्देश कारकः ।
त्वयि धर्मः च सत्यम् च त्वयि सर्वम् प्रतिष्ठितम् ॥ ३-९-७

7. dharmiSTaH satya sandhaH ca = righteous, truth, adherent of, also; pituH nirdesha kaarakaH = father's, orders, obligor; tvayi dharma ca satyam cha = in you, is virtue, truth, also; sarvam tvayi pratiSTitam = all, in you, are established.

"You are conscientious, adherent of truth, and obliging father's orders, and in you virtue and truth, nay everything is established in you... [3-9-7]

तच्च सर्वम् महाबाहो शक्यम् वोढुम् जितेन्द्रियैः ।
तव वश्य इन्द्रियत्वम् च जानामि शुभदर्शन ॥ ३-९-८

8. tat ca sarvam = that, also, all; mahaabaahuH = dextrous one; jita indriyaiH = controlled, senses; voDhum = to shoulder; shakyam = is possible; shubha darshana = oh, graceful, to gaze at; tava vashya indriyatvam = your, control, on senses; ca jaanaami = also, I know.

"Oh, dextrous one, all this can possibly be shouldered by one with controlled senses, and oh, graceful one for a gaze, I am also aware of your sense control... [3-9-8]

The compound mahaabaahoshakyam is also cleaved as mahaa baaho a + shakyam, meaning that 'your attributes are impossible to be known even by the self-controlled sages, but they are known to me...' so says Seetha.

तृतीयम् यद् इदम् रौद्रम् पर प्राण अभिहिंसनम् ।
निर्वैरम् क्रियते मोहात् तत् च ते समुपस्थितम् ॥ ३-९-९

9. nir vairam = without, enmity; yat idam raudram = that which, this, dangerous; para praaNa abhi himsanam = other's, lives, torturing; kriyate mohaata = will be done, unwarily; tat ca tR^iitiiyam [vyasanam] te samupasthitam = that, even, the third [tendency,] to you, [suddenly] chanced before you.

"That third tendency to torture others' lives without enmity, that which will usually be effectuated unwarily, has now suddenly chanced before you... [3-9-9]

प्रतिज्ञातः त्वया वीर दण्डकारण्य वासिनाम् ।
ऋषीणाम् रक्षणार्थाय वधः संयति रक्षसाम् ॥ ३-९-१०

10. viira = o, valiant one; dandaka araNya vaasinaam = Dandaka, forest, dwellers; R^iSiiNaam = of sages; rakshaNa arthaaya = safeguarding, intending to; samyati rakshasaam vadhaH = in a fight, of demons, elimination; tvayaa pratij~naataH = by you promised.

"Intending to safeguard the sages you have promised the dwellers in Dandaka forest, oh, valiant one, that you would eliminate demons in a fight... [3-9-10]

एतन् निमित्तम् च वनम् दण्डका इति विश्रुतम् ।

प्रस्थितः त्वम् सह भ्रात्रा धृत बाण शरासनः ॥ ३-९-११

11. etat nimittam ca = in this, respect, only; tvam dhR^ita baaNa sharaaasanaH = you, wielding, arrows, bow; saha bhraatraa = along with, your brother; dandakaa iti vi shrutam = Dandaka, thus, well known; vanam = forest; prasthitaH = started to.

"Only in this respect you have started towards the well-known Dandaka forest along with your brother, and wielding bow and arrows...[3-9-11]

[Verse Locator](#)

ततः त्वाम् प्रस्थितम् दृष्ट्वा मम चिन्त आकुलम् मनः ।

त्वत् वृत्तम् चिन्तयन्त्या वै भवेत् निःश्रेयसम् हितम् ॥ ३-९-१२

12. tataH tvaam prasthitam dR^iSTvaa = then, you, on starting, on seeing; mama manaH cinta aakulam = my, mind, with apprehension, is upset; tvat vR^ittam cintayantya vai = your, bearing, on reflecting, verily; bhavet niH shreyasam hitam = will be, no, beneficial, good.

"Then on seeing your starting my mind is apprehensively upset, on verily reflecting about your bearing there appears to be no beneficial good for you... [3-9-12]

This last compound of second foot where nisH shreyasam hitam is available in Gorakhpur version. In Eastern version it is bhaven niHshreyasam hi tat and in other older scripts it is: tvaam caiva prasthitam dR^iShTvaa raama cintaaluma manaH | sarvataH cintayantya me tava niHshreyasam nR^ipa | | Dharmaakuutam puts this wording as: niHshreyasam mahat. It is similar in critical editions also bhaven niHshreyasa.n hitam Dharmaakuutam defines this expression as, anena bhartR^iu hitakaariNyaa bhaaryayaa shreyo bhavatiiti suucitam | | In any way, Seetha's contemplation is, "you abide by your oath given to sages, and thus kill the demons. But without a cause you do not proceed to eliminate. If a cause for quarrel is to be there, that will be due to me. If I become the cause and depart you, you cannot survive without me, for you are not a polygamist. So how all these factors like your promise, monogamy, and eliminating demons, can be resolved by you? Thus I am thinking along with the associated troubles which you are going to undergo..."

[Verse Locator](#)

न हि मे रोचते वीरः गमनम् दण्डकान् प्रति ।

कारणम् तत्र वक्ष्यामि वदन्त्याः श्रूयताम् मम ॥ ३-९-१३

13. viiraH = oh, brave one; dandakaan prati gamanam na hi me rocate = Dandaka, towards, going, not, verily, to me, delightful; kaaraNam tatra vakshyaami = cause, in that respect, I tell; vadantyaH shruuyataam mama = as I tell, you may listen, of my [talk.]

"Oh, brave one, your going towards Dandaka forest is not delightful to me, I tell the cause for that and listen to it as I tell...[3-9-13]

[Verse Locator](#)

त्वम् हि बाण धनुष्पाणिः भ्रात्रा सह वनम् गतः ।

दृष्ट्वा वन चरान् सर्वान् कच्चित् कुर्याः शर व्ययम् ॥ ३-९-१४

14 .tvam hi baaNa dhanusH paaNiH = you [with,] indeed, arrows, bow; bhraatraa saha = brother, along with; vanam gataH = forest, on entering; dR^iSTvaa vana caraan = on seeing, forest, ramblers; sarvaan = all of them; kaccit kuryaaH = something, you do isn't it; shara = arrow; vyayam = depletion.

"Indeed on entering the forest along with your brother, and wielding bow and arrows, seeing the forest ramblers there, won't you deplete arrows on all of them... [3-9-14]

[Verse Locator](#)

क्षत्रियाणाम् इह धनुर् हुताशस्य इन्धनानि च ।

समीपतः स्थितम् तेजो बलम् उच्छहयते भृशम् ॥ ३-९-१५

15. **kshatriyaaNaam** = for Kshatriya-s; **samiipataH sthitam dhanuH** = in within the reach, available, bow; **huta ashasya** = for a burning fire; **indhanaani ca** = fuel, even; **tejaH** = luminosity; **balam** = strength; **ucChrayate** = enhances; **bhR^isham** = immensely.

"The bow of warrior and the fuel of a burning fire if available within their reach, they immensely enhance their strength... [3-9-15]

[Verse Locator](#)

पुरा किल महाबाहो तपस्वी सत्य वाक् शुचिः ।

कस्मिन् चित् अभवत् पुण्ये वने रत मृग द्विजे ॥ ३-९-१६

16. **mahaabaahuH** = oh dextrous one; **puraa** = once; **puNye rata mR^iiga dvije** = in a merited [forest,] wonted by, animals, birds; **kasmincit vane** = in some, forest; **satya vaak shuciH tapasvii abhavat kila** = true, worded, pious, sage, was there, indeed.

"Once upon a time, oh, dextrous one, there was a pious and true worded hermit in some merited forest that was wonted by animals and birds... [3-9-16]

[Verse Locator](#)

तस्य एव तपसो विघ्नम् कर्तुम् इन्द्रः शचीपतिः ।

खड्ग पाणिः अथ आगच्छहत् आश्रमम् भट रूप धृक् ॥ ३-९-१७

17. **atha** = then; **shaciipatiH** = Indra; **tasya eva tapasaH vighnam kartum** = his, that, ascesis, hindrance, to cause; **bhaTa ruupa dhR^it** = soldier, guise, on donning; **khaDga paaniH** = sword, handling; **aagacChat aashramam** = came, to hermitage.

"Then Indra came to that hermitage handling a sword, and donning a soldier's guise, to cause hindrance to that hermit's ascesis... [3-9-17]

[Verse Locator](#)

तस्मिन् तत् आश्रम पदे निहितः खड्ग उत्तमः ।

स न्यास विधिना दत्तः पुण्ये तपसि तिष्ठतः ॥ ३-९-१८

18. **tasmin tat aashrama pade** = there, in that, hermitage; **puNye tapasi tiSTataH** = in ascesis, to sage, one lasting in; **saH khaDga uttamaH nihitaH** = he, that best, sword, kept with sage; **nyaasa vidhinaa dattaH** = in a redeemable, basis, it is given.

"Indra gave that best sword to store, there in that hermitage to that sage who is lasting in his ascesis, on a redeemable basis... [3-9-18]

[Verse Locator](#)

स तत् शस्त्रम् अनुप्राप्य न्यास रक्षण तत्परः ।

वने तु विचरति एव रक्षन् प्रत्ययम् आत्मनः ॥ ३-९-१९

9. **saH tu** = he, but; **tat shastram anupraapya** = he, that, weapon, on receiving; **rakshan pratyayam aatmanaH** = to safeguard, confidence reposed, in him; **nyaasa rakshaNa tatparaH** = entrustment, guarding, duteous one; **vane tu** = in forest, but; **[sa aayudhaH** = with weapon;] **vicarati eva** = moved about, thus.

"On receiving that sword, he who is duteous in guarding the entrustment, moved about in the forest always handling the sword, to safeguard the confidence reposed in him... [3-9-19]

[Verse Locator](#)

यत्र गच्छति उपादातुम् मूलानि च फलानि च ।

न विना याति तम् खड्गम् न्यास रक्षण तत्परः ॥ ३-९-२०

20. nyaasa rakshana tatparaH = entrustment, to guard, one who is dedicated to; upaadaatum muulaani ca phalaani ca = to obtain, tubers, even, fruits, too; tam yatra gacChati = he, wherever, goes; na khadgam vinaa = not, sword, without; yaati = goes, he.

"Wherever that dedicated guardian of that entrustment goes, even to obtain tubers or fruits, he did not go without that sword... [3-9-20]

[Verse Locator](#)

नित्यम् शस्त्रम् परिवहन् क्रमेण स तपोधनः ।

चकार रौद्रीम् स्वाम् बुद्धिम् त्यक्त्वा तपसि निश्चयम् ॥ ३-९-२१

21. nityam shastram parivahan = always, sword, on carrying; krameNa = slowly; saH tapaH dhanaH = he, [by ascetic rich one] that hermit; cakaara raudriim svaam buddhim = made, infuriated, own, faculty; tyaktvaa tapasi nishchayam = losing, in penance, determination.

"Carrying that sword always, that hermit slowly made his own faculty infuriated, losing determination in asceticism... [3-9-21]

[Verse Locator](#)

ततः स रौद्र अभिरतः प्रमत्तो अधर्म कर्षितः ।

तस्य शस्त्रस्य संवासात् जगाम नरकम् मुनिः ॥ ३-९-२२

22. tataH = then; tasya shastrasya samvaasaat = with that, weapon's, constant association; raudra abhirataH = in cruelty, delighted; saH muniH = he, that sage; pramattaH = inadvertent; adharma karshitaH = un-virtue, smitten by; jagaama narakam = went to, hell.

"Then with the constant association of that weapon that sage gradually became inadvertent, and smitten by vice he went to hell... [3-9-22]

[Verse Locator](#)

एवम् एतत् पुरा वृत्तम् शस्त्र संयोग कारणम् ।

अग्नि संयोगवत् हेतुः शस्त्र संयोग उच्यते ॥ ३-९-२३

23. puraa etatat = once, all this; shastra samyoga kaaraNam = by weapon's, [constant] association, reason of - falling in to hell; vR^ittam = happened; shastra samyoga = with weapon, association; agni samyogavat hetuH = with fire, associating, sequel of; ucyate = said to be [as good as.]

"Thus, all this happened earlier, only owing the reason of associating with a weapon constantly, and the sequel of constant association with weapon is as good as constant association with fire... [3-9-23]

[Verse Locator](#)

स्नेहात् च बहुमानात् च स्मारये त्वाम् न शिक्षये ।

न कथंचन सा कार्या गृहीत धनुषा त्वया ॥ ३-९-२४

बुद्धिः वैरम् विना हन्तुम् राक्षसान् दण्डक आश्रितान् ।

अपराधम् विना हन्तुम् लोको वीर न कामये ॥ ३-९-२५

24, 25. snehaat ca = in affinity, also; bahumaanaat ca = in respect, also; smaaraye tvaam = reminding you; na shikshaye = not, tutoring; gR^ihiita dhanuSaa tvayaa = wielding,

bow, by you; **vinaa vairam** = without, enmity; **daNDaka aashritaana raakshasaan** = Dandaka forest, dwellers, demons; **hantum** = to kill; **saa buddhiH** = that, thought; **kathamcana** = in anyway; **na kaaryaa** = not, to be done [improper]; **viira** = brave one; **aparaadham vinaa** = offence, without; **lokaan hantum na kaamaye** = people, to kill, not, desirable.

"In affinity and in respect I am reminding but not tutoring you, and in anyway improper is that thought of yours to wield your bow to kill the demons dwelling in Dandaka without any enmity, oh, brave one, undesirable is the killing of offenceless... [3-9-24, 25]

[Verse Locator](#)

क्षत्रियाणाम् तु वीराणाम् वनेषु नियतात्मनाम् ।
धनुषा कार्यम् एतावत् आर्तानाम् अभिरक्षणम् ॥ ३-९-२६

26. **vaneSu niyata aatmanaam** = in forests, who are inclined, heartily; **viiraaNaam kshatriyaaNaam** = for valiant, Kshatriya-s; **aartaanaam abhirakshaNam** = sufferers, safeguarding; **etaavat** = to this point; **dhanuSaa kaaryam** = of bow, is the purpose.

"For the valiant Kshatriya-s who are inclined in forests heartily, the purpose of the bow is this much 'safeguarding the sufferers...' [3-9-26]

There are some conflicting reviews on this stanza. It is said in the first foot **vaneSu niyata aatmaanaam** But older mms contain **sva dharmeSu nirata aatmaanaam** will be found, while Dharmaakuutam and Eastern versions have it as **vaneSu nirata** only. This Gorakhpur version and critical editions are having as **vaneSu niyata** The meaning in other versions is that Kshatriya-s should delight in their class-oriented righteousness, even when in forests. Thus Seetha's thinking is that they should live like hermits in forests, without resorting to the warring attributes of Kshatriya class. In the second foot she says that the function of bow is limited to 'safeguard the suffering lot...' In the next chapter at 3-10-3, Rama retorts with the same expression in answering Seetha.

[Verse Locator](#)

क्व च शस्त्रम् क्व च वनम् क्व च क्षात्रम् तपः क्व च ।
व्याविद्धम् इदम् अस्माभिः देश धर्मः तु पूज्यताम् ॥ ३-९-२७

27. **kva ca shastram** = where, the weapon; **kva ca vanam** = where, the forest; **kva ca kSaattram** = where, Kshatriya principles; **tapaH kva ca** = where, the sageness; **vyaavidddham idam** = inconsistent, is this; **asmaabhiH** = by us; **desha dharmat tu** = country's order, alone; **puujyataam** = be esteemed.

"Where that weapon? Where this forest? Where the principles of Kshatriya? And where is sageness? All this is inconsistent... let us esteem the laws of the land... [3-9-27]

[Verse Locator](#)

तदार्य कलुषा बुद्धिः जायते शस्त्र सेवनात् ।
पुनर् गत्वात् तत् अयोध्यायाम् क्षत्र धर्मम् चरिष्यसि ॥ ३-९-२८

28. **shastra sevanaat** = weapon, who admire; **buddhiH kadaarya kalushaa jaayate** = mind, with avariciousness, maligned, it becomes; **punaH gatvaat ayodhyaayaam** = again, on going, to Ayodhya; **kshatra dharmam cariSyasi** = Kshatriya, tenets, you can follow.

"Weapon admiring mind becomes maligned with avariciousness, you may therefore follow the tenet of Kshatriya-s on going to Ayodhya again... [3-9-28]

[Verse Locator](#)

अक्षया तु भवेत् प्रीतिः श्वश्रू श्वशुरयोः मम ।
यदि राज्यम् हि संन्यस्य भवेत् त्वम् निरतो मुनिः ॥ ३-९-२९

29. a kshayaa tu bhavet priitiH = un, diminishing, will be, satisfaction; shvashruu = to father-in-law; shvashurayoH = to mothers-in-law; mama = of mine; yadi raajyam parityajya = even if, kingdom, is forfeit; tvam bhavet nirataH muniH = you have, become, devout, sage.

"Everlasting satisfaction will be there to my father-in-law and mothers-in-laws, on your becoming a devout sage even after forfeiture of kingdom... [3-9-29]

[Verse Locator](#)

धर्मात् अर्थः प्रभवति धर्मात् प्रभवते सुखम् ।
धर्मेण लभते सर्वम् धर्म सारम् इदम् जगत् ॥ ३-९-३०

30. dharmaat arthaH prabhavati = from virtuousness, prosperity, emanates; dharmaat prabhavate sukham = from righteousness, originates, happiness; dharmeNa labhate sarvam = by honourableness, achieved, are all; dharma saaram idam jagat = probity's, essence, this universe is.

"From virtuousness prosperity emanates, from righteousness happiness, and by honourableness all are achieved, and this universe is the essence of probity... [3-9-30]

[Verse Locator](#)

आत्मानम् नियमैः तैः तैः कर्षयित्वा प्रयत्नतः ।
प्राप्यते निपुणैः धर्मो न सुखात् लभते सुखम् ॥ ३-९-३१

31. nipuNaiH = by experts; aatmaanam = their own selves; taiH taiH = with those, those; niyamaiH = principles; prayatnataH = making efforts; karSayitvaa = by exhausting; dharmaH = dharma - sublimity; praapyate = will be realized; na sukhaat labhyate sukham = not, by pleasuring, achievable, is pleasure.

"Experts will make efforts to exhaust their own selves with those and those principles, thus they realise sublimity... unachievable is pleasure by pleasuring alone... [3-9-31]

[Verse Locator](#)

नित्यम् शुचि मतिः सौम्य चर धर्मम् तपो वने ।
सर्वम् हि विदितम् तुभ्यम् त्रैलोक्यम् अपि तत्त्वतः ॥ ३-९-३२

32. saumya = oh, gentle one; nityam shuci matiH = always, with pure, mind; tapaH vane = in sagely, forests; dharmam cara = righteousness, tread; trailokyam sarvam api = about three worlds, all, even; tubhyam tattvataH viditam = to you, in its nuances, known.

"Always tread along the righteousness with a pure mind, oh, gentle one, and specially in these sagely forests... you know everything in all the three worlds, in all its nuances... [3-9-32]

[Verse Locator](#)

स्त्री चापलात् एतत् उदाहृतम् मे
धर्मम् च वक्तुम् तव कः समर्थः ।
विचार्य बुद्ध्या तु सह अनुजेन
यत् रोचते तत् कुरु म अचिरेण ॥ ३-९-३३

33. strii caapalaat etat udaahritam me = women's, wavering, all this, cited, by me; dharmam ca vaktum tava = of righteousness, to speak, to you; kaH samartha = who is, capable; vicaarya buddhyaa = ponder, mindfully; saha anujena = with, your brother; yat rocate = what, appropriate; tat kuru = that, you do; ma acireNa = not, belatedly.

"I cite all this with my womanly waver, and who is capable to talk to you about dharma? Ponder mindfully along with your brother, and what that is appropriate, you do it...but not

Sheetha's dilemma

This particular chapter is an interesting juncture in Ramayana, where Seetha reminds about the question of triggering cause for Rama's waging a war against demons. Seetha's doubt is well explained in Dharmaakuutam, the encyclopaedic commentary on Ramayana. A number of pages are allotted there for this chapter, and it is said there, that if Seetha is said to be self-contradictory in telling Rama that bow and arrows are a must to Kshatriya-s to protect the helpless when saying 'safeguard the sufferers, then only Kshatriya-s should use their bow...' as at verse 3-9-26 above, and also questioning immediately at 3-9-27, 'where the Kshatriya dharma, where the hermit's way of living...' etc., dharmaakuutam says not so. She is not contradicting herself in her statements, but asking Rama to have a cause, without resorting to weaponry against those demons, in a straightforward way. **ataH tad rakShaNaaya aayudhamna graahyam iti etad abhipraayakatvaat ||**

She is inquisitive to know why Rama alone shall raise the bow and arrows against some demons hurting some sages. These sages are having super powers and Indra like celestial chiefs are coming to these sages to take them to heaven with their mortal bodies. Can't they eliminate these demons? But these super hermits are not going to heaven, which is the minimum ambition of any penance, but requesting Rama to protect them from demons. And Rama obligingly started to wage this unilateral war, where any war requires a triggering point. Can't the super sages eliminate these demons, with their powers acquired by their penances? This is the question of Seetha. For this, Rama replies so convincingly in the next chapter, saying that the sages cannot issue forth a curse at the demons, in the course of their penance.

Sage Vishvamitra, though being a furious sage, once sought the help of Rama to counter the Demoness Tataka. And Rama rendered it. Now also these sages do not waste their powers at the mischievous demons, but ask Rama to safeguard their interests, for Rama is the king, whether he may be in capital or in forests.

Secondly, Rama is subjected to the throne of Ayodhya, now being held by his brother Bharata, and as a loyalist to that throne, Ram should act in accordance with the rules of his kingdom. This area Dandaka forests is under the ambit of their own kingdom. So Rama has to perform the deeds suitable to their kingdom. When killing Vali, Rama speaks to Vali -- "all this area is under our kingdom, now held by Bharata, and it is my duty to act in accordance with the decree of that throne..."

"Regarding the cause, Seetha's doubt comes true and she alone becomes the ultimate cause for Rama, to wage the final war with Ravana.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे नवमः सर्गः

Thus, this is the 9th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 9

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 10 Verses converted to UTF-8, Oct 09

Introduction

Rama replies Seetha's enquiry as to why he should wage war to eliminate the demons. He says that it is only to protect the land from the atrocities of demons, and for safeguarding the decrepit sages under his scheme of protecting the helpless.

[Verse Locator](#)

वाक्यम् एतत् तु वैदेह्या व्याहृतम् भर्तु भक्त्या ।
श्रुत्वा धर्मे स्थितो रामः प्रत्युवाच जानकीम् ॥ ४-१०-१

1. **bhartR^i bhaktyaa** = husband, in adoration of; **vaidehyaa vyaahR^itam** = by Vaidehi, said; **etat vaakyam tu** = all, words, but; **shrutvaa** = on hearing; **dharme sthitaH raamaH** = by virtue, abides, Rama; **prati uvaaca jaanakiim** = in turn, said [replied,] to Janaki.

On hearing all of the words said by Vaidehi, in adoration of her husband, he who abides by virtue alone that Rama replied Janaki. [4-10-1]

[Verse Locator](#)

हितम् उक्तम् त्वया देवि स्निग्धया सदृशम् वचः ।
कुलम् व्यपदिशन्त्या च धर्मज्ञे जनक आत्मजे ॥ ४-१०-२

2. **devi** = oh, lady; **dharmaj~ne janaka aatmaje** = oh, virtue-knower, Janaka's, daughter; **kulam vyapadishantya** [vi apa dish] **ca** = familial [greatness,] that speak of; **snigdhayaa tvayaa hitam sadR^isham vacaH uktam** = friendlily, by you, beneficial words, befitting to your [disposition]; is said.

"You have said beneficial, friendlily words that are seemlier to your disposition, oh, lady, which are apt to speak of your familial brought up, for you are the daughter of virtue-knowing Janaka. [4-10-2]

[Verse Locator](#)

किम् नु वक्ष्यामि अहम् देवि त्वया एव उक्तम् इदम् वचः ।
क्षत्रियैः धार्यते चापो न आर्त शब्दो भवेद् इति ॥ ४-१०-३

3. **devi** = o, lady; **aham kim nu vakSyaami** = I, what [more,] verily, can I say; **aarta shabdaH na bhavet iti** = wailer's, yowl, shall not, be there, thus [misery's tears shall cease to flow -- Griffith]; **kSatriyaiH dhaaryate caapaH** = Kshatriya-s, handle, bow; **idam vacaH tvayaa eva uktam** = this, word, by you, alone [perhaps,] said [iterated.]

"What more shall I say, oh, lady, since it is said that 'a warrior handles a bow so that misery's tears cease to flow...' and this saying is iterated even by you... [4-10-3]

[Verse Locator](#)

ते च आर्ता दण्डकारण्ये मुनयः संशित व्रताः ।

माम् सीते स्वयम् आगम्य शरण्याः शरणम् गताः ॥ ४-१०-४

4. siite = oh! Seetha; samshita vrataaH = sages, resolute, in practises; sharaNyaaH daNDakaaraNye te munayaH = those that are shelteable, in Dansaka forest, those sages; aartaa svayam aagamy = sombrely, on approaching; maam sharaNam gataaH = my, refuge, they have gone in [came into.]

"Oh! Seetha, those shleterable sages of Dandaka forest have approached me sombrely on their own, and thus they came into my refuge... [4-10-4]

[Verse Locator](#)

वसन्तः काल कालेषु वने मूल फल अशनाः ।

न लभन्ते सुखम् भीरु राक्षसैः क्रूर कर्मभिः ॥ ४-१०-५

5. muula phala ashanaaH = tubers, fruits, eaters of; vasantaH kaala kaaleSu vane = living, time, after times [in all times,] in forest; kruura karmabhiH raakSasaiH bhiiru = with invidious, deeds, by demons, scared; sukham na labhante = quietude, not getting.

"Subsisting on fruits and tubers, living at all the time in forests those sages are not getting quietude, as they are scared by the demons with invidious deeds... [4-10-5]

[Verse Locator](#)

भक्ष्यन्ते राक्षसैः भीमैः नर मांसोपजीविभिः ।

ते भक्ष्यमाणा मुनयो दण्डकारण्य वासिनः ॥ ४-१०-६

अस्मान् अभ्यवपद्य इति माम् ऊचुर् द्विज सत्तमाः ।

6, 7a. munayaH daNDakaaraNya vaasinaH = sages, in Dandaka forest, dwellers; bhiimaiH nara maaMsopajii vibhiH = fiendish, on human, felsh, that subsist; raakSasaiH bhakSyante = by demons, are being eaten; te bhakSyamaaNaa = they, while being eaten; dvija sattamaaH = Brahmans, the eminent ones; asmaan abhyavapadya [abhi ava pad] = us, [to take possession of us] come to rescue; iti = thus as; maam uucur = to me, said.

"The sages dwelling in Dandaka forest are being eaten away by fiendish demons that subsist on human flesh, and while being eaten away like that those eminent Brahmans have said to me, "please come to our rescue..." [4-10-6,7a]

[Verse Locator](#)

मया तु वचनम् श्रुत्वा तेषाम् एवम् मुखात् च्युतम् ॥ ४-१०-७

कृत्वा वचनं शुश्रुषाम् वाक्यम् एतत् उदाहृतम् ।

प्रसीदन्तु भवन्तो मे ह्रीः एषा तु मम अतुला ॥ ४-१०-८

यद् ईदृशैः अहम् विप्रैः उपस्थेयैः उपस्थितः ।

7b, 8, 9a. evam teSaam mukhaat cyutam vacanam shrutvaa = this way, from their, mouth, fel, words, on hearing; mayaa tu = by me, but; kR^itvaa vacana shushruSaam = on making, vocal, vassalage - comforting them verbally; vaakyam etat udaahR^itam = sentence, this one, avouched; prasiidantu me bhavantaH = be gracious, to me, you all; aham yat [kaaraNaat] = I am, by which [reason]; upastheyaiH iidR^ishaiH vipraiH = those that are to be served, this kind of, [eminent] Brahamnas; upasthitaH = they came to my fore; eSaa mama atulaa hriiH hi = this, for me, immense, shame/dishonour, indeed.

"This way when I have heard the words voiced by them, I comforted them verbally and avouched this way, "Be gracious to me... you all... by which reason I am being addressed this way

by this kind of eminent Brahmins, whom I should have actually addressed my self, this indeed is a dishonour for me... [4-10-7b, 8, 9a]

[Verse Locator](#)

किम् करोमि इति च मया व्याहृतम् द्विज संनिधौ ॥ ४-१०-९
सर्वैः एव समागम्य वाक् इयम् समुदाहृता ।

9b, 10a. kim karomi iti ca = what, I shall do, thus, also; mayaa vyaahR^itam dvija sannidhau = by me, said, in Brahmins', in front of; sarvaiH eva samaagamya = all, thus, thronging; vaak iyam sam udaahR^itaa = word, this, spoke out.

"Then I said before the Brahmins, "what shall I do?" All of them thus thronged and spoke this word. [4-10-9b, 10a]

[Verse Locator](#)

राक्षसैः दण्डकारण्ये बहुभिः काम रूपिभिः ॥ ४-२०-१०
अर्दिताः स्म भृशम् राम भवान् नः तत्र रक्षतु ।

10b, 11a. raama = oh! Rama; daNDakaaraNye bahubhiH kaama ruupibhiH raakSasaiH = in Dandaka forest, many of the, guise-changing, demons; bhR^isham arditaaH sma = outrightly, tortured, we are; bhavaan tatra rakshatu naH = you, us, there in that, context protect, us.

"Many of the guise changing demons are outrightly torturing us in Dandaka forest, hence in that context you shall protect us... [4-10-10b, 11a]

[Verse Locator](#)

होम काले तु संप्राप्ते पर्व कालेषु च अनघ ॥ ४-१०-११
धर्षयन्ति सुदुर्धर्षा राक्षसाः पिशित अशनाः ।

11b, 12a. anagha = oh, merited one Rama; su dur dharSaa = highly, resistless ones; pishita ashanaaH = flesh, eating [carnivorous]; raakSasaaH = demons; homa kaale tu = at oblation, times, but; parva kaaleSu ca = on propitious, times, also; sampraapte = chancing, descend on; dharSayanti = they will be persecuting.

"Those resistless carnivorous demons, oh, merited Rama, will descend exactly at the time of fire oblations, or on propitious times like full or new moons to persecute us... [4-10-11b, 12a]

[Verse Locator](#)

राक्षसैः धर्षितानाम् च तापसानाम् तपस्विनाम् ॥ ४-१०-१२
गतिम् मृगयमाणानाम् भवान् नः परमा गतिः ।

12b, 13a. raakSasaiH dharSitaanaam ca = by demons, being assaulted, too; taapasaanaam tapasvinaam = aggrieved, ascetics; gatim mR^igaya maaNaanaam = recourse, searching, those that are searching; bhavaan = you are; naH = for us; paramaa gatiH = ultimate, course [we chanced on you.]

"We the ascetics being assaulted thus are aggrieved, and when we searched for a recourse you chanced as our ultimate course... [4-10-12b, 13a]

[Verse Locator](#)

कामम् तपः प्रभावेण शक्ता हन्तुम् निशाचरान् ॥ ४-१०-१३
चिरार्जितम् न च इच्छहामः तपः खण्डयितुम् वयम् ।

13b, 14a. **vayam tapaH prabhaaveNa** = we are, by our asceticism, efficacy of; **hantum nishaacaraan** = kaamam shakaaH = to eradicate, demons, surely, we are capable of; **tu** = but; **cira arjitam tapaH** = for a long time, earned, asceticism [the effect of]; **na ca icChaamaH khaNDayitum** = not, also, we wish, to cut short, waste;

"We by the efficacy of our asceticism are surely capable to eradicate those demons, but we do not wish to shorten the effect of our long earned merit of asceticism... [4-10-13b, 14a]

[Verse Locator](#)

बहु विघ्नम् तपो नित्यम् दुःश्वरम् चैव राघव ॥ ४-१०-१४

तेन शापम् न मुंचामो भक्ष्यमाणाः च राक्षसैः ।

14b, 15a. Raghava; **tapaH nityam bahu vighnam** = asceticism, always, with many hurdles; **duH caram ca eva** = impracticable, also, like that; **tena** = by the reason of it; **raakSasaiH bhakSyamaaNaaH** = though being eaten away, by demons; **shaapam na muncaamaH** = thus, curse, not, issued.

"Many hurdles are always there in our practice of asceticism, and even the asceticism have become impracticable, oh, Raghava, thus though being eaten away by the demons we are not issuing any curse... [4-10-14b, 15a]

[Verse Locator](#)

तद् अर्द्यमानान् रक्षोभिः दण्डकारण्य वासिभिः ॥ ४-१०-१५

रक्ष नः त्वम् सह भ्रात्रा त्वम् नाथा हि वयम् वने ।

15b, 16b. **tat** = thereby; **daNDakaaraNya vaasibhiH rakSobhiH** = Dandaka forest, dwellers, by demons; **ardiyamaanaan** = being persecuted; **naH** = us; **saha bhraatraa tvam rakSa** = with, brother you, protect; **vayam vane tvam naathaa hi** = we, in forest, you, as protector, we have you isn't it.

"Thereby, you along with your brother protect us that are being persecuted by the demons dwelling in Dandaka forest as you alone are the protector of ours in these forests...'so said sages to me... [4-10-15b, 16a]

[Verse Locator](#)

मया च एतत् वचः श्रुत्वा कात्स्न्येन परिपालनम् ॥ ४-१०-१६

ऋषीणाम् दण्डकारण्ये संश्रुतम् जनकात्मजे ।

16b, 17a. **janaka aatmaje** = Janaka's, daughter - oh, Seetha; **mayaa ca etat vacaH shrutvaa** = by me, also, all these, words, on hearing; **daNDakaaraNye R^iSiiNaam** = in Dandaka forests, to sages; **kaartsnyena paripaalanam samshrutam** = complete, protection, promised.

"On hearing all those words, oh, Seetha, I promised complete protection to the sages of Dandaka forests... [4-10-16b, 17a]

[Verse Locator](#)

संश्रुत्य न च शक्यामि जीवमानः प्रतिश्रवम् ॥ ४-१०-१७

मुनीनाम् अन्यथा कर्तुम् सत्यम् इष्टम् हि मे सदा ।

17b, 18a. **samshrutya** = having promised; **jivamaanaH** = while alive; **muniinaam prati shravam** = to sages, what that is promised; **anyathaa kartum na shakSyami** = otherwise, to implement, not, capable of; **me sadaa satyam iSTam hi** = always, truth, is dearer, to me, isn't it.

"Having promised to the sages it is incapable of me to implement it otherwise while I am alive... truth is dearer to me, isn't it... [4-10-17b, 18a]

[Verse Locator](#)

अपि अहम् जीवितम् जह्याम् त्वाम् वा सीते स लक्ष्मणाम् ॥ ४-१०-१८

न तु प्रतिज्ञाम् संश्रुत्य ब्राह्मणेभ्यो विशेषतः ।

18b, 19a. siite = Seetha; aham jiivitam api = I, life, even; sa lakSmaNaam = with, Lakshmana; tvaam vaa = you, either; jahyaam = I leave off; tu = but; pratij~naam = promise; visheSataH braahmaNebhyaH = especially, to Brahmans; samshrutya = having promised; na tu = never [I will never go back.]

"I may forfeit my life, forgo Lakshmana, or even forsake you but not a promise, that too especially made to Brahmans, and having promised I can never go back... [4-10-18b, 19a]

[Verse Locator](#)

तत् अवश्यम् मया कार्यम् ऋषीणाम् परिपालनम् ॥ ४-१०-१९

अनुक्तेन अपि वैदेहि प्रतिज्ञाय कथम् पुनः ।

19b, 20a. vaidehi = oh, Vaidehi; tat = by that reason; an uktena api = not, asked [by sages,] even if; R^iSiiNaam pari paalanam = of sages', safeguarding; mayaa avashyam kaaryam = by me, definitely, to be done; pratij~naaya katham punaH = having, how, then [to not to do.]

"By that reason, oh, Seetha, even if I am unasked, safeguarding sages is definitely to be done by me, how then it is undone when given a promise... [4-10-19b, 20a]

[Verse Locator](#)

मम स्नेहात् च सौहार्दात् इदम् उक्तम् त्वया वचः ॥ ४-१०-२०

परितुष्टो अस्मि अहम् सीते न हि अनिष्टो अनुशास्यते ।

20b, 21a. siite = oh, Seetha; mama snehaat sauhaardaat ca = in my, friendship, good-heartedness, also; idam vacaH uktam tvayaa = this, word, is said, by you; parituSTaH asmi aham = contented, I am; an iSTaH na anushaasyate hi = uninterested ones, not, forewarns, indeed.

"With your friendship and good-heartedness you say these words, oh, Seetha, I am contented... uninterested ones do not forewarn, indeed... [4-10-20b, 21a]

[Verse Locator](#)

सदृशम् च अनुरूपम् च कुलस्य तव शोभने ।

सधर्म चारिणी मे त्वम् प्राणेभ्यो अपि गरीयसी ॥ ४-१०-२१

21b, c. tava kulasya ca, shobhane = for your, bloodline, oh, graceful one; sadR^isham anuruupam ca = appropriate, seemly, also; me sa dharma caariNii = with me, virtue, wife the pursuer; tvam praaNebhyaH api gariiyasii = you are, by [my] lives, even, loftier one.

"Appropriate and seemly is your word of caution to your bloodline, oh, graceful Seetha, you are the co-pursuer in dharma with me, hence you are loftier to me than my own lives..." So said Rama to Seetha. [4-10-21b, c]

[Verse Locator](#)

इति एवम् उक्त्वा वचनम् महात्मा

सीताम् प्रियाम् मैथिल राज पुत्रीम् ।

रामो धनुष्मान् सह लक्ष्मणेन

जगाम रम्याणि तपो वनानि ॥ ४-१०-२२

22. mahaatmaa = exalted-soul; raamaH = Rama; priyaam maithila raaja putriim siitaam = to dear one, Mithila, king's, daughter, to Seetha; iti evam uktvaa vacanam = thus, that way, on saying, words; dhanuSmaan = bow-wielder; saha lakSmaNena = with, Lakshmana; ramyaaNi tapo vanaani jagaama = to picturesque, hermits, woodlands, went to.

That exalted soul Rama on saying those words to Seetha, his dear wife and the daughter of Janaka, wielding his bow proceeded further with Lakshmana to the picturesque woodlands of hermits. [4-10-22]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे दशमः सर्गः

Thus, this is the 10th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 10

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 11 Verses converted to UTF-8, Oct 09

Introduction

Rama comes across lake from which divine music is heard. Surprised at the musical notes from beneath the waters of the lake he enquires with the sage who is following, and that sage narrates the episode of Sage Mandakarni. Then Rama proceeds on wondering at that lake, and he visits all the hermitages about there and thus elapsed are ten years. Again Rama returns to the hermitage of Sage Suteekhsna, and after staying there for some time, takes leave of that sage and proceeds to see Sage Agastya. And on the way he visits the brother of Sage Agastya also. Rama, on the way narrates about the great deeds done by Sage Agastya in protecting humans from demons, and also depicts the propitious nature of Agastya's hermitage.

[Verse Locator](#)

अग्रतः प्रययौ रामः सीता मध्ये सुशोभना ।

पृष्ठतः तु धनुष्पाणिः लक्ष्मणः अनुजगाम ह ॥ ४-११-१

1. agrataH prayayau raamaH = ahead, travelled, Rama; siitaa madhye su shobhanaa = Seetha, in middle, very, glorious one; pR^iSThataH tu dhanuS paaNiH = rear, lakSmaNaH Lakshmana, but, bow, wielding; anu jagaama ha = following on, journeyed, verily.

Rama travelled ahead while the glorious Seetha in middle, and wielding bow Lakshmana followed them on the rear. [4-11-1]

This verse is commented specially by the ancient narrators. It is said that Om, praNava is reflected in this verse. The Om is the compound of three letters a + u + ma, and the first letter in the verse is a , in a + grataH. The second letter of Om, i.e., u is u in su sobhanaa. Other versions may read this as su madhyamaa , even then this u is there. The letter before last word ha is ma , as in jagaa ma . These three letters put together are Om. So the three, Rama, Lakshmana, Seetha are compared with these three letters of Om.

akaarocyate vishNuH sarva lokaika naayakaH |
ukaareNa uccyate lakShmii makaaro daasa vaacakaH | |

Vishnu/Rama is in letter a and he is coursing ahead, agrartaH prayayau , followed by u, Lakshmi/Seetha, who is an embodiment of the Absolute's karuNa , benevolence, as said at lakshmyaa kaaruNya ruupayaa And she is the illusory aspect of that Absolute, Maya, yaamaa ye m , and being so, she will be the veil in between that Absolute and Innate Soul. The last letter ma is makaaro jiiva vaacaka, makaaro daasa vaacaka, is the sign for the servitude of the Innate Soul to the Absolute. That is what Lakshmana is.

akaaro viShNurityukto makaaro jiiva vaacakaH |
tayoH tu nitya sambandha ukaareNa prakiirtitaH | |

And anu jagaama means that which follows without any I-ness or Mine-ness as a total surrender, kainkarya . This agrataH prayayau raamaH is said to be the leadership quality of Soul, or Rama, where he does it himself without preaching, like Krishna. Previously when they entered forests, Lakshmana was leading and showing the way, as a dutiful servant. During next phase all three walked in line. Now, Rama wanted to wage war with demons, thus he leads the way, keeping Seetha in centre, followed and guarded by Lakshmana. This is the view point of the sages following them, for they the sages always meditate about that Absolute, in terms of Om, and these three appeared as the three letters of Om.

[Verse Locator](#)

तौ पश्यमानौ विविधान् शैल प्रस्थान् वनानि च ।
नदीः च विविधा रम्या जग्मतुः सह सीतया ॥ ४-११-२

2. tau = those two, Rama and Lakshmana; vividhaan shaila prasthaan = diverse, mountain, terraces; vanaani ca = forests, also; vividhaa ramyaah nadiiH ca = rivers, too; pashyamaanau = while seeing; siitayaa saha jagmatuH = Seetha, along with, they proceeded.

They proceeded while seeing diverse mountain terraces, forests, and diversely enchanting rivers too, along with Seetha. [4-11-2]

[Verse Locator](#)

सारसान् चक्रवाकां च नदी पुलिन चारिणः ।
सरांसि च सपद्मानि युतानि जलजैः खगैः ॥ ४-११-३

3. nadii pulina caariNaH = on rivers, sandbanks, moving; saarasaan cakravaakaam ca = saarasa water-birds, chakrvaka water-birds, also; sa padmaani = with, lotuses; jala jaiH khagaiH yutaani = water, born, birds, having; saraamsi ca = lakes, also.

Beholding the rivers that have water-birds like saarasa, chakravaaka that move on their sandbanks, and also the lakes that contain lotuses and water born birds, they moved on. [4-11-3]

[Verse Locator](#)

यूथ बद्धाम् च पृषतान् मद उन्मत्तान् विषाणिनः ।
महिषाम् च वराहाम् च गजाम् च द्रुम वैरिणः ॥ ४-११-४

4. yuutha baddhaam ca = in herds, banded, also; pR^iSataan = spotted deer; mada unmattaan = by virility, maddened; viSaaNinaH mahiSaam ca = large horned, buffaloes, also; varaahaam ca = wild boars; gajaam ca druma vairiNaH = elephants, too, that are trees', animals.

The moved on watching spotted deer banded in herds, the wild boars, large horned buffaloes maddened in virility, and the ruttish elephants rending trees like their enemies. [4-11-4]

[Verse Locator](#)

ते गत्वा दूरम् अध्वानम् लंबमाने दिवाकरे ।
ददृशुः सहिता रंयम् तटाकम् योजन आयुतम् ॥ ४-११-५
पद्म पुष्कर संबाधम् गज यूथैः अलंकृतम् ।
सारसैः हंस कादम्बैः संकुलम् जल जातिभिः ॥ ४-११-६

5. sahitaah te duuram adhvaanam gatvaa = together, they, far way, on way, having gone; lambamaane divaakare = while dangling, sun [sun while hanging in western sky]; padma puSkara sam baadham = with red lotuses, white lotuses, fully, overloaded; gaja yuuthaiH alamkR^itam = with elephant, herds, bedecked [over-sported]; jala jaatibhiH = with other, water born birds; saarasaiH hamsa kaadambaiH samkulam = sarasa birds, swans, kaadamba water-fowls, flurried; yojana aayutam = one yojana, in width; ramyam taTaakam = charming, lake; dadR^ishuH = saw.

On going far on their way, and when the sun is dangling in the western sky, together they saw a charming lake of one yojana width fully overloaded with red and white lotuses, overspread with sporting elephants, and over-flurried with waterfowls like saarasa birds, kaadamba birds, swans and with others kinds too. [4-11-5, 6]

[Verse Locator](#)

प्रसन्न सलिले रम्ये तस्मिन् सरसि शुश्रुवे ।
गीत वादित्र निर्घोषो न तु कश्चन दृश्यते ॥ ४-११-७

7. prasanna salile ramye = tranquil, waters, enchanting ones; tasmin sarasi = in that, lake; giita vaaditra nirghoSaH = singing, instrumental, melodies; shushruve = became audible; na tu kashcana dR^ishyate = not, but, anyone, is visible.

Out of the tranquil and enchanting waters of that lake audible are the melodies of singing and musical instruments, but none is visible. [4-11-7]

[Verse Locator](#)

ततः कौतूहलात् रामो लक्ष्मणः च महारथः ।
मुनिम् धर्मभृतम् नाम प्रष्टुम् समुपचक्रमे ॥ ४-११-८

8. tataH = then; raamaH = Rama; lakSmaNaH ca mahaa rathaH = Lakshmana, also, the great, charioteer; kautuuhalaat = then, inquisitively; dharmabhR^itam naama = Dharmabhrita, named; munim = to sage; praSTum sam upacakrame = to ask about, started to.

Then Rama and also Lakshmana, the great charioteer, inquisitively started to ask the Sage named Dharmabhrita about it. [4-11-8]

[Verse Locator](#)

इदम् अत्यद्भुतम् श्रुत्वा सर्वेषाम् नो महामुने ।
कौतूहलम् महत् जातम् किम् इदम् साधु कथ्यताम् ॥ ४-११-९

9. mahaa mune = oh, great saint; idam ati adbhutam shrutvaa = this, greatly, amazing, on hearing; sarveSaam naH = for all of, us; kautuuhalam mahat jaatam = inquisitiveness, intense, is created; kim idam = why, this; saadhu kathyataam = clearly, tell us.

"On hearing this greatly amazing music from lake, oh, great saint, intensive inquisitiveness is created in all of us, why this, please tell us clearly about it." Thus Rama asked. [4-11-9]

[Verse Locator](#)

तेन एवम् उक्तो धर्मात्मा राघवेण मुनिः तदा ।
प्रभावम् सरसः क्षिप्रम् आख्यातुम् उपचक्रमे ॥ ४-११-१०

10. tadaa tena raaghaveNa evam uktaH = then, by him, by Raghava, thus, said; dharmaatmaa muniH = virtuous, sage; sarasaH = of lake; pra bhaavam aakhyaatum = efficacy, to tell; kshipram upacakrame = quickly, started to.

Thus said by that Raghava then that virtuous sage quickly started to tell about the efficacy of that lake. [4-11-10]

[Verse Locator](#)

इदम् पंच अप्सरो नाम तटाकम् सार्व कालिकम् ।
निर्मितम् तपसा राम मुनिना माण्डकर्णिना ॥ ४-११-११

11. raama = Rama; idam maaNDakarNinaa = this one, by Mandakarni; muninaa = by sage; tapasaa nirmitam = by ascetic power, built; saarva kaalikam = an all-time lake; panca apsaraH naama taTaakam = this one is, five apsara, named, lake.

"Oh, Rama, this is an all-time lake built by the ascetic power of the sage Mandakarni, known as Five Apsara Lake. [4-11-11]

[Verse Locator](#)

स हि तेपे तपः तीव्रम् माण्डकर्णिः महामुनिः ।

दश वर्ष सहस्राणि वायु भक्षो जलाशये ॥ ४-११-१२

12. mahaamuniH saH maaNDakarNiH = great saint, he that, Mandakarni; vaayu bhakSaH jala aashaye = air, while consuming, in lake; dasha varSa sahasraaNi = ten, years, thousands; tiivram tapaH tepe hi = rigorously, asceticism, he practiced, indeed.

"He that great saint Mandakarni practiced rigorous asceticism for ten thousand years staying in the waters of the lake, and consuming air alone. [4-11-12]

[Verse Locator](#)

ततः प्रव्यथिताः सर्वे देवाः स अग्नि पुरोगमाः ।

अब्रुवन् वचनम् सर्वे परस्पर समागताः ॥ ४-११-१३

13. tataH pra vyathitaaH = then, verily, worried; sarve devaaH = all, gods; paraspara samaagataaH = together, meeting; sa agni purogamaaH = with, Fire, at helm of affairs; abruvan vacanam sarve = conversed, words, all of them.

"Then all the gods are worried and met together with Fire-god at the helm of affairs, and they all conversed among themselves. [4-11-13]

[Verse Locator](#)

अस्मकम् कस्यचित् स्थानम् एष प्रार्थयते मुनिः ।

इति संविग्न मनसः सर्वे तत्र दिवौकसः ॥ ४-११-१४

14. eSa muniH = this, sage is; asmakam kasyacit sthaanam praarthayate = among us, someone's, place, he is praying for; iti- = thus; sarve divaukasaH tatra samvigna manasaH = all, heaven-dwellers, in that matter, are perturbed, at heart.

"This sage is praying for someone's place among us," thus all of those heaven-dwellers are perturbed at heart. [4-11-14]

[Verse Locator](#)

ततः कर्तुम् तपो विघ्नम् सर्व देवैः नियोजिताः ।

प्रधान अप्सरसः पंच विद्युत् चलित वर्चसः ॥ ४-११-१५

15. sarva devaiH = by all, gods; tataH = then; kartum tapaH vighnam = to effectuate, in asceticism, hindrance; vidyut calita varcasaH = lighting like, sprint, in shine; pradhaana apsarasaH panca = important, apsarasa-s, five of them; niyojitaH = are assigned.

"Then all gods assigned five important Apsara-s, the celestial courtesans, whose shine is like the sprint of the lightning, to effectuate hindrance in that sage's asceticism. [4-11-15]

[Verse Locator](#)

अप्सरोभिः ततः ताभिः मुनिः दृष्ट परावरः ।

नीतो मदन वश्यत्वम् देवानाम् कार्य सिद्धये ॥ ४-११-१६

16. tataH = then; dR^iSTa para avaraH muniH = sage, who discerned, other, and this world [knows worldly and heavenly matters,] sage; taabhiH apsarobhiH = by them, by five of the celestials; devaanaam kaarya siddhaye = for gods', function, to achieve; madana vashyatvam = towards love's, restraint; niitaH = he is led on.

Then those five celestial beauties have led that sage astray who discerned the nature of this and the other world, or good and bad, or the nature of Absolute-Soul and Body- bound Soul, towards the passionate restraint by, as though to achieve god's task.

ताः चैव अप्सरसः पंच मुनेः पत्नीत्वम् आगताः ।
तटाके निर्मितम् तासाम् तस्मिन् अन्तर्हितम् गृहम् ॥ ४-११-१७

17. taaH caiva panca apsarasaH = they, also thus, five of them, celestials; muneH patniitvam aagataaH = sage's, wifehood, came about; taasaam gR^iham = for them, house; tasmin taTaake antar hitam nirmitam = in there, in lake, inside concealed, is built.

"Also thus, those five celestial apsara-s attained wifehood of that sage, and for them he built a house in there, concealed inside that lake. [4-11-17]

[Verse Locator](#)

तत्र एव अप्सरसः पंच निवसन्त्यो यथा सुखम् ।
रमयन्ति तपोयोगात् मुनिम् यौवनम् आस्थितम् ॥ ४-११-१८

18. tatra eva apsarasaH panca = there, alone, apsara-s, five of them; nivasantyaH = while living in; tapo yogaat = by asceticism's, power; yauvanam aasthitam = youthfulness, which has come upon; munim = the sage is; yathaa sukham ramayanti = as for, his delight, they are gratifying.

"While those five celestial apsara-s are living in there, they are gratifying that sage according to his delight as youthfulness came upon that sage owing to his power of asceticism. [4-11-18]

[Verse Locator](#)

तासाम् संक्रीड मानानाम् एष वादित्र निःस्वनः ।
श्रूयते भूषण उन्मिश्रः गीत शब्दः मनोहरः ॥ ४-११-१९

19. sam kriiDa maanaanaam = while they are reveling; taasaam eSa vaaditra niHsvanaH = their, playing instruments, sounds they are; bhuuSaNa unmishraH = with ornaments' [tinkling,] mingled with; manoharaH giita shabdaH shruuyate = delightful, singing, of melodies, being heard.

"These musical sounds we hear are emerging out as played on their instruments, mingled with the tinkling of their ornaments, and mixed with their delightful singing of melodies." So said sage Dharmabhrita to Rama. [4-11-19]

[Verse Locator](#)

आश्चर्यम् इति तस्य एतद् वचनम् भावितात्मनः ।
राघवः प्रतिजग्राह सह भ्रात्रा महा यशाः ॥ ४-११-२०

20. mahaa yashaaH raaghavaH = of highly renown, Raghava; saha bhraatraa = with, brother; bhaavita a atmanaH = of that contemplative soul [sage Dharmabhrita's]; tasya etat vacanam = his [sage's,] that, word; aashcharyam iti = amazing, is this saying; prati jagraaha = received [exclaimed.]

That highly renowned Raghava together with his brother acknowledged the sage Dharmabhrita's account, exclaiming it as "amazing is this..." [4-11-20]

[Verse Locator](#)

एवम् कथयमानः स ददर्श आश्रम मण्डलम् ।
कुश चीर परिक्षिप्तम् ब्राह्म्या लक्ष्म्या समावृतम् ॥ ४-११-२१

प्रविश्य सह वैदेह्या लक्ष्मणेन च राघवः ।

21, 22a. **evam kathayamaanaH** = thus, saying Rama; **kusha ciira parikSiptam** = sacred grass, jute cloths, encircled with; **braahmyaa lakshmyaa sam aavR^itam** = Brahma's [Vedic,] solemnness, well, encompassing; **aashrama maNDalam** = hermitages, cluster of; sa Raghava; **dadarsha** = he, that Raghava, having seen; **pravishya saha vaidehyaa lakSmaNena ca** = entered, with Vaidehi, Lakshmana, also,

While saying thus Raghava has seen a cluster of hermitages nearby, encircled with sacred grass, jute cloths, and even encompassed with Vedic solemnness, and he entered that hermitage along with Seetha and Lakshmana. [4-11-21, 22a]

[Verse Locator](#)

तदा तस्मिन् स काकुत्स्थः श्रीमति आश्रम मण्डले ॥ ४-११-२२

उषित्वा स सुखम् तत्र पूज्यमानो महर्षिभिः ।

जगाम च आश्रमान् तेषाम् पर्यायेण तपस्विनाम् ॥ ४-११-२३

येषाम् उषितवान् पूर्वम् सकाशे स महास्त्रवित् ।

22b, 23, 24a. **saH kaakutsthaH** = he, that Rama; **tadaa tasmin shriimati aashrama maNDale** = then, in that august, hermitage's, cluster of; **uSitvaa sa sukham** = resided, with, happiness; **tatra puurjyamaanaH maharSibhiH** = there, venerated by, great saints; **mahaa astra vit** = great, missiles, expert of - Rama; **saH** = he; **puurvam yeSaam sakaashe uSitavaan** = earlier, with whom, in nearness, he resided; **teSaam tapasvinaam aashramaan** = to their, sages', to hermitages; **paryaayeNa jagaama** = for another round, he went.

Rama happily stayed in that august cluster of hermitages duly venerated by those great saints for sometime, and then that expert in great missiles Rama went to the hermitages of those sages with whom he stayed earlier, for another round. [4-11-22, 23, 24a]

[Verse Locator](#)

क्वचित् परिदशान् मासान् एक संवत्सरम् क्वचित् ॥ ४-११-२४

क्वचित् च चतुरो मासान् पंच षट् च परान् क्वचित् ।

अपरत्र अधिकान् मासान् अध्यर्धम् अधिकम् क्वचित् ॥ ४-११-२५

त्रीन् मासान् अष्ट मासान् च राघवो न्यवसत् सुखम् ।

24b, 25, 26a. **raaghavaH** = Raghava; **kvacit pari dashaan maasaan maasaan** = in some [hermitages,]; nearly, ten, months; **kvacit eka saMvatsaram** = elsewhere, one, year; **kvacit caturaH maasaan** = at some place, also, four months; **kvacit panca aparaan** = somewhere, five months, some more; **SaT ca aparaatra** = six, also, at other where; **maasaat api adhikam kvacit** = more than month, much time, somewhere else; **adhi ardham adhikaan triin maasaan** = one and half, more than, three, months; **aSTa maasaan ca** = eight, months, also; = nyavasat sukham = lived, comfortably.

Rama stayed there for nearly ten months at some place, elsewhere for one year, at somewhere else for four months, and for five, and six months at elsewhere, even at somewhere else for more than a month, and for more than one and half months elsewhere. [4-11-24, 25, 26a]

[Verse Locator](#)

तत्र संवसतः तस्य मुनीनाम् आश्रमेषु वै ॥ ४-११-२६

रमतः च आनुकूल्येन ययुः संवत्सरा दश ।

26b, 27a. **tatra sam vasataH** = there, verily staying; **tasya muniinaam aashrameSu vai** = of them, the sages, hermitages, indeed; **ramataH** = when taking delight; **aanukuulyena yayuH samvatsaraa dasha** = smoothly, elapsed, years, ten.

While Raghava stayed comfortably taking delight in those hermitages of sages, indeed ten years have smoothly elapsed. [4-11-26b, 27a]

As per the above the counof monthst comes to sixty months, i.e., five years. But it is said that ten years are elapsed comfortably. There are a good number of arguments counting the months said above and the point of ten years, said finally. Dharmaakuutam puts it as ten years only: tataH paryaayeNa nikhila muni jana nilayeShu niitvaa dasha samvatsaraan punaraagamya tiikShNatapasaH sutiikShNam | | Thus ten full years are spent only in around these hermitages, peregrinating from one to the other. The total period of exile is fourteen years. Here it is said that ten years are completed. In Chitrakuta two years are spent. Then the search for Seetha and final war should happen in two year span.

[Verse Locator](#)

परिसृत्य च धर्मज्ञः राघवः सह सीतया ॥ ४-११-२७

सुतीक्ष्णस्य आश्रमम् श्रीमान् पुनर् एव आजगाम ह ।

27b, 28a. dharmaj~naH shriimaan raaghavaH = virtue-knower, glorious one, Raghava; siitayaa saha pari sR^itya = along with, Seetha, on going around; punaH eva = again, thus; sutiikSNasya aashramam aajagaama ha = to sage Suteekshna's, hermitage, went to, indeed.

Thus that virtue-knowing glorious Rama on going around those hermitages along with Seetha indeed went to the hermitage of Sage Suteekshna again. [4-11-27b, 28a]

[Verse Locator](#)

स तम् आश्रमम् आगम्य मुनिभिः परिपूजितः ॥ ४-११-२८

तत्र अपि न्यवसत् रामः कंचित् कालम् अरिन्दमः ।

28b, 29a. arindamaH saH raamaH = enemy-destroyer, he, that Rama; tam aashramam aagamya = at that, hermitage, on coming; munibhiH pari puujitaH = by sages, verily, adored; tatra api kamcit kaalam nyavasat = there, even, for some time, resided.

On coming at that hermitage that enemy destroyer is adored by sages, and he resided there for some time. [4-11-28b, 29a]

[Verse Locator](#)

अथ आश्रमस्थो विनयात् कदाचित् तम् महामुनिम् ॥ ४-११-२९

उपासीनः स काकुत्स्थः सुतीक्ष्णम् इदम् अब्रवीत् ।

29b, 30a. atha aashrama sthaH kaakutsthaH = then, in hermitage, while staying, Rama; idam abraviit = this, said vinayaat = submissively; kadaacit = on one day; tam mahaa munim sutiikSNam upaasiinaH = to that, great, saint, to Suteekshna, who is sitting nearby.

Then on one day while staying in that hermitage Rama submissively said this to that sage Suteekshna who is sitting nearby. [4-11-29b, 30a]

[Verse Locator](#)

अस्मिन् अरण्ये भगवन् अगस्त्यो मुनिसत्तमः ॥ ४-११-३०

वसति इति मया नित्यम् कथाः कथयताम् श्रुतम् ।

30b, 31a. bhagavan muni sattamaH agastyaH = godly, saint the eminent, Agastya; asmin araNye vasati iti = in this, forest, lives, thus as; nityam kathaaH kathayataam = always, narratives, narrated [about him, thus]; mayaa = by me; shrutam = heard.

"I have always heard through the narratives narrated by other sages that the godly and eminent sage Agastya is residing in this forest. [4-11-30b, 31a]

[Verse Locator](#)

न तु जानामि तम् देशम् वनस्य अस्य महत्तया ॥ ४-११-३१

कुत्र आश्रम पदम् पुण्यम् महर्षेः तस्य धीमतः ।

31b, 32a. tu = but; asya vanasya mahattayaa = this, forest's, extensive area; tam deshama na jaanaami = that, place, not, I know; dhiimataH tasya maharSeH = that astute one's, of that, sage; puNyam aashrama padam kutra = pious, hermitage, where is.

"But due to the vastness of this forest I have not known that place, where is the pious hermitage of that astute sage? [4-11-31b, 32a]

[Verse Locator](#)

प्रसाद अर्थम् भगवतः सानुजः सह सीतया ॥ ४-११-३२

अगस्त्यम् अभिगच्छेयम् अभिवादयितुम् मुनिम् ।

32b, 33a. prasaada artham bhagavataH = graciousness, desiring, of that godly sage; sanujaH saha siitayaa = with, brother, along with Seetha; munim agastyam abhivaadayitum abhi gacCheyam = that sage, to Agastya, to venerate, I wish to approach.

"I wish to approach that sage seeking that godly sage's graciousness, along with my brother and Seetha to venerate him. [4-11-32b, 33a]

[Verse Locator](#)

मनोरथो महान् एष हृदि परिवर्तते ॥ ४-११-३३

यदि अहम् तम् मुनिवरम् शुश्रूषेयम् अपि स्वयम् ।

33b, 34a. tam muni varam = that, sage, supreme; svayam aham = personally, I will [can I]; shushruuSeyam api yadi = can I propitiate; eSa mahaan manorathaH = this, high, ambition; me hR^idi pari vartate = in my, heart, it is recurring.

"Can I personally propitiate that supreme sage -- is my high ambition, and it is recurrent in my heart." So said Rama to Suteekshna. [4-11-33b, 34a]

[Verse Locator](#)

इति रामस्य स मुनिः श्रुत्वा धर्मात्मनो वचः ॥ ४-११-३४

सुतीक्ष्णः प्रत्युवाच इदम् प्रीतो दशरथात्मजम् ।

34b, 35a. saH muniH sutiikSNaH = he that, sage Suteekshna; dharma atmanaH raamasya = virtue-minded one, Rama's; iti vacaH shrutvaa = this kind of, words [that particular request of Rama,] on hearing; priitaH = is gladdened; dasharatha atmajam = to Dasharatha's, son; idam uvaaca = this, said.

Sage Suteekshna on hearing that particular request of that virtue-minded Rama is gladdened and said this to him. [4-11-34b, 35a]

[Verse Locator](#)

अहम् अपि एतद् एव त्वाम् वक्तु कामः स लक्ष्मणम् ॥ ४-११-३५

अगस्त्यम् अभिगच्छह इति सीतया सह राघव ।

35b, 36b. raaghava = Raghava; aham api = I, even; tvaam sa lakSmaNam saha siitayaa = to you, with Lakshmana, with Seetha; agastyam abhigacCha iti = to Agastya, approach, thus; etat eva = that, only; vaktu kaamaH = to say, wished to.

"Oh, Raghava, even I wished to say this to you, that you may approach Agastya along with Lakshmana and Seetha. [4-1-35b, 36a]

[Verse Locator](#)

दिष्ट्या तु इदानीम् अर्थे अस्मिन् स्वयम् एव ब्रवीषि माम् ॥ ४-११-३६

अयम् आख्यामि ते राम यत्र अगस्त्यो महामुनिः ।

36b, 37a. diSTyaa tu = providentially, but; idaaniim asmin arthe = now, in this, import / topic; svayam eva maam braviiSi = yourself, alone, to me, you are speaking; Rama; yatra mahaamuniH agastyaH = where, Agastya, great sage is there; ayam te aakhyaami = that, I tell, you.

"But providentially you alone raised this topic with me, Rama, I will tell you where that great sage Agastya is. [4-11-36b, 37a]

[Verse Locator](#)

योजनानि आश्रमात् तात याहि चत्वारि वै ततः ।

दक्षिणेन महान् श्रीमान् अगस्त्य भ्रातुर् आश्रमः ॥ ४-११-३७

37b, c. aashramaat catvaari yojanaani yaahi = from this hermitage, four, yojana-s, you go; taata = oh, dear one; tataH dakSiNena agastya bhraatuH mahaan shriimaan aashramaH = then on west side, Agastya, brother's, great, glorious, hermitage [is there.]

"On your going four yojana-s from this hermitage, oh, dear Rama, there is the great and glorious hermitage of Agastya's brother on the southern side. [4-11-37b, c]

[Verse Locator](#)

स्थली प्राय वनोद्देशे पिप्पली वन शोभिते ।

बहु पुष्प फले रम्ये नाना विहग नादिते ॥ ४-११-३८

38. pippalii vana shobhite = pippali = with trees [long pepper,] thickets, adorned with; bahu puSpa phale = with many, flowers, fruits; ramye = spectacular; naanaa vihaga naadite = with various, birds, reechoed; sthalii praaya = land, high [plateau]; vanaat deshe = in forest, place [that hermitage is there.]

"That hermitage is there on a plateau in a spectacular place of that forest which is adorned with many flowers and fruits, thickets of long pepper, and reechoed with the callings of various birds. [4-11-38]

[Verse Locator](#)

पद्मिन्यो विविधाः तत्र प्रसन्न सलिल आशयाः ।

हंस कारण्डव आकीर्णाः चक्रवाक उपशोभिताः ॥ ४-११-३९

तत्र एकाम् रजनीम् व्युष्य प्रभाते राम गम्यताम् ।

39, 40a. tatra = there are; prasanna salila aashayaaH = with tranquil, waters, receptacles; hamsa kaaraNDava aakiirNaaH = with swans, francolin partridges, teeming with; cakravaaka upa shobhitaaH = with ruddy gees, beautified with; vividhaaH padminyaH = diverse, lakes [will be there]; raama = Rama; tatra ekaam rajaniim vyuSyaa = there, one, night, staying; prabhaate = in morning; gamyataam = be gone.

"There are diverse lakes that are receptacles for tranquil waters, that are teeming with swans and partridges, beautified with ruddy geese, and Rama staying there for a night you may proceed in the next morning. [4-11-39, 40a]

[Verse Locator](#)

दक्षिणाम् दिशम् आस्थाय वन षण्डस्य पार्श्वतः ॥ ४-११-४०

तत्र अगस्त्य आश्रम पदम् गत्वा योजनम् अन्तरम् ।

40b, 41a. vana SaNDasya paarshvataH = forest's, clump, on side of; dakSiNaam disham aasthaaya = southern, direction, on taking course; yojanam antaram gatvaa = one yojana, afterward - beyond, on going; tatra agastya aashrama padam = there, Agastya's, hermitage, [you will find.]

"On going one yojana beyond, taking the southward course on the side of the forest clump you will find Agastya's hermitage. [4-11-40b, 41a]

[Verse Locator](#)

रमणीये वनोद्देशे बहु पादप शोभिते ॥ ४-११-४१

रंस्यते तत्र वैदेही लक्ष्मणः च त्वया सह ।

स हि रम्यो वनौद्देशो बहु पादप संयुतः ॥ ४-११-४२

41b, 42. ramaNiiye bahu paadapa shobhite = pleasant, with divers, trees, adorned with; tatra vanoddeshe vaidehii lakSmaNaH ca tvayaa saha ramsyate = in that, woodlands, Vaidehi, Lakshmana, also, you, along with, will enjoy; bahu paadapa sam yutaH = with divers, trees, abounding in; saH vanouddeshaH ramyaH hi = that, woodland, is delightful, isn't it.

"Seetha and Lakshmana will enjoy those woodlands adorned with diverse pleasant trees, as the woodlands abounding with diverse trees will naturally be delightful, isn't it. [4-11-41b, 42]

[Verse Locator](#)

यदि बुद्धिः कृता द्रष्टुम् अगस्त्यम् तम् महामुनिम् ।

अद्य एव गमने बुद्धिम् रोचयस्व महामते ॥ ४-११-४३

43. mahaa mate = oh, great, ingenious Rama; yadi buddhiH kR^itaa = if, mind, is made up; draSTum agastyam tam mahaamunim = to see, Agastya, that, great sage; adya eva gamane = today, only, in going; buddhim rocayasva = thinking, resolve.

"If your mind is made up to see that great sage Agastya, oh, great ingenious Rama, resolve your thinking in going only today." So said Sage Suteekshna to Rama. [4-11-43]

[Verse Locator](#)

इति रामो मुनेः श्रुत्वा सह भ्रात्रा अभिवाद्य च ।

प्रतस्थे अगस्त्यम् उद्दिश्य सानुगः सह सीतया ॥ ४-११-४४

44. raamaH = thus, Rama; muneH iti shrutvaa = of sage, that is said, on listening; saha bhraatraa abhivaadya ca = with, brother, revered, also; sa anu gaH saha siitayaa = with, follower [Lakshmana,] with Seetha; pratasthe agastyam uddishya = journeyed, Agastya, aiming at.

On listening that which is said by the sage, Rama revered that sage along with his brother, and then he journeyed with Seetha and his follower Lakshmana aiming to reach Agastya. [4-11-44]

[Verse Locator](#)

पश्यन् वनानि चित्राणि पर्वतां च अश्र संनिभान् ।

सरांसि सरितः चैव पथि मार्ग वश अनुगतान् ॥ ४-११-४५

सुतीक्ष्णेन उपदिष्टेन गत्वा तेन पथा सुखम् ।

इदम् परमं संहृष्टो वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ४-११-४६

45, 46. pashyan = on viewing; citraaNi vanaani = beautiful, forests; abhra samnibhaan parvataam ca = to clouds, similar, mountains, also; saraamsi = lakes; saritaH ca eva = rivers, also, thus; pathi = on pathway; maarga vasha anu gataan = walkway, along, following -- that

are flowing; **sutiikSNenaupadiSTena** = by Suteekshna, indicated; **tena pathaa** = by that, path; **sukham gatvaa** = happily, on going; **parama sam hR^iSTaH** = very highly gladdened; **lakSmaNam idam vaakyam abraviit** = to Lakshmana, this, sentence, spoke.

While viewing beautiful forests, cloud-like mountains, lakes, and rivers that are flowing following the pathways, Rama happily journeyed on the pathway indicated by sage Suteekshna, then he gladly spoke this sentence to Lakshmana. [4-11-45, 46]

[Verse Locator](#)

एतद् एव आश्रम पदम् नूनम् तस्य महात्मनः ।

अगस्त्यस्य मुनेर् भ्रातुर् दृश्यते पुण्य कर्मणः ॥ ४-११-४७

47. **etat eva** = this, alone is; **mahaa aatmanaH puNya karmaNaH** = of great souled one, with pious deeds; **agastyasya bhraatuH** = of Agastya's, brother; **tasya muneH aashrama padam** = of that, sage, hermitage; **dR^ishyate** = that appears; **nuunam** = must be.

"Definitely this alone appears to be the hermitage of Sage Agastya's brother, one with great soul and pious deeds. [4-11-47]

[Verse Locator](#)

यथा हि इमे वनस्य अस्य ज्ञाताः पथि सहस्रशः ।

संनताः फल भरेण पुष्प भारेण च द्रुमाः ॥ ४-११-४८

48. **pathi phala bhareNa puSpa bhaareNa ca** = on way, by fruit's, weight, by flower's, weight, too; **sam nataaH** = much, bowed; **drumaaH** = of trees; **sahasrashaH** = in thousands; **asya vanasya** = of this, forest; **yathaa hi ime** = as to how, to me; **j~naataaH** = known [seen]

"As how thousands of trees are bowing under the weight of flowers and fruit on the pathway, thereby I perceive it to be the hermitage of Agastya's bother. [4-11-48]

[Verse Locator](#)

पिप्पलीनाम् च पक्वानाम् वनाद् अस्माद् उपागतः ।

गन्धो अयम् पवन उत्क्षिप्तः सहसा कटुकोदयः ॥ ४-११-४९

49. **sahasaa** = suddenly; **pavana ut kSiptaH** = by wind, upraised; **kaTukodayaH** = sour-smell; **pakvaanaam** = ripened; **pippaliinaam** = of pippali fruits; **ayam gandhaH** = this, aroma; **asmaat vanaat upa agataH** = from this, forest, came closer.

"Upraised by the wind the sour-smell of pippali fruits is suddenly coming closer from the forest. [4-11-49]

[Verse Locator](#)

तत्र तत्र च दृश्यन्ते संक्षिप्ताः काष्ठ संचयाः ।

लूनाः च परिदृश्यन्ते दर्भा वैदूर्य वर्चसः ॥ ४-११-५०

50. **tatra tatra** = there, there; **sam kSiptaaH kaaSTha samcayaaH** = heaped up, firewood, heaps; **dR^ishyante** = are visible; **luunaaH** = snapped; **vaiduurya varcasaH** = Lapis Lazuli-like [gemlike,] in tinge; **darbhaa** = sacred grass; **pari dR^ishyante** = all over, can be seen.

"Here and there visible are the well heaped heaps of firewood, and all over appearing is the sacred grass snapped at its top and gemlike in its tinge. [4-11-50]

[Verse Locator](#)

एतत् च वन मध्यस्थम् कृष्ण अभ्र शिखर उपमम् ।
पावकस्य आश्रमस्थस्य धूमाग्रम् संप्रदृश्यते ॥ ४-११-५१

51. aashramasthasya = inside hermitage; paavakasya = ritual fire's; kR^iSNa abhra shikhara upamam = black, cloud, vertex, in similarity; vana madhyastham = forest's, in midst of; etat dhuuma agram = this, smoke's, vertex; sam pra dR^ishyate = very, clearly, visible.

"From inside the hermitage in the midst of this forest the vertex of smoke from ritual fire is clearly visible as high as the vertex of a black rainy cloud. [4-11-51]

[Verse Locator](#)

विविक्तेषु च तीर्थेषु कृत स्नाना द्विजातयः ।
पुष्प उपहारम् कुर्वन्ति कुसुमैः स्वयम् आर्जितैः ॥ ४-११-५२

52. vivikteSu tiirtheSu = sacred, also, in streams; kR^ita snaanaa dvijaatayaH = on performing, bath, twice-born ones [Brahmans]; svayam aarjitaiH kusumaiH = personally, collected, with flowers; puSpa upahaaram kurvanti = flower, offering, making.

"On performing bathing in sacred streams the Brahmans are making flower offerings to gods, called puSpa bali, with the flowers that are personally collected by them. [4-11-52]

If flowers for worship are taken from someone else, half of the merit of that worship goes to the one who gave those flowers. Hence the flowers are to be plucked by the worshipper alone, that too from his flower garden. They are not to be stolen, begged, carried in palms, or in upper cloth, but to be carried in a big size leaf.

uttamam svaarjitam puShpam madhyamam vanyam ucyate |
adhamam tu kraya kriitam paarakyam tu adhamaadhamam |

"Best are the flowers brought personally, medium is the forest-born, purchased are the worse, and those that are brought by others, the worst."

[Verse Locator](#)

ततः सुतीक्ष्णस्य वचनम् यथा सौम्य मया श्रुतम् ।
अगस्त्यस्य आश्रमो भ्रातुर् नूनम् एष भविष्यति ॥ ४-११-५३

53. saumya = oh, gentle Lakshmana; tataH sutiikSNasya vacanam = thus, by Suteekshna's, words; yathaa mayaa shrutam = as, by me, heard; eSa nuunam agastyasya bhraatuH aashramaH = this, definitely, Agastya's, brother's, hermitage; bhaviSyati = shall be.

"Thus by the words of Sage Suteekshna as I have heard, oh, gentle Lakshmana, this hermitage shall definitely be that of Sage Agastya's brother. [4-11-53]

[Verse Locator](#)

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।
यस्य भ्रात्रा कृता इयम् दिक् शरण्या पुण्य कर्मणा ॥ ४-११-५४

54. yasya bhraatraa = whose, brother is; puNya karmaNaa = of meritorious deeds -- of Agastya; lokaanaam hita kaamyayaa = for world, well-being, wishing for; tarasaa nigR^ihya mR^ityum = by his efficacy, controlling, death; iyam dik sharaNyaa = this, region, liveable; kR^itaa = is made.

"Whose brother is Sage Agastya with meritorious deeds, who wishing well-being of the world controlled death by his efficacy, and who made this southern region a liveable region, this must be the hermitage of such a sage, such Agatya's brother. [4-11-54]

[Verse Locator](#)

इह एकदा किल क्रूरो वातापिः अपि च इल्वलः ।

भ्रातरौ सहितौ आस्ताम् ब्राह्मणघ्नौ महा असुरौ ॥ ४-११-५५

55. ekadaa iha braahmaNa ghnau = once, here, Brahmans, killers of; kruuraH vaataapiH api ca ilvalaH = cruel ones, Vaataapi, even, also, Ilvala; bhraatarau mahaa asurau sahitau aastaam kila = brothers, dreadful demons, together, they were here, they say.

"Once upon a time verily cruel demon brothers Vaataapi and Ilvala were here together, and they the dreadful demons, they say, used to be Bhraman-killers. [4-11-55]

[Verse Locator](#)

धारयन् ब्राह्मणम् रूपम् इल्वलः संस्कृतम् वदन् ।

आमन्त्रयति विप्रान् स श्राद्धम् उद्दिश्य निर्घृणः ॥ ४-११-५६

56. dhaarayan braahmaNam ruupam = disguising, Bhraman's, semblance; ilvalaH = Ilvala; sam skR^itam vadan = sophisticatedly, speaking; amantrayati vipraan = invite, Brahman; sa shraaddham uddishya = obsequial ceremony, purpose of; nir ghR^iNaH = pitiless ones.

"Disguising in Bhraman's semblance and speaking sophisticatedly that Ilvala used to invite Brahmans for the purpose of obsequial ceremonies, where Brahman are fed after usual ceremony to appeases their manes. [4-11-56]

Here the word sam skR^ita is another point for discussion for commentators saying that the demon Ilvala used to speak in chaste Sanskrit. This is one version. The other is as above speaking sophisticatedly. But as could be seen all the raakshasa-s are Vedic pundits and thus there is no oddity in their speaking chaste Sanskrit. Hence their luring or sophisticated talk to entice Brahmans is taken valid. The following verse also has the same word, meaning refinement.

[Verse Locator](#)

भ्रातरम् संस्कृतम् कृत्वा ततः तम् मेष रूपिणम् ।

तान् द्विजान् भोजयामास श्राद्ध दृष्टेन कर्मणा ॥ ४-११-५७

57. tataH = then; meSa ruupiNam = in ram's, form; tam bhraataram = that, brother [Vaataapi,] is; sam skR^itam kR^itvaa = perfecting, made to [cooked deliciously]; tataH shraaddha dR^iSTena karmaNaa = then, according to obsequial rites, and deeds; taan dvijaan bhojayaamaasa = them, Brahman, he was feeding.

Then Ilvala used to make his brother Vaataapi into a ram, perfect that ram's meat into deliciously cooked food, and used to feed Brahmans according to obsequial rites and deeds. [4-11-57]

[Verse Locator](#)

ततो भुक्तवताम् तेषाम् विप्राणाम् इल्वलो अब्रवीत् ।

वातापे निष्क्रमस्व इति स्वरेण महता वदन् ॥ ४-११-५८

58. tataH teSaam vipraaNaam bhuktavataam = then, those, Brahmans, when surfeited; ilvalaH mahataa svareNa vadan = Ilvala, with loud voice, shouting; vaataape niS kramasva iti abraviit = oh, Vaataapi, you exit, thus, he said [use to say]

"When those Brahmans are surfeited with that ram's meat, then Ilvala used to shout loudly, "oh, Vaataapi, you may come out." [4-11-58]

[Verse Locator](#)

ततो भ्रातुर् वचः श्रुत्वा वातापिः मेषवत् नदन् ।
भित्त्वा भित्त्वा शरीराणि ब्राह्मणानाम् विनिष्पतत् ॥ ४-११-५९

59. tataH vaataapiH bhraatuH vacaH shrutvaa = then, Vaataapi, brother's, words, on listening; nadan meSa vat = bleating, like, a ram; bhittvaa bhitvaa = tearing, tearing; shariiraaNi braahmaNaanaam = bodies, of Brahman; vi niS patat = used to lunge out.

"Then on listening his brother's words Vaataapi used to lunge out bleating like a ram, tearing and rending the bodies of those Brahmins. [4-11-59]

[Verse Locator](#)

ब्राह्मणानाम् सहस्राणि तैः एवम् काम रूपिभिः ।
विनाशितानि संहृत्य नित्यशः पिशित अशनैः ॥ ४-११-६०

60. taiH [taabhyaam] = by those two brothers; pishita ashanaiH = raw meat, eaters kaama ruupibhiH = them, thus, guise-changers; [or, pishita aashayaa = for flesh, greedy ones]; braahmaNaanaam sahasraaNi = Brahman, thousands; evam vi naashitaani samhatya nityashaH = this way, are ruined, together, always.

"This way they the guise changing demons always ruined thousands of Brahmins together, greedy for raw-flesh as they are. [4-11-60]

Some say that the wording taiH they, is plural ad it is not accommodative, and some ancient text of unknown reference contained these words, taabhyaam evam paramtapa pishita ashayaa by them two, that way, Lakshmana, for pishita aashayaa raw meat, avaricious as they are, they used to kill.

[Verse Locator](#)

अगस्त्येन तदा देवैः प्रार्थितेन महर्षिणा ।
अनुभूय किल श्राद्धे भक्षितः स महा असुरः ॥ ४-११-६१

61. tadaa = then; devaiH praarthitena = by gods, one who is prayed; maharSiNaa agastyena = by great sage, Agastya; shraaddhe anubhuuya = in obsequial rites, having relished; saH mahaa asuraH bhakSitaH kila = that, fiendish demon, is devoured, they say so.

"Then by Sage Agastya, whom gods have prayed to end this demonic menace, and whom demon Ilvala invited to feast during obsequial rites, he that Agastya having relished the fiendish demon in the form of ram, they say, had finished him off. [4-11-61]

[Verse Locator](#)

ततः संपन्नम् इति उक्त्वा दत्त्वा हस्ते अवनेजनम् ।
भ्रातरम् निष्क्रमस्व इति च इल्वलः समभाषत ॥ ४-११-६२

62. tataH = then; ilvalaH = Ilvala; sampannam iti ukvaa = whether [obsequial rites are] fulfilled?, thus, when asked; haste ava nejanam dattvaa = in palms, lateral, hand-wash, having given; niS kramasva iti = come out, thus; bhraataram samabhaaSata = with brother, conversed.

"Then Ilvala while giving lateral hand wash into the palms of Agastya entered in the routine conversation of obsequies asking, "Is this rite fulfilled..." and he furthered it in calling his brother to come out. [4-11-62]

[Verse Locator](#)

स तदा भाषमाणम् तु भ्रातरम् विप्र घातिनम् ।
अब्रवीत् प्रहसन् धीमान् अगस्त्यो मुनि सत्तमः ॥ ४-११-६३

63. dhiimaan muni sattamaH agastyaH = wise one, sage, the eminent, Agastya; bhraataram tadaa bhaaSamaaNam tu = with brother, that way, one who is conversing, but; vipra ghaatinam saH abraviit prahasan = to Brahman, killer, to that Ilvala, spoke, mockingly.

Then that wise and eminent sage Agastya spoke mockingly to Ilvala who is conversing that way to his brother to come out. [4-11-63]

[Verse Locator](#)

कुतो निष्क्रमितुम् शक्तिर् मया जीर्णस्य रक्षसः ।
भ्रातुः ते मेष रूपस्य गतस्य यम सादनम् ॥ ४-११-६४

64. mayaa jiirNasya meSa ruupasya rakSasaH = by me, digested, in ram's, form, demon is; gatasya yama saadanam = one who has gone [sent to,] to Terminator's, residence; te bhraatuH = to your, brother; kutaH shaktiH niSkramitum = where is, energy, to come out.

"Where is the energy for that ram shaped demon brother of yours to come out as I digested and sent him to the hellish residence of Terminator. [4-11-64]

This saying of Agastya has remained as an epigram till date. That demon Ilvala called out, "Vaataapi..." for which Agastya replied jiirNam 'digested...' and after repeating this exchange for some time, these questions and answers are combined to form this sentence: jiirNam jiirNam vaataapi jiirNam meaning that 'Vaataapi is digested...' In traditional upbringing, mothers used to say after feeding babies with milk or other nourishments, giving a mild exercise, jiirNam jiirNam Vaataapi jiirNam for many times. It means that mothers wished their babies should digest any indigestible or food ruinous to health, as has been digested by Sage Agastya. It is said Agastya prohibited any kind of meat to Brahmans, as meat food will be shearing their stomachs with it ram's horns from then on. He is also said to have cursed Brahmans to be diverse, braahmaNaanaam anekatvam as none will concur with the other.

[Verse Locator](#)

अथ तस्य वचः श्रुत्वा भ्रातुर् निधन संश्रितम् ।
प्रधर्षयितुम् आरेभे मुनिम् क्रोधात् निशा चरः ॥ ४-११-६५

65. atha = then; bhraatuH nidhana sam shritam = brother's, demise, affirming; tasya vacaH shrutvaa = his [sage's,] words, on hearing; krodhaat nishaa caraH = in fury, night-walker; munim pra dharSayitum aarebhe = at the sage, to assault, commenced to.

"Then on hearing the words of sage Agastya affirming brother's demise, that night-walking demon furiously commenced to assault the sage. [4-11-65]

[Verse Locator](#)

सो अभ्यद्रवत् द्विर्जेन्द्रम् तम् मुनिना दीप्त तेजसा ।
चक्षुषा अनल कल्पेन निर्दग्धो निधनम् गतः ॥ ४-११-६६

66. saH = he [demon]; dvij indram abhya dravat = to Bhraman, the best, towards, rushed [attempted to kill]; tam muninaa diipta tejasaa = by him, by the sage, glowing, by his refulgence; cakSuSaa anala kalpena nir dagdhaH = with eyes, fire, equalling, fully, burnt down; nidhanam gataH = doom, went into.

"When that demon rushed towards that best Bhraman to kill, he that sage glowing with his own refulgence burnt him down just by his flame-like eyes and doomed him to death. [4-11-66]

[Verse Locator](#)

तस्य अयम् आश्रमो भ्रातुः तटाक वन शोभितः ।
विप्र अनुकंपया येन कर्म इदम् दुष्करम् कृतम् ॥ ४-११-६७

67. taTaaka vana shobhitaH = with, lakes, woods, embellishing with; ayam = this - hermitage; yena = by whom; vipra anu kampayaa = on Brahmans, with compassion; idam duS karam kR^itam = feat, this, impossible, deed, is done; tasya bhraatuH aashramaH = his, brother's, hermitage is this.

"This hermitage embellishing with lake and woods belongs to the brother of Sage Agastya who has done this impossible deed just by his compassion towards Brahmans." So said Rama to Lakshmana and Seetha about Agastya. [4-11-67]

[Verse Locator](#)

एवम् कथयमानस्य तस्य सौमित्रिणा सह ।

रामस्य अस्तम् गतः सूर्यः संध्या कालो अभ्यवर्तत ॥ ४-११-६८

68. tasya raamasya = to that, Rama; saumitriNaa saha = Lakshmana, with; evam kathayamaanasya = that way, while narrating; suuryaH astam gataH = sun, to dusk, went; sandhyaa kaalaH abhya vartata = vesperal, time, came close of.

While Rama narrated that way to Lakshmana sun went into dusk and the vesperal time came close of him. [4-11-68]

[Verse Locator](#)

उपास्य पश्चिमाम् संध्याम् सह भ्रात्रा यथा विधि ।

प्रविवेश आश्रम पदम् तम् ऋषिम् च अभ्यवादयत् ॥ ४-११-६९

69. saH = he that Rama; saha bhraatraa = with brother; yathaa vidhi = as per, custom; upaasya pashcimaam sandhyaam = worshipping, western, sunset; pravivesha aashrama padam = entered, hermitage's, threshold; tam R^iSim ca abhyavaadayat = that, sage is, also, greeted.

Worshipping sunset along with brother as per custom, Rama entered that hermitage and greeted that sage. [4-11-69]

[Verse Locator](#)

सम्यक् प्रतिगृहीतः तु मुनिना तेन राघवः ।

न्यवसत् ताम् निशाम् एकाम् प्राश्य मूल फलानि च ॥ ४-११-७०

70. raaghavaH = Raghava is; tena muninaa samyak prati gR^ihiitaH = by him, by sage, duly, well received; praashya muula phalaani = on dining, tubers, fruits; taam ekaam nishaam nyavasat = that, one night, [there] he spent.

Raghava spent one night there when that sage received him well and when they dined on tubers and fruits. [4-11-70]

[Verse Locator](#)

तस्याम् रात्र्याम् व्यतीतायाम् उदिते रवि मण्डले ।

भ्रातरम् तम् अगस्त्यस्य आमंत्रयत राघवः ॥ ४-११-७१

71. tasyaam raatryaam vyatiitaayaam = that, night, on passing by; udite ravi maNDale = risen, is Sun, in solar orbit; raaghavaH = Raghava; bhraataram tam agastyasya = brother, that one, of Agastya; amantrayata = took leave of.

Raghava spent that night there and when sun rose in solar orbit he took leave of the brother of Sage Agastya saying the following. [4-11-71]

[Verse Locator](#)

अभिवादये त्वाम् भगवन् सुखम् स्म उष्यतो निशाम् ।
आमंत्रये त्वाम् गच्छहामि गुरुम् ते द्रष्टुम् अग्रजम् ॥ ४-११-७२

72. bhagavan = oh, godly sage; nishaam sukham uSyataH sma = night, comfortably, stayed, we have; abhivaadaye tvaam = I make an obeisance, to you; aamantraye tvaam = I bid farewell, to you; te gurum agrajam draSTum gacChaami = your, mentor, elder brother, to see, I proceed.

"Oh, godly sage, we stayed in the night comfortably, I now make an obeisance and bid farewell to you, as I wish to proceed to see your mentor and elder brother Agastya. [4-11-72]

[Verse Locator](#)

गम्यताम् इति तेन उक्तो जगाम रघु नन्दनः ।
यथा उद्दिष्टेन मार्गेण वनम् तत् च अवलोकयन् ॥ ४-११-७३

73. gamyataam iti tena uktaH = you may go, thus, by him, one who is said; raghu nandanaH = Raghu's, such legatee Rama; tat vanam avalokayan = that, forest, on observing; yathaa uddiSTena maargeNa = as, directed, of way; jagaama = he journeyed on.

When the brother of Agastya said, "you may go," Rama the legatee of Raghu journeyed on the pathways as directed by Suteekshna, and on observing those woodlands. [4-11-73]

The name of this brother of Agastya is Sudarshana. But none calls him by that name and he is just called agastya bhraata , Agastya's brother.

[Verse Locator](#)

नीवारान् पनसान् सालान् वन्जुलान् तिनिशान् तथा ।
चिरि बिल्वान् मधूकान् च बिल्वान् अथ च तिन्दुकान् ॥ ४-११-७४

74. [avalokayan = on observing]; niivaaraan panasaan saalaan = wild grain grass, Jack-fruit trees [Artocarpus integrifolia,] sala [Pentapetra arjuna,] vanjulaan tinishaan tathaa = Asoka [Janosia asoka,] lemon trees [Dalbergia Oujeinensis]; ciri bilvaan = saplings of bilva [Eagle marmelos]; madhuukaan ca = Madhuuka [Bassia latifolia]; bilvaan atha ca = bilva trees, then, also; tindukaan = tinduka trees [Diospyros tomentosa.]

On observing the wild grass that grows on its own giving wild grain, Jack-fruit trees, sala trees, Ashoka trees, lemons trees, saplings of bilva trees and also madhuka and bilva trees he journeyed. [4-11-74]

[Verse Locator](#)

पुष्पितान् पुष्पित अग्राभिर् लताभिर् उपशोभितान् ।
ददर्श रामः शतशः तत्र कान्तार पादपान् ॥ ४-११-७५
हस्ति हस्तैः विमृदितान् वानरैः उपशोभितान् ।
मत्तैः शकुनि संघैः च शतशः प्रति नादितान् ॥ ४-११-७६

75, 76. raamaH = Rama; hasti hastaiH vi mR^iditaan = by elephant's, trunk, verily, battered; vaanaraiH upa shobhitaan = with monkeys, well, adorned; mattaiH shatashaH shakuni sanghaiH ca naaditaan = lusty, hundreds of, with birds, folks, also, reverberated; puSpitaan shatashaH kaantaara paadapaan = flowered, hundreds of, forest, trees; puSpita agraabhiH lataabhiH upa shobhitaan = flowered, with climbers, well, enriched by; [anuveSTitaan = whorling the trees]; dadarsha = he saw.

Rama has seen hundreds of flowered forest trees that are battered by the trunks of elephants, that are adorned with monkeys, reverberated by hundreds of lusty bird folks, and that are enriched by the flowered climbers whorled around them. [4-11-75, 76]

ततो अब्रवीत् समीपस्थम् रामो राजीव लोचनः ।

पृष्ठतो अनुगतम् वीरम् लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ४-११-७७

77. tataH = then; raamaH raajiiva locanaH = Rama, the lotus-eyed one; pR^iSThataH anugataH = at behind, following; viiram lakSmi vardhanam = valiant one, glory-enriching one; samiipa stham lakSmaNam near, at hand, to Lakshmana, abraviit = said.

Then the lotus-eyed Rama said this to his follower Lakshmana who is a valiant and glory-enriching one and who is near at hand. [4-11-77]

[Verse Locator](#)

स्निग्ध पत्रा यथा वृक्षा यथा क्षान्ता मृग द्विजाः ।

आश्रमो न अतिदूरस्थो महर्षेर् भावित आत्मनः ॥ ४-११-७८

78. vR^ikSaa yathaa snigdha patraa = trees, as to how, have velvety, leaves; mR^iga dvijaaH yathaa kSaantaa = animals, birds, as how, unwearied; [gauging by this] bhaavita aatmanaH maharSeH = one with contemplative-soul, of great sage; aashramaH na ati duura sthaH = hermitage, not, very, far, it is situated.

"As to how the trees are appearing with velvety leaves, and as to how the animals and birds appear unwearied, thus gauging by this it appears that the hermitage of that contemplative soul Agastya is situated not very far from here. [4-11-78]

[Verse Locator](#)

अगस्त्य इति विख्यातो लोके स्वेन एव कर्मणा ।

आश्रमो दृश्यते तस्य परिश्रान्त श्रम अपहः ॥ ४-११-७९

79. svena karmaNaa eva = by his own, deed, only; agastya iti = Agastya, thus; vikhyaataH loka = he who is renowned, in world; tasya pari shraanta shrama apahaH = his, wearied one's, weary, alleviates; aashramaH dR^ishyate = hermitage, it appears to be.

"He who by his own deed is renowned in the world as Agastya, the stopper of mountain, it appears to be his hermitage that alleviates the weary of wearied ones. [4-11-79]

The name Agastya is cleavable like aga+ stha mountain, who stayed, stopped from excessive growth.

[Verse Locator](#)

प्राज्य धूम आकुल वनः चीर माला परिष्कृतः ।

प्रशान्त मृग यूथः च नाना शकुनि नादितः ॥ ४-११-८०

80. praajya dhuuma aakula vanaH = huge, with smoke, overrun by, forest [nearby hermitage]; ciira maalaa pariSkR^itaH = jute cloths, garlands, overstuffed with; prashaanta mR^iga yuuthaH ca = peaceful, deer, herds, also overcrowded with; naanaa shakuni naaditaH = divers, birds, sonority [overloaded with.]

"The forest nearby this hermitage is overrun by huge smoke from altars of fire, overstuffed with the garlands of jute cloth, overcrowded with the herds of peaceful deer, and also overloaded with sonority of the birds. [4-11-80]

[Verse Locator](#)

निगृह्य तरसा मृत्युम् लोकानाम् हित काम्यया ।

दक्षिणा दिक् कृता येन शरण्या पुण्य कर्मणा ॥ ४-११-८१

81. nigR^ihya tarasaa mR^ityum = impeding, by might, death; lokaanaam hita kaamyayaa = for worlds, well-being, wishing; dakSiNaa dik = southern, extent; kR^itaa yena sharaNyaa = made, by whom, liveable; puNya karmaNaa = pious, deeds.

"He who impeding death by his yogic might and wishing well-being for worlds made this southern extent a liveable province by his pious deeds, his hermitage is this. [4-11-81]

There is some problem in copying. These stanzas of verse have already appeared above at 4-11-54.

[Verse Locator](#)

तस्य इदम् आश्रम पदम् प्रभावाद् यस्य राक्षसैः ।
दिक् इयम् दक्षिणा त्रासाद् दृश्यते न उपभुज्यते ॥ ४-११-८२

82. yasya = whose; prabhaavaat = by influence; raakSasaiH iyam dakSiNaa dik = by demons, this, southern, quarter; traasaat dR^ishyate = appallingly, is seen [behold]; na upa bhujyate = not, enjoyed [even they fear to live here]; idam tasya aashrama padam = this one, his Agastya's, hermitage.

"Under whose influence the demons behold this southern quarter appallingly, and they do not even venture to live here, such a sage Agastya's hermitage is this. [4-11-82]

[Verse Locator](#)

यदा प्रभृति च आक्रान्ता दिग् इयम् पुण्य कर्मणा ।
तदा प्रभृति निर् वैराः प्रशान्ता रजनी चराः ॥ ४-११-८३

83. yadaa prabhR^iti = when, from; puNya karmaNaa = pious, deeded one iyam dik aakraantaa = this, quarter, is taken possession; tadaa prabhR^iti = from, then; rajanii caraaH nir vairaaH pra shaantaaH [abhavat] = night, walkers, without, feud, they calmed down.

"And from when that pious deeded Agastya took possession of this quarter, from then on the night walkers are calmed down and remained without feud. [4-11-83]

[Verse Locator](#)

नाम्ना च इयम् भगवतो दक्षिणा दिक् प्रदक्षिणा ।
प्रथिता त्रिषु लोकेषु दुर्धर्षा क्रूर कर्मभिः ॥ ४-११-८४

84. pra dakSiNaa = verily, worthiest one [dakshiNa also means yogya, nipuNa, kushalii - expert, befitting one, dextrous one]; iyam dakSiNaa dik = this, southern, quarter; bhagavataH naamnaa = of godly-saint Agastya, in the name of; prathitaa triSu lokeSu = is known, in three, worlds; kruura karmabhiH = for those with cruel deeds; dur dharSaa = remained unattackable.

"This very worthy southern quarter is known in the name of that godly saint Agastya and this remained unattackable to the demons with cruel deeds. [4-11-84]

[Verse Locator](#)

मार्गम् निरोद्धुम् सततम् भास्करस्य अचल उत्तमः ।
संदेशम् पालयन् तस्य विंध्य शैलो न वर्धते ॥ ४-११-८५
अयम् दीर्घ आयुषः तस्य लोके विश्रुत कर्मणः ।
अगस्त्यस्य आश्रमः श्रीमान् विनीत मृग सेवितः ॥ ४-११-८६

85. shriimaan = glorious one; vi niita mR^iga [jana] sevitaH = well, behaved, by animals [by people,] adored by; ayam = this hermitage; bhaaskarasya maargam satatam niroddhum = sun's, path, always, to obstruct [wishing]; acala uttamaH vindhya shailaH = mountain, highest, Vindhya, mountain; yasya samdesham paalayan = whose, directive, complying; na vardhate =

not, heightening; **tasya** = of his [of Agastya]; **loke vi shruta karmaNaH** = in world, one with renowned, deeds; **diirgha aayuSaH** = long, aged one's; [**ayam** = this one is]; **agastyasya aashramaH** = Agastya's, hermitage.

"Complying which sage's directive Mt. Vindhya ceased to heighten in order not to obstruct the path of the sun, such sage's hermitage is this who is renowned in the world by his deeds and whose longevity is inestimable, hence this glorious hermitage is adored by well-behaved animals and humans as well. [4-11-85, 86]

The name Agastya is derived from a famous act of this Sage. Mt. Meru is the highest peak on earth. By its nature it grows day by day, and stands first to be saluted by the rising sun in east every day. Jealous of this Mt. Meru, Mt. Vindhya started to rise to exceed the height of Mt. Meru, thus obstructing the sun's path. Then the day changed for night and the travel of Sun and Moon, the performance of Vedic rituals, which are bound by the solar lunar movement, went topsy-turvy. Then the gods prayed Agastya to do something to decrease the height of Mt. Meru. Agastya and his wife then were coming to Mt. Vindhya and seeing its height, he requested Mt. Vindhya, "Oh, Mountain King Vindhya, myself and my wife are going southward, and we are not able to climb this much height... kindly lower yourself, so that we old people climb you and go to the other side..." Mt. Vindhya being an ardent worshipper of sages and saints immediately lowered his height to the ground level, so that the old couple need not climb but just walk over him. Agastya and his wife on coming to the southern side of the mountain again requested Mt. Vindhya to be at this height only, for they will be returning soon to north. Mt. Vindhya readily agreed for that also, and it is lying like that even today. Because Agastya did not return to north on coming to south Mt. Vindhya is still believed to be at ground level. Thus the solar and lunar movement, seasons' revolve, Vedic calendars etc. are again put to normalcy. Thus the name Agastya, **aga stha** mountain, stopper, **agam sthaasyati** or, **stabhnaati iti agastyaH**. He played an important role in uplifting southern regions of India, namely Dravidian cultures. His wife is Lopaamudra, the saintly lady will be quoted in Lalitha Sahasra Naamaavali. The thousand name of Mother Universe.

[Verse Locator](#)

एष लोक अर्चितः साधुः हिते नित्यम् रतः सताम् ।
अस्मान् अधिगतान् एष श्रेयसा योजयिष्यति ॥ ४-११-८७

87. **loka arcitaH** = by world, esteemed; **saadhuH** = gentle one; **eSa sataam hite nityam rataH** = he, in respect of sagacious ones, always, interested; **adhi gataan asmaan shreyasaa yojayiSyati** = when we go to him, for us, beneficence, he accords.

"He that gentle sage who is always interested in the respect of sagacious ones is thus an esteemed one in the world, and for us when we approach him he accords beneficence. [4-11-87]

[Verse Locator](#)

आराधयिष्यामि अत्र अहम् अगस्त्यम् तम् महामुनिम् ।
शेषम् च वन वासस्य सौम्य वत्स्यामि अहम् प्रभो ॥ ४-११-८८

88. **prabho** = oh, adept one Lakshmana; **aham atra tam mahaa munim agastyam aaraadhayiSyaami** = I, there, him, the great sage, Agastya, I wish to worship; **saumya** = oh, gentle one; **vana vaasasya sheSam aham vatsyaami** = forest, dwelling, remainder of, I, [here] will live.

"Oh, adept Lakshmana, I wish to worship that great saint Agastya therein that hermitage, and oh, gentle one, I think of living the remainder of forest living here only. [4-11-88]

[Verse Locator](#)

अत्र देवाः सगन्धर्वाः सिद्धाः च परम ऋषयः ।
अगस्त्यम् नियत आहाराः सततम् पर्युपासते ॥ ४-११-८९

89. **atra devaaH** = there, gods; **sa gandharvaaH siddhaaH ca** = with, gandharva-s, siddha-s, also; **parama R^iSayaH** = exalt, sages; **niyata aahaaraaH** = controlled, dietary habits [by which he gained a regulatory self-discipline]; **agastyam** = at Agastya; **satatam** = always; **pari upaasate** = they worship.

"There gods with gandharva-s, siddha-s, exalted sages will be worshipping Agastya who is self-regulating self-disciplinary. [4-11-89]

[Verse Locator](#)

न अत्र जीवेत् मृषावादी क्रूरो वा यदि वा शठः ।
नृशंसः पाप वृत्तो वा मुनिः एष तथा विधः ॥ ४-११-९०

90. mR^iSaa vaadii = lie, teller [liar]; kruuraH vaa = cruel one, either; yadi vaa = or, else; shaThaH = deceiver; nR^i shamsaH = man, torturer; papa vR^ittaH vaa = sinful, in behaviour, either; atra na jiivet = there, not, he will be able to live; eSa muniH tathaa vidhaH = this, sage is, of that, nature.

"There no liar can live, nor a savage, nor even a deceiver, nor a man-torturer, nor one with sinful behaviour, for that sage is of that nature. [4-11-90]

[Verse Locator](#)

अत्र देवाः च यक्षाः च नागाः च पतंगैः सह ।
वसन्ति नियत आहारा धर्मम् आराधयिष्णवः ॥ ४-११-९१

91. atra devaaH ca yakSaaH ca naagaaH ca patagaiH saha = there, gods, yaksha-s [celestials,] naagaa-s [reptiles,] pataga-s [birds,] together; vasanti = live; niyata aahaaraa = with controlled, dietary; dharmam = of dharma; aaraadha yiSNaVaH = worship, wishing to.

"There the gods, celestials, reptiles, birds live together wishing to worship the Absolute with self-discipline. [4-11-91]

[Verse Locator](#)

अत्र सिद्धा महात्मानो विमानैः सूर्य सन्निभैः ।
त्यक्त्वा देहान् नवैर् देहैः स्वर् याताः परम ऋषयः ॥ ४-११-९२

92. atra siddhaa mahaatmaanaH = there, accomplished, great souls; vimaanaiH suurya samnibhaiH = by aircrafts, sun, similar to; tyaktvaa dehaan = relinquishing, [mortal] bodies; navaiH dehaiH = with new, [celestial] bodies; svar yaataaH = to heavens, rode on; parama R^iSaaH = blest, sages.

"There the blest and great souls of accomplished ascetics rode to heavens by aircrafts similar to sun in resplendence, on relinquishing their mortal bodies here and on obtaining new bodies. [4-11-92]

[Verse Locator](#)

यक्षत्वम् अमरत्वम् च राज्यानि विविधानि च ।
अत्र देवाः प्रयच्छन्ति भूतैः आराधिताः शुभैः ॥ ४-११-९३

93. shubhaiH bhuutaiH atra aaraadhitaaH devaaH = by auspicious beings, there, worshipped, gods; yakSatvam = state of celestials; amaratvam ca = immortality; raajyaani vividhaani ca = realms, many a, also; pra yacChanti = they will endow.

"There gods will endow the state of celestials or immortals, or many realms of divine living to those auspicious beings that worship them. [4-11-93]

[Verse Locator](#)

आगताः स्म आश्रम पदम् सौमित्रे प्रविश अग्रतः ।
निवेदय इह माम् प्राप्तम् ऋषये सह सीतया ॥ ४-११-९४

94. **saumitre** = oh, Soumitri; **aagataaH sma aashrama padam** = arrived at, we are, at hermitage's, threshold; **pravisha agrataH** = you enter, firstly; **maam siitayaa saha iha praaptam** = me, Seetha, along with, here, arrived; **nivedaya** = you submit; **R^iSaye** = to Sage;

"We arrived at the threshold of the hermitage, oh, Soumitri, you enter firstly and submit to Sage Agastya about my arrival at this place along with Seetha. [4-11-94]

This is an important point of Rama's speaking to Lakshmana for a protocol to enter the hermitage. Earlier all the three used to enter together, releasing bowstrings and in all their submissiveness. But here Rama wants to follow an imperial protocol to announce his arrival there. Rama is said to have asked Lakshmana to inform the sage that **karta** subject to eliminate - himself; and the object, or the instrument to eliminate Ravana, namely Seetha have come. Rama says in above verses that he would like to spend rest of the exile here in this hermitage. But Sage Agastya later asks him to proceed to Panchavati, i.e., towards the dominions of demons. For that and for keeping the sage informed about the arrival of time to eradicate Ravana, Rama seeks this protocol.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकादशः सर्गः

Thus, this is the 11th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 11

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51	52	53	54
55	56	57	58	59
60	61	62	63	64
65	66	67	68	69
70	71	72	73	74
75	76	77	78	79
80	81	82	83	84
85	86	87	88	89
90	91	92	93	94
95				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 12 Verses converted to UTF-8, Oct 09

Introduction

Rama, Lakshmana, and Seetha enter the hermitage of Sage Agastya. Sage Agastya is also waiting to receive Rama for along time, and now receives them with all honours, sagaciously perceiving Rama as Vishnu incarnate. Sage Agastya gives a divine bow of Vishnu, two quivers with ever replenishing with arrows, and a golden sword in a golden sheath to Rama, saying that with the very same armoury Vishnu once eradicated evil on earth.

[Verse Locator](#)

स प्रविश्य आश्रम पदम् लक्ष्मणो राघव अनुजः ।
अगस्त्य शिष्यम् आसाद्य वाक्यम् एतद् उवाच ह ॥ ३-१२-१

1. **raaghava anujaH saH lakSmaNaH** = Raghava's, younger brother, he, that Lakshmana; **aashrama padam pravishya** = hermitage's, threshold, on entering; **agastya shiSyam aasaadya** = Agastya's, disciple, on reaching; **vaakyam etat uvaaca ha** = sentence, this one, spoke.

On entering the hermitage Lakshmana, the younger brother of Raghava, reached Agastya's disciple and spoke this sentence to him. [3-12-1]

[Verse Locator](#)

राजा दशरथो नाम ज्येष्ठः तस्य सुतो बली ।
रामः प्राप्तो मुनिम् द्रष्टुम् भार्यया सह सीतया ॥ ३-१२-२

2. **dasharathaH naama raajaa** = Dasharatha, named, king was there; **tasya jyeSThaH sutaH** = - his, eldest, son; **balii** = dynamic one; **raamaH** = Rama; **bhaaryayaa siitayaa saha** = his wife, Seetha, along with; **munim draSTum praaptaH** = sage, to see has arrived.

"A king named Dasharatha was there, his eldest son and the dynamic one, Rama has arrived along with his wife Seetha to see the sage. [3-12-2]

[Verse Locator](#)

लक्ष्मणो नाम तस्य अहम् भ्राता तु अवरजो हितः ।
अनुकूलः च भक्तः च यदि ते श्रोत्रम् आगतः ॥ ३-१२-३

3. **aham tu** = I am, but; **tasya avarajaH** = his, laterer, younger one; **lakSmaNaH naama bhraataa** = Lakshmana, named, brother; **hitaH anukuulaH ca** = loyal, adherent one, also; **bhaktaH ca** = dedicated one, also; **te shrotram aagataH yadi** = to your, ear, has come, if at all [if ever you have heard.]

"I am his loyal, dedicated, and adherent younger brother named Lakshmana, if ever you have heard of us. [3-12-3]

[Verse Locator](#)

ते वयम् वनम् अत्युग्रम् प्रविष्टाः पितृ शासनात् ।
द्रष्टुम् इच्छामहे सर्वे भगवन्तम् निवेद्यताम् ॥ ३-१२-४

4. te = such as we are; vayam pitR^i shaasanaat ati ugram vanam praviSTaaH = we, by our father's decree, entered, awful, forests; sarve bhagavantam draSTum icChaamahe = we all, godly sage, to see, we wish to; nivedyataam = let it be informed.

"Such as we are, we entered the awful forest at the decree of our father, and we wish to see the godly sage, let this be informed to him." Said Lakshmana to the disciple of Agastya. [3-12-4]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा लक्ष्मणस्य तपोधनः ।
तथा इति उक्त्वा अग्नि शरणम् प्रविवेश निवेदितुम् ॥ ३-१२-५

5. tapaH dhanaH = ascetically, rich [disciple of Agastya]; tasya lakSmaNasya tat vacanam shrutvaa = his, Lakshmana's, that, word, on hearing; tathaa iti uktvaa = like that, thus, saying; agni sharaNam pravivesha niveditum = fire, sanctum, entered, to submit to sage.

On hearing that sentence of Lakshmana that disciple who is ascetically rich replied 'agreed, ' and he entered the sanctum of Ritual-fire to submit the same to Agastya. [3-12-5]

This sanctum where the Altar of Fire is established will be well deep inside these hermitages. One arrives at the Altar of Fire after passing through many places designated to particular deities, where fire oblations are conducted. These places of worship occurring before the hall of homa are listed in the coming verses.

[Verse Locator](#)

स प्रविश्य मुनिश्रेष्ठम् तपसा दुष्प्रधर्षणम् ।
कृत अंजलिः उवाच इदम् राम आगमनम् अञ्जसा ॥ ३-१२-६
यथा उक्तम् लक्ष्मणेन एव शिष्यः तस्य अगस्तस्य संमतः ।

6, 7a. agastasya sammataH shiSyaaH = to Agastya, agreeable, disciple; saH a~njasaa pravishya = he, quickly, entered; kR^ita anjaliH = on making palm-fold; laxmaNena yathaa uktam eva = by Lakshmana, as said, that, alone; tapasaa duS pra dharSaNam = by asceticism, irrefutable sage - to Agastya; muni shreSTham = to sage, the eminent; raama aagamanam = about Rama's, arrival; idam uvaaca = this, said.

He that agreeable disciple of sage quickly approached the irrefutable sage by his asceticism, made palm-fold and said this to the eminent sage about about the arrival of Rama, exactly as said by Lakshmana. [3-12-6, 7a]

[Verse Locator](#)

पुत्रौ दशरथस्य इमौ रामो लक्ष्मण एव च ॥ ३-१२-७
प्रविष्टौ आश्रमपदम् सीतया सह भार्यया ।

7b, 8a. raamaH lakSmaNa eva ca = Rama, Lakshmana, thus, also; dasharathasya imau putrau = Dasharatha's, these, sons; bhaaryayaa siitayaa saha = wife, Seetha, with; praviSTau aashramapadam = entered, hermitage's, threshold.

"Sons of King Dasharatha, Rama and also thus Lakshmana have entered the threshold of hermitage along with the wife of Rama, namely Seetha. [3-12-7b, 8a]

[Verse Locator](#)

द्रष्टुम् भवन्तम् आयातौ शुश्रूषार्थम् अरिन्दमौ ॥ ३-१२-८
यद् अत्र अनंतरम् तत् त्वम् आज्ञापयितुम् अर्हसि ।

8b, 9a. arindamau = enemy-destroyers those Rama and Lakshmana; bhavantam draSTum = you, to see; shushruuSa artham aayaatau = to serve you, for the purpose of, they have come; atra yat anantaram = there [in this regard,] what, next is to be done; tat tvam aaj~naapayitum arhasi = that, you, to order, apt of you.

"Those two enemy-destroyers have come cherishing to see and serve you, hence it will be apt of you to order what next is to be done in this regard." Said disciple to the sage. [3-12-8b, 9a]

[Verse Locator](#)

ततः शिष्यात् उपश्रुत्य प्राप्तम् रामम् स लक्ष्मणम् ॥ ३-१२-९
वैदेहीम् च महाभागम् इदम् वचनम् अब्रवीत् ।

9b, 10a. tataH shiSyaat = then, from disciple; sa lakSmaNam raamam praaptam = with, Lakshmana, Rama, has come; upashrutya = on hearing; vaidehiim ca mahaabhaagaam = Vaidehi, also, highly, fortunate one; idam vacanam abraviit = this, word, said.

Having heard from the disciple that Rama has arrived with Lakshmana and with highly fortunate Seetha the sage said this to him. [3-12-9b, 10a]

[Verse Locator](#)

दिष्ट्या रामः चिरस्य अद्य द्रष्टुम् माम् समुपागतः ॥ ३-१२-१०
मनसा कांक्षितम् हि अस्य मया अपि आगमनम् प्रति ।

10b, 11a. diSTyaa = providentially; raamaH = Rama; cirasya maam draSTum = after a long, me, to see; adya sam upa agataH = today, he came my nearby; asya aagamanam prati = his, arrival, towards; mayaa manasaa kaankSitam hi = by me, by heart, yearned for, indeed.

"My heart is indeed yearning for his arrival, and after this long a time Rama providentially came to see me." [3-12-10b, 11a]

[Verse Locator](#)

गम्यताम् सत्कृतो रामः स भार्यः सह लक्ष्मणः ॥ ३-१२-११
प्रवेश्यताम् समीपम् मे किम् असौ न प्रवेशितः ।

11b, 12a. gamyataam = go forth; raamaH sa bhaaryaH saha lakSmaNaH = Rama be, with, wife, with, Lakshmana; sat kR^itaH = make welcome; me samiipam praveshyataam = in my, proximity, be entered; kim asau na praveshitaH = why, he is, not, entered [as yet.]

"Go forth and make welcome to Rama, Lakshmana and to Seetha, and they be entered here, why you have not invited them as yet? [3-12-11b, 12a]

Agastya is waiting for long to receive Rama to handover a great bow, quivers and sword. Agastya himself an eliminator of demons and Rama's mission is also the same. Therefore, on hearing that "Rama arrived " his ears are said to have received an ear-pleasing experience, karNa aananda anubhava. Maheshvara Tirtha.

[Verse Locator](#)

एवम् उक्तः तु मुनिना धर्मज्ञेन महात्मना ॥ ३-१२-१२
अभिवाद्य अब्रवीत् शिष्यः तथा इति नियतं अञ्जलिः ।

12b, 13a. dharmaj~nena mahaatmanaa muninaa = by virtue-knower, by great soul, by sage; evam uktaH tu = thus, one who is said; shiSyaH = disciple; niyata anjaliH abhivaadya tathaa iti abraviit = having done, with palm-fold, having adored, 'thus it will be done', he said.

Thus said by the great-souled sage and the knower of virtue, the disciple adored him with palm-fold saying that "as you say." [3-12-12b, 13a]

[Verse Locator](#)

तदा निष्क्रम्य संभ्रान्तः शिष्यो लक्ष्मणम् अब्रवीत् ॥ ३-१२-१३

क्व असौ रामो मुनिम् द्रष्टुम् एतु प्रविशतु स्वयम् ।

13b, 14a. tadaa shiSyaH sam bhraantaH = then, disciple, a little perplexed; niS kramya = on going out; lakSmaNam abraviit = to Lakshmana, said; asau raamaH kva = this, Rama, where is he; munim draSTum etu = sage, to see, let him come; pravishatu svayam = enter, on his own.

Then that disciple went out with a little perplexity and said this to Lakshmana, "Where is this Rama? He may come to see the sage and let him enter hermitage on his own." Said that disciple to Lakshmana. [3-12-13b, 14a]

[Verse Locator](#)

ततो गत्वा आश्रम पदम् शिष्येण सह लक्ष्मणः ॥ ३-१२-१४

दर्शयामास काकुत्स्थम् सीताम् च जनकात्मजाम् ।

14b, 15a. tataH lakSmaNaH shiSyeNa saha = Lakshmana, disciple, along with; gatvaa aashrama padam = having gone, of hermitage's, exterior; kaakutstham = at Rama; janakaatmajaam siitaam ca = at Janaka's daughter, Seetha, also; darshayaamaasa = started to show.

Then on going out to the exterior of that hermitage along with that disciple, Lakshmana has shown him Rama and Janaka's daughter Seetha. [3-12-14b, 15a]

[Verse Locator](#)

तम् शिष्यः प्रश्रितम् वाक्यम् अगस्त्य वचनम् ब्रुवन् ॥ ३-१२-१५

प्रावेशयत् यथा न्यायम् सत्कार अर्ह सुसत्कृतम् ।

15b, 16a. shiSyaH = disciple; prashritam agastya vacanam bruvan = obliging [words,] Agastya's, word of, while telling [repeating]; satkaara arham = reception, worthy; su satkR^itam = well, receiving; praaveshayat yathaa nyaayam = entered, as per, procedure.

While that disciple repeated the obliging words of Agastya entered that reception-worthy Rama into hermitage on receiving him well. [3-12-15b, 16a]

[Verse Locator](#)

प्रविवेश ततो रामः सीतया सह लक्ष्मणः ॥ ३-१२-१६

प्रशान्त हरिण आकीर्णम् आश्रमम् हि अवलोकयन् ।

16b, 17a. tataH raamaH siitayaa saha lakSmaNaH = then, Rama, Seetha, with, Lakshmana; prashaanta hariNa aakiirNam = docile, deer, overspread with; aashramam avalokayan = hermitage, on looking over; pravivesha entered.

And then Rama entered the hermitage with Seetha and Lakshmana looking over it which is overspread with docile deer. [3-12-16b, 17a]

[Verse Locator](#)

स तत्र ब्रह्मणः स्थानम् अग्नेः स्थानम् तथैव च ॥ ३-१२-१७

विष्णोः स्थानम् महेन्द्रस्य स्थानम् चैव विवस्वतः ।

सोम स्थानम् भग स्थानम् स्थानम् कौबेरम् एव च ॥ ३-१२-१८

धातुर् विधातुः स्थानम् च वायोः स्थानम् तथैव च ।

स्थानम् च पाश हस्तस्य वारुणस्य महात्मनः ॥ ३-१२-१९

स्थानम् तथैव गायत्र्या वसूनाम् स्थानम् एव च ।

स्थानम् च नागराजस्य गरुड स्थानम् एव च ॥ ३-१२-२०

कार्तिकेयस्य च स्थानम् धर्म स्थानम् च पश्यति ।

17b, 18, 19, 20, 21a. **saH tatra brahmaNaH sthaanam** = he [Rama,] therein, Brahma's, sanctum; **tathaiva ca** = like that, also; **agneH sthaanam** = Fire's, sanctum; **viSNoH sthaanam** = Vishnu's, sanctum; **mahendrasya sthaanam** = Mahendra's sanctum; **caiva** = also, like that; **vivasvataH** = Vivasvat [Sun]; **soma sthaanam** = Soma [Moon's] sanctum; **bhaga sthaanam** = Bhaga's, sanctum; **sthaanam kauberam eva ca** = sanctum, of Kubera, like that, also; **dhaatuH vidhaatuH sthaanam ca** = Dhaata, Vidhaata sanctums, also; **tathaiva ca** = like, that also; **vaayoH sthaanam** = Vaayu's [Air-god's,] sanctum; **sthaanam ca paasha hastasya** = sanctum, also, of Noose-wielder; **vaaruNasya mahaatmanaH** = of Rain-god, great soul; **sthaanamathaiva gaayatryaa** = sanctum, also like that, of Gayatri; **vasuunaam sthaanam eva ca** = Vasu-s, sanctum, also; **sthaanam ca naaga raajasya** = sanctum, of cobra's, king [aadi sheSa]; **garuDa sthaanam eva ca** = GaruDa [Divine Eagle] sanctum of, also; **kaartikeyasya ca sthaanam** = Kaartikeya's, also, sanctum; **dharma sthaanam ca** = Dharma's, sanctum, also; **pashyati** = saw.

Rama entered inside the hermitage and saw therein the sanctus of Brahma, Fire-god, Vishnu, Indra, Vivasvat - the Sun-god, Soma - the Moon-god, Bhaga - one among the twelve Suns, and the sanctums of Kubera, [Wealth-Management-god, are seen and passed by the three of them, sanctums of Dhaata, Vidhaata - Vedic deities created by Brahma to help Svayambhuu Manu, sanctum of Vaayu - the Air-god, and also like that the sanctum of great-soloed VaruNa - the Rain-god who also wields noose, and the sanctum of Gayatri - the presiding deity of gnosis, sanctum of Vasus - eight of them, and the sanctum of cobra's king - aadi sheSa, the divine Thousand-headed serpent that bears this globe on its head, and on which Vishnu reclines, and even the sanctum of GaruDa - the Divine Eagle and the vehicle of Vishnu, and the half brother of aadi sheSa, and the sanctum of Kaartikeya - chief of gods army, second son of Shiva, and the sanctum of Dharma - Dharmaraaja, presiding deity of Virtue-Vice-Time of living beings, in-charge of the hell. [17b, 18, 19, 20, 21a]

These sanctums are particular holy places in hermitages where those designated deities will be invoked for worship. These will be seventeen in general, as said in Vedic doctrine, **yo vai sapta dasha** - Defined by seventeen letters. On passing through all these places, the place of **homa kunDa**, Altar of Fire will come. Hence, usually none will be allowed inside the hermitages, and all are supposed to stay in **aashrama padam**, the hermitage's threshold, a porch or portico minus its roofing. As such Rama wanted an entry in to hermitage.

[Verse Locator](#)

ततः शिष्यैः परिवृतो मुनिर् अपि अभिनिष्पतत् ॥ ३-१२-२१

तम् ददर्श अग्रतो रामो मुनीनाम् दीप्त तेजसम् ।

21b, 22a. **tataH shiSyaiH pari vR^itaH** = then, by disciples, encircled; **muniH api abhi niSpatat** = sage, even, came out quickly; **raamaH diipta tejasam muniinaam agrataH** = Rama, he who is glowing, brilliant, sages, before; **tam dadarsha** = him [sage,] has seen.

Then encircled by disciples the sage Agastya came out quickly, and Rama saw him who is glowing brilliant before all the other sages. [3-12-21b, 22a]

In the list of sanctums said above no place is said for Shiva, on which earlier commentators discussed much. Of them Govindaraja stated, "Shiva has no worshipfulness in Vaishnavaitic way, hence his sanctum is unsaid: **atra puujya daivateShu rudrasya anupaadaanaat a-puujyatvam uktam | adhuna kaicit puujya maanataa tu taamasa shastra anurodhaneti bodhyam |** Others contradicted this, saying that when Shiva's son, Kaartikeya is adorable, why not his Father? Rama Tilaka states **agniratra rudraH** The naming of Agni, Fire-god, as in 17th verse itself is Rudra, namely Shiva. ShiromaNi commentary also puts in the same way '**tatra agni shabdena shambhuH ucyate** By the nomenclature of Fire, Shiva is to be construed.

[Verse Locator](#)

अब्रवीत् वचनम् वीरो लक्ष्मणम् लक्ष्मिवर्धनम् ॥ ३-१२-२२

बहिर् लक्ष्मण निष्क्रामति अगस्त्यो भगवान् ऋषिः ।

औदार्येण अवगच्छहामि निधानम् तपसाम् इमम् ॥ ३-१२-२३

22b, 23. viiraH = bold one Rama; lakSmaNam lakSmi vardhanam = to Lakshmana, fortune, fortifier; abraviit vacanam = said, sentence; lakSmaNa = oh, Lakshmana; agastyaH bhagavaan R^iSiH = Agastya, godly, sage; bahiH niSkraamati = to outside, exiting; audaaryeNa imam tapasaam nidhaanam [iti] = by eminence, him, for all asceticism, depository, [thus]; avagacChaami = I am comprehending.

On seeing the brilliantly glowing sage among those sages, he that bold Rama said this sentence to Lakshmana, the fortifier of fortune, "Here comes the godly sage, Lakshmana, by his eminence I comprehend him as a depository of all asceticism." [3-12-22b, 23]

[Verse Locator](#)

एवम् उक्त्वा महाबाहुः अगस्त्यम् सूर्य वर्चसम् ।

जग्राह आपतत् तस्य पादौ च रघुनन्दन ॥ ३-१२-२४

24. mahaabaahuH = great-armed [dexterous] one Rama; agastyam suurya varcasam = of Agastya, of sun's, radiance; evam uktvaa = thus, saying; tasya paadau ca raghunandana = his [Agastya's,] feet, also, Raghu's descendent; jagraaha aapatat = taken [touched reverentially,] on falling.

That dexterous Rama on saying about that sun-like radiant sage Agastya, he that descendent of Raghu fell on the feet of Agastya touching them reverentially. [3-12-24]

[Verse Locator](#)

अभिवाद्य तु धर्मात्मा तस्थौ रामः कृताञ्जलिः ।

सीतया सह वैदेह्या तदा रामः स लक्ष्मणः ॥ ३-१२-२५

25. tadaa raamaH = then, he who is a delight to onlookers, that Rama; vaidehyaa siitayaa saha sa lakSmaNaH = Videha's princess, Seetha, along with, and with Lakshmana; abhivaadya tu dharmaatmaa = addressing himself, but, noble-hearted one; kR^ita anjaliH = palms-adjoined; tasthau = stood aside.

Then he who is a delight to the on lookers that noble-hearted Rama on revering the sage along with Lakshmana and Seetha, the princess from Videha, stood aside with his palms adjoined. [3-12-25]

[Verse Locator](#)

प्रतिगृह्य च काकुत्स्थम् अर्चयित्वा आसन उदकैः ।

कुशल प्रश्नम् उक्त्वा च आस्यताम् इति सोऽब्रवीत् ॥ ३-१२-२६

26. arcayitvaa aasana udakaiH = offering, seat, water; kaakutstham prati gR^ihya = Rama, is received; kushala prashnam uktvaa ca = well-being, inquiries, spoke, also [exchanging pleasantries]; aasyataam iti saH abraviit = 'be seated', thus, he [sage,] said.

Offering seat and water that sage received Rama, and even on exchanging pleasantries that sage said to him, "please be seated." [3-12-26]

[Verse Locator](#)

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिन् प्रतिपूज्य च ।

वानप्रस्थेन धर्मेण स तेषाम् भोजनम् ददौ ॥ ३-१२-२७

27. saH agnim hutvaa = he [the sage,] fire, having worshipped [for himself]; pradaaya arghyam = having offered, water; atithim prati puujya ca = guest, having worshipped [with other formalities,] also; vaanaprasthena dharmeNa = by hermit's, observances; teSaam bhojanam dadau = for them, food, he gave.

Having completed his personal worship to Fire-god, and having offered water and other formalities to guest, that sage gave viands to guests according to his hermitic observances. [3-12-27]

The hermit's observances include the ritual to Fire-god before food. In some case one has to personally light the fire, cook his own food to the chanting of hymns, like Agastya which is an observances called viashva devam Even now these are observed by some Vedic Brahmins.

[Verse Locator](#)

प्रथमम् च उपविश्य अथ धर्मज्ञो मुनिपुंगवः ।

उवाच रामम् आसीनम् प्राञ्जलिम् धर्मकोविदम् ॥ ३-१२-२८

28. atha dharma j~naH muni pungavaH = then, well, informed one -shrewd, sage, eminent; prathamam upavishya = at the outset, taking a seat; aasiinam = one who took seat [later]; praanjalim = one with adjoined palms; dharma kovidam = one who in arts of virtue, proficient - well-advised, prudent; raamam = to Rama; uvaaca = spoke to.

Then that eminent and shrewd sage Agastya in righteousness took his seat at the outset, and spoke to prudent Rama of righteousness itself, and who by now is sitting with his palms adjoined. [3-12-28]

[Verse Locator](#)

अग्निम् हुत्वा प्रदाय अर्घ्यम् अतिथिम् प्रतिपूजयेत् ।

अन्यथा खलु काकुत्स्थ तपस्वी समुदाचरन् ।

दुःसाक्षी इव परे लोके स्वानि मांसानि भक्षयेत् ॥ ३-१२-२९

29. agnim hutvaa = fire is, worshipping; pradaaya arghyam = giving, water; atithim pratipuujayet = guest is, worshipped; kaakutstha = oh, Rama; anyathaa samudaacaran tapasvii = otherwise, if practices, a hermit; duH saakSii iva = false, deponent, like; pare loka = in other, world; svaani maaMsaani bhakSayet = own, flesh, eats.

"Worshipping the fire, giving water and worshipping the guest a hermit should receive a guest and feed him, and if a hermit practices contrarily, oh, Rama, he is destined to eat his own flesh like a false deponent in other world say, hell. [3-12-29]

A guest is one who enables the host to go to heavens. iShTo vaa yadi vaa dveShyo muurkhaH paNDita eva vaa | sampraapte vaishvadeva ante so atithi svarga sa~NkramaH || "May he be dear one or despised, stupid or scholar, one who comes at the end of fire worship before meals, he leads the host to heavens" - paraashara suutra. Any false deponent giving a false witness not only goes to hell but also is destined to eat his own flesh there. Same is the case with the host, who does not perform his daily chores to entertain his guest.

[Verse Locator](#)

राजा सर्वस्य लोकस्य धर्मचारी महारथः ।

पूजनीयः च मान्यः च भवान् प्राप्तः प्रिय अतिथिः ॥ ३-१२-३०

30. raajaa sarvasya lokasya = king, of all, world; dharma caarii = righteousness, treader in the path of; mahaa rathaH = great, charioteer; puujaniiyaH ca = venerable, also; maanyaH ca = estimable, also; priya atithiH = as dear, guest; bhavaan praaptaH = - you, have arrived.

"You are the king of all the world, the treader in the path of righteousness, great charioteer of probity, and you are the venerable and estimable one, and you have arrived as my dear guest. [3-12-30]

The other way of rendering is: **raajaa sarvasya lokasya** ruler, of all, three worlds, hence you are Vishnu; **mahaa rathaH** great, charioteer of mortal souls through karmic cycles, thus Narayana; **puujaniya** venerable one even in daily worship, hence Vishnu; **maanyaH** credible one by those who aspire salvation, Narayana; **priya atithi** much desired guest than the routine sage/mortal guests, hence god. Thus, it is said that Sage Agastya realised Rama as Vishnu and eulogised Rama incarnation. Even the daily **puuja** worship is conducted in a manner of treating the deity as a symbolic guest in the household. Here that deity himself is the real guest, i.e., Narayana.

[Verse Locator](#)

एवम् उक्त्वा फलैः मूलैः पुष्पैः च अन्यैः च राघवम् ।
पूजयित्वा यथा कामम् ततो अगस्त्यः तम् अब्रवीत् ॥ ३-१२-३१

31. **evam uktvaa** = thus, saying; **raaghavam** = Raghava is; **phalaiH muulaiH puSpaiH ca anyaiH ca** = with fruits, tubers, flowers, also, others, also; **puujayitvaa yathaa kaamam** = adored, as desired, according to his ardency; **tataH agastyaH tam abraviit** = then, Agastya, him [to Rama,] said.

Saying thus, Agastya adored Raghava well with fruits, tubers, flowers and others according to his ardency, and then he said this to Rama. [3-12-31]

[Verse Locator](#)

इदम् दिव्यम् महत् चापम् हेम वज्र विभूषितम् ।
वैष्णवम् पुरुषव्याघ्र निर्मितम् विश्वकर्मणा ॥ ३-१२-३२
अमोघः सूर्य संकाशो ब्रह्मदत्तः शर उत्तमः ।

32, 33a. **puruSavyaaghra** = oh, manly-tiger; **hema vajra vibhuuSitam** = gold, diamonds, decorated with; **divyam mahat idam caapam** = sacred, great, this, bow; **vaiSNavam** = Vishnu [pertains to]; **nirmitam vishvakarmaNaa** = crafted by, Vishvkarma; **suurya samkaashaH** = sun, equalling in blaze; **amoghaH shara uttamaH** = unwasteful, arrows, best; **brahma dattaH** = by Brahma, gifted by.

"This sacred bow that is decorated with gold and diamonds is crafted by the divine architect Vishvakarma pertains to Vishnu, and these unwasteful arrows equalling sun in their blaze are the gift of Brahma. [3-12-32, 33a]

[Verse Locator](#)

दत्तो मम महेन्द्रेण तूणी च अक्षय सायकौ ॥ ३-१२-३३
संपूर्णो निशितैः बाणैः ज्वलद्भिः इव पावकैः ।
महा रजत कोशो अयम् असिः हेमविभूषितः ॥ ३-१२-३४

33b, 34. **a kSaya saayakau** = un, exhausted, those that have arrows; **nishitaiH** = with sharp; **jvaladbhiH iva paavakaiH** = blazing, like, Ritual-fire; **baaNaiH** = with arrows; **sampuuraNau** = packed with; **tuuNii ca** = quivers, also; **mama mahendreNa dattau** = to me, by Indra, [two in number] are given; **mahaa rajata koshaH** = in excellent, golden, sheath; **ayam hema vibhuuSitaH asiH** = this one, gold, decorated with, sword; [**mama mahendreNa dattaH** = to me, by Indra, given.]

"Also these two inexhaustible quivers packed with arrows that have the blaze of Ritual-fire, and this sword decorated in gold together with its sheath made up of excellent golden are once given to me by Indra. [3-12-33b, 34]

[Verse Locator](#)

अनेन धनुषा राम हत्वा संख्ये महासुरान् ।
आजहार श्रियम् दीप्ताम् पुरा विष्णुर् दिव ओकसाम् ॥ ३-१२-३५

35. **raama** = oh, Rama; **puraa viSNuuH samkhye** = once, Vishnu, in war; **anena dhanuSaa** = by this, bow; **hatvaa mahaasuraan** = killed, horrible demons; **diva okasaam** = in heavens, for dwellers; **diiptaam shriyam aajahaara** = radiant, fortune, he fetched.

"By this bow, oh, Rama, once Vishnu eliminated horrible demons in war and brought back radiant prosperity to the celestials. [3-12-35]

[Verse Locator](#)

तत् धनुः तौ च तूणि च शरम् खड्गम् च मानद ।
जयाय प्रतिगृहीष्व वज्रम् वज्रधरो यथा ॥ ३-१२-३६

36. **maana da** = grace, accorder of - Rama; **tat dhanuH tau ca tuuNi** = that, bow, those two, also, quivers; **sharam khaDgam ca** = arrow, sword, also; **vajra dharaH vajram yathaa** = by Thunderbolt, wielder [Indra,] Thunderbolt, as with; **jayaaya pratigR^ihNiiSva** = for triumph, you receive them.

"The bow, these two quivers, arrows, and the sword, oh, Rama, the endower of grace, receive and wield them to triumph over the demons as Indra would wield Thunderbolt. [3-12-36]

[Verse Locator](#)

एवम् उक्त्वा महा तेजाः समस्तम् तत् वर आयुधम् ।
दत्त्वा रामाय भगवान् अगस्त्यः पुनर् अब्रवीत् ॥ ३-१२-३७

37. **mahaatejaaH bhagavaan agastyaH** = great resplendent, godly-sage, Agastya; **evam uktvaa** = thus, on saying; **samastam tat vara aayudham** = all of, them, best, weapons; **dattvaa raamaaya** = having given, to Rama; **punaH abraviit** = again, said.

On saying thus that great resplendent and godly sage Agastya, gave all of those best weapons to Rama, and again spoke to Rama [3-12-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वादशः सर्गः

Thus, this is the 12th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 12

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 13 Verses converted to UTF-8, Oct 09

Introduction

Rama requests Sage Agastya to indicate a place in the forest to make a residence during the days of exile. Sage Agastya foresees the next course of Ramayana, and orients his conversation around womanhood and Seetha. Then that sage informs Rama to proceed to Panchavati where Seetha will be delightful of its surroundings.

[Verse Locator](#)

राम प्रीतो अस्मि भद्रम् ते परितुष्टो अस्मि लक्ष्मण ।
अभिवादयितुम् यन् माम् प्राप्तौ स्थः सह सीतया ॥ ३-१३-१

1. raama priitaH asmi = oh, Rama, delighted, I am; bhadram te = safe, you be; paritustah asmi lakshmana = well, contented, I am, Lakshmana; yat = by which reason; siitayaa saha maam abhivaadayitum praaptau sthaH = with, Seetha, me, to pay respects, arrived, you have.

" I am delighted Rama, safe you be, oh Lakshmana, well-contented I am for you have come to pay respects to me along with Seetha. [3-13-1]

[Verse Locator](#)

अध्व श्रमेण वाम् खेदो बाधते प्रचुर श्रमः ।
व्यक्तम् उत्कण्ठते वा अपि मैथिली जनक आत्मजा ॥ ३-१३-२

2. adhva shrameNa pracura shramaH = pathway, strain of, much, strain; vaam baadhate = you two, it is painful; janaka aatmajaa maithilii vaa api = Janaka's, daughter, Maithili, or, even; vyaktam ut kaNThate = evident, above, necks.

"The well-worn trail of yours on pathway is strenuousness and painful for you two, and it is evident from the sweat above your necks, even much more for Janaka's daughter, Maithili. [3-13-2]

The word utkaNTha is interpreted in two ways. One is ut kaNTha above neck, sides of face; the other being the anxiousness to get some rest. Thus, they are either wet with sweat or also anxious to get rest after a long trek in woods.

[Verse Locator](#)

एषा च सुकुमारी च खेदैः च न विमानिता ।
प्राज्य दोषम् वनम् प्रप्ता भर्तृ स्नेह प्रचोदिता ॥ ३-१३-३

3. sukumaarii ca = delicate one, also; khedaiH ca na vimaanitaa = by distresses, also, not, discomforted; eSaa = she is; bhartR^i sneha pra coditaa = husband's, friendship, well, motivated by; praaajya doSam vanam praptaa = highly, detrimental, forests, she came to.

"She is delicate and not discomfited by such distresses earlier, yet motivated by her friendship she came to these highly detrimental forests. [3-13-3]

[Verse Locator](#)

यथा एषा रमते राम इह सीता तथा कुरु ।
दुष्करम् कृतवती एषा वने त्वाम् अभिगच्छहती ॥ ३-१३-४

4. raama = Rama; eSaa siitaa iha yathaa ramate = this, Seetha, here, as to how, she takes delight; tathaa kuru = that way, make happen; eSaa vane tvaam abhigacChatii = she, in forest, you, following; duS karam kR^itavatii not, possible [impossible,] [deed] she has done.

"In which way Seetha takes delight in these forests, Rama, that you may ensure to her, for she has done an impossible deed in following you to forests, an impossible deed for womenfolk, in general. [3-13-4]

[Verse Locator](#)

एषा हि प्रकृतिः स्त्रीणाम् आसृष्टे रघुनन्दन ।
समस्थम् अनुरजंते विषमस्थम् त्यजन्ति च ॥ ३-१३-५

5. raghunandana = oh, Raghu's, scion; aa sR^iSTe = [from the] beginning of, creation; striiNaam prakR^itiH hi eSaa = woman's, nature, indeed, is this way; sama stham anuranjante = [husbands] in good fortune, they devote; viSama stham tyajanti ca = in ill fortune, leave off.

"From the beginning of creation the nature of women is this way only, oh scion of Raghu, they devote themselves to their men in good fortune, but they leave them off in ill fortune. [3-13-5]

[Verse Locator](#)

शत ह्रदानाम् लोलत्वम् शस्त्राणाम् तीक्ष्णताम् तथा ।
गरुड अनिलयोः शैघ्र्यम् अनुगच्छहन्ति योषितः ॥ ३-१३-६

6. yoSitaH = women; shata hradaanaam lolatvam = with hundred, flow's, dangling [with the mercuriality of hundreds of dangling streaks of lightning]; shastraanaam tiikSNataam with weapon's, incisiveness; tathaa garuDa anilayoH shaighryam = likewise, eagle, gust of wind, speediness of; anugacChanti they string along.

"With the mercuriality of hundreds of streaks of thunderbolt and with the incisiveness of a weapon, and with the speediness of an eagle or the gusty wind, the women are conformable. [3-13-6]

The flashes of thunderbolts are famous for their mercuriality and so capricious are the women's hearts with the speed of lightning, and razor sharp will be their attitude to cut-off the age-old friendship, if they are ill at ease, and they sever relations with the speediness of an eagle or a gust.

[Verse Locator](#)

इयम् तु भवतो भार्या दोषैर् एतैर् विवर्जिताः ।
श्लाघ्या च व्यपदेश्या च यथा देवी हि अरुन्धती ॥ ३-१३-७

7. bhavataH bhaaryaa = your, wife; iyam tu = she is, but; etaiH doSaiH vi varjitaH = with these, stigmas, devoid of; devii arundhatii yathaa = lady, Arundhati, like; shlaaghyaa ca vyapadeshyaa [vi apa dish] ca = exemplary, also, estimable, also.

"But she this wife of yours is devoid of all those stigmas, an exemplary and an estimable lady, like Lady Arundhati. [3-13-7]

Lady Arundhati is the wife of Sage Vashishta, an exemplary lady in devotion to her husband and she has become a star in the sky by virtue of that devotion. Even today in marriages, at the close of all observances, this

अलंकृतो अयम् देशः च यत्र सौमित्रिणा सह ।
वैदेह्या च अनया राम वत्स्यसि त्वम् अरिंदम ॥ ३-१३-८

8. arindama raama oh, enemy-destroyer, Rama; saumitriNaa saha = Soumitri, along with; anayaa vaidehyaa ca = with this, Vaidehi, also; yatra tvam vatsyasi = where, you will, live; ayam deshaH ca alankR^itaH = that, province, is also, glorified.

"Where you wish to put up along with Lakshmana and with this Seetha, oh, enemy-destroyer Rama, that province shall be glorified." So said Sage Agastya to Rama." [3-13-8]

एवम् उक्तः तु मुनिना राघवः संयत अंजलिः ।
उवाच प्रश्रितम् वाक्यम् ऋषिम् दीप्तम् इव अनलम् ॥ ३-१३-९

9. evam uktaH tu muninaa = thus, said, by sage; raaghavaH = Raghava; samyata anjaliH = adjoining, palms; diiptam iva analam = he who is glowing, like, ritual-fire; R^iSim = to sage; uvaaca prashritam vaakyam = spoke, amiable, sentence.

Thus said by the sage, Raghava spoke amiable this sentence adjoining his palms to the sage who is glowing like a ritual-fire. [3-13-9]

धन्योस्मि अनुगृहीतोस्मि यस्य मे मुनि पुंगवः ।
गुणैः सभ्रातृ भार्यस्य गुरुः नः परितुष्यति ॥ ३-१३-१०

10. sa bhraatR^i bhaaryasya guNaiH = with, brother's, wife's, by virtues; yasya me = to him, such as me; naH guruH muni pungavaH my, mentor, sage, the eminent; pari tuSyati = is well-pleased; by that; dhanyaH asmi = privileged, I am; anu gR^ihiitaH asmi = blessed, I am.

"I am privileged and blessed as my mentor and the eminent age is well pleased with the virtues of my brother and wife which are non-dissimilar to mine. [3-13-10]

किन्तु व्यादिश मे देशम् स उदकम् बहु काननम् ।
यत्र आश्रम पदम् कृत्वा वसेयम् निरतः सुखम् ॥ ३-१३-११

11. kintu = but; yatra aashrama padam kR^itvaa = where, hermitage's, threshold, on erecting; nirataH sukham vaseyam self-composedly, happily, I can reside; such a; deshama = place; sa udakam = with, water; bahu kaananam = many, forests; vyaadisha[vi aa dish] be directed, be shown.

"But a place with water and many forests may please be shown, where I can reside happily and self-composedly on erecting a hermitage." Thus Rama asked the Sage Agastya. [3-13-11]

ततो अब्रवीत् मुनि श्रेष्ठः श्रुत्वा रामस्य भाषितम् ।
ध्यात्वा मुहूर्तम् धर्मात्मा धीरो धीरतरम् वचः ॥ ३-१३-१२

12. tataH = then; dharmaatmaa = virtuous one; dhiiraH = confident one; muni shreSThaH = sage, the eminent; raamasya bhaaSitam vacaH shrutvaa = Rama's, said, saying, on hearing; dhyaatvaa muhuurtam = contemplated, a while; dhiira taram vacaH abraviit = intellectual [ideational,] more, word, said.

Then that eminent sage Agastya on contemplating a while about what Rama has said, that virtuous and confident sage spoke more ideational word to Rama. [3-13-12]

Rama wanted a place with 'many forests,' which is non-conditional to his exile. Some versions contain after dharma aatmaa , and said tato vaacha vacaH subham. This will not appear in critical or eastern recessions. For this diiraH dhiira taram vacaH , is there. It is said, that sage Agastya contemplated for a while, and envisioning the future of Seetha's abduction and Rama's elimination of Ravana etc by his yogic power, he said to Rama to stay at Panchavati. This is because, he himself is courageous sage in eliminating the demons, trusting that Rama also will do the same, he has shown a place which has many forests' around it, that too as Rama desired.

[Verse Locator](#)

इतो द्वि योजने तात बहु मूल फल उदकः ।
देशो बहु मृगः श्रीमान् पंचवटि अभिविश्रुतः ॥ ३-१३-१३

13. taata = oh, dear; bahu muula phala udakaH = with many, tubers, fruits, waters; bahu mR^igaH = with many, deer; shriimaan = a prosperous one; pancavaTi abhi vishrutaH deshaH Panchavati, well, renowned as, the place; itaH dvi yojana = from here, two yojana-s.

"A most prosperous place called Panchavati is there at a distance of two yojana-s from here, oh, dear Rama, which is abundant with tubers, fruits, water, and many deer." Thus Agastya started to tell. [3-13-13]

[Verse Locator](#)

तत्र गत्वा आश्रम पदम् कृत्वा सौमित्रिणा सह ।
रमस्व त्वम् पितुर् वाक्यम् यथा उक्तम् अनुपालयन् ॥ ३-१३-१४

14. tvam saumitriNaa saha tatra gatvaa = you, there, Soumitri, along with, on going, there; ashrama padam kR^itvaa = hermitage, on erecting; yathaa uktam pituH vaakyam anupaalayan = as, decreed, father's, sentence [order], complying with; ramasva you take delight.

"On your going there along with Saumitri, and on erecting a hermitage you may take delight in there complying the decreed order of your father. [3-13-14]

[Verse Locator](#)

विदितो हि एष वृत्तांतो मम सर्वः तव अनघ ।
तपसः च प्रभावेण स्नेहाद् दशरथस्य च ॥ ३-१३-१५

15. anagha = oh, merited one; tapasaH prabhaaveNa = by [my asceticism,] ability of; snehaat dasharathasya ca = iby my friendship, with Dasharatha, also; tava eSa sarvaH vR^ittaantaH = your, this, all of, episode; viditaH hi known, indeed.

"Indeed all of this episode of yours is known to me, oh, merited one, by the ability of my asceticism, and also by my friendship with Dasharatha. [3-13-15]

[Verse Locator](#)

हृदयस्थः च ते छहन्दो विज्ञातः तपसा मया ।
इह वासम् प्रतिज्ञाय मया सह तपो वने ॥ ३-१३-१६
अतः च त्वाम् अहम् ब्रूमि गच्छह पंचवटीम् इति ।

16, 17a. te hR^idayaH sthaH ca ChandaH = your, in heart, abided, certitude; maya tapasaa viGYaataH by me, by asceticism, is known; ataH = thereby; maya saha iha tapaH vane = me, along with, in ascetic, woods; vaasam pratiGYaaya = dwelling, I said; [it is explicitly unsaid by Agastya that Rama may stay here, but deemed to have been said by

commentators]; pancavaTiim gacCha iti tvaam aham bruumi = to Panchavati, you go, thus as, to you, I am, telling [advising.]

"I am in the know of your heartfelt certitude by my asceticism, thereby I wish to advise you to go to Panchavati, though I said that you may dwell in these ascetic-woods along with me. [3-13-16, 17a]

[Verse Locator](#)

स हि रम्यो वनोद्देशो मैथिली तत्र रंस्यते ॥ ३-१३-१७

स देशः श्लाघनीयः च न अतिदूरे च राघव ।

17b, 18a. raaghava = oh, Raghava; saH vanoddeshah ramyaH hi = that, woodland, are delightful, isn't it; saH deshaH shlaaghaniyaH ca = that, place, is praiseworthy, also; [because it is]; na ati duure ca = not, very, far off, also; maithilii tatra ramsyate = Maithili, therein, can take delight.

"That woodland will be delightful, isn't it Raghava, for it is praiseworthy and not very far off from here, and Seetha can take delight in there. [3-13-17b, 18a]

[Verse Locator](#)

गोदावर्याः समीपे च मैथिली तत्र रंस्यते ॥ ३-१३-१८

प्राज्य मूल फलैः चैव नाना द्विज गणैर् युतः ।

विविक्तः च महाबाहो पुण्यो रम्यः तथैव च ॥ ३-१३-१९

18b, 19. maithilii tatra godaavaryaaH samiipe ramsyate = Maithili, there, at Godavari, nearby, takes delights; praajya muula phalaiH caiva = bounteous, tubers, fruits, also; naanaa dvija gaNaiH yutaH = various, bird, flocks; mahaa baahuH = great, dexterous Rama; vi viktaH ca = verily, reclusive, too; puNyaH tathaa eva ca = meritorious, like that, even, also ramyaH = appealing one.

"There Maithili will take delight nearby River Godavari, and it is with abundant tubers, fruits, various are its bird flocks, and it is very reclusive too, oh, great dextrous Rama, further it is meritorious and appealing. [3-13-18b, 19]

[Verse Locator](#)

भवान् अपि सदाचारः च शक्तः च परिरक्षणे ।

अपि च अत्र वसन् राम तापसान् पालयिष्यसि ॥ ३-१३-२०

20. bhavaan api sat aacaaraH = you are, even, with good, bearing; pari rakSaNe shaktaH = to safeguard, you are capable; api ca = even also; atra vasan = there, while residing; raama = Rama; taapasaan paalayiSyasi = hermits, you can protect.

"Even you, Rama, with your good deportment are capable to safeguard the hermits while residing there. [3-13-20]

[Verse Locator](#)

एतत् आलक्ष्यते वीर मधूकानाम् महत् वनम् ।

उत्तरेण अस्य गंतव्यम् न्यग्रोधम् अपि गच्छता ॥ ३-१३-२१

21. viira = oh, brave one; etat madhuukaanaam mahat vanam aalakSyate = this, Madhuuka [bassia latifolia, flowers of which are used to distil liquor] trees, great, forest, that seen; asya uttareNa = by its, north; nyagrodham api gacChataa gantavyam = banyan tree, also, on advancing towards, you have to proceed.

"Oh, brave one, you see this great forest of flower-liquor trees, you have to proceed north of it and advance towards a banyan tree. [3-13-21]

[Verse Locator](#)

ततः स्थलम् उपारुह्य पर्वतस्य अविदूरतः ।
ख्यातः पंचवटी इति एव नित्य पुष्पित काननः ॥ ३-१३-२२

22. tataH sthalam upa aaruhya = then, upland, on climbing up; parvatasya avi duurataH = from mountain, not, far away; pancavaTii iti eva khyataH Panchavati, thus, that way, renowned; nitya puSpita kaananaH = ever, blooming, forest [is there.]

"Then on climbing up an upland a mountain is seen, that which is also not far away, and that renowned Panchavati is there in an ever-blooming forest in the valley of that mountain." Said Sage Agastya to Rama. [3-13-22]

[Verse Locator](#)

अगस्त्येन एवम् उक्तः तु रामः सौमित्रिणा सह ।
सत्कृत्य आमंत्रयामास तम् ऋषिम् सत्य वादिनम् ॥ ३-१३-२३

23. agastyena evam uktaH tu = by Agastya, thus, said, but; raamaH saumitriNaa saha = Rama, Soumitri, along with; satya vaadinam = truth, advocator; tam R^iSim that, Sage is; sat kR^itya aamantrayaamaasa = well venerated, bade farewell.

When thus said by Sage Agastya, Rama along with Soumitri venerated and bade farewell to that truth advocator sage Agastya. [3-13-23]

[Verse Locator](#)

तौ तु तेन अभ्यनुज्ञातौ कृत पाद अभिवन्दनौ ।
तम् आश्रमम् पंचवटीम् जग्मतुः सह सीतया ॥ ३-१२-२४

24. tena abhi anuGYaatau = by him [Agastya,] well, bidden; tau = those two Rama and Lakshmana; kR^ita paada abhi vandanau = who have made, offered, veneration; saha siitayaa = with, Seetha; tam aashramam = to that, hermitage; [tat aashrama padaat = from that hermitage of Agastya]; pancavaTiim = to Panchavati; jagmatuH = proceeded.

Thus well bidden by Sage Agastya those two Rama and Lakshmana have offered their veneration at the feet of that sage and proceeded to their prospective hermitage at Panchavati along with Seetha. [3-12-24]

[Verse Locator](#)

गृहीत चापौ तु नराधिप आत्मजौ
विषक्त तूणी समरेषु अकातरौ ।
यथा उपदिष्टेन पथा महर्षिणा ।
प्रजग्मतुः पंचवटीम् समाहितौ ॥ ३-१३-२५

25. samareSu a kaatarau = in war, not, fearful ones; nara adhipa aatmajau = people's, king, sons [princes]; gR^ihiita caapau tu = taken, bows, also; viSakta tuuNii = braced up, quivers; samaahitau = resolutely; maharSiNaa yathaa upadiSTena pathaa by great sage, as, apprised, on route; pancavaTiim pra jagmatuH = to Panchavati, proceeded.

Those princes that are dauntless in war took up their bows and braced up their quivers, and resolutely proceeded to Panchavati on the route apprised by that great sage Agastya. [3-13-25]

Thus, this is the 13th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 13

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 14 Verses converted to UTF-8, Oct 09

Introduction

Rama and the other two on their way to Panchavati come into contact with Jatayu, the mighty eagle. When Rama questions about its identity, Jatayu narrates the creation of animal species along with humans, and informs Rama that he is a friend of King Dasharatha and would like to help Rama in exile.

[Verse Locator](#)

अथ पंचवटीम् गच्छन् अन्तरा रघुनन्दनः ।

आससाद महाकायम् गृध्रम् भीम पराक्रमम् ॥ ३-१४-१

1. **atha** = then; **raghunandanaH pancavaTiim gacChann** = Rahu's descendent, to Panchavati, while proceeding; **antaraa** = in midway; **mahaa kaayam bhiima paraakramam** = with mammoth, bodied, with marvellous, might; **gR^idhram aasasaada** = an eagle he reached, came across.

Then while proceeding to Panchavati that Rahu's descendent came across a mammoth eagle with marvellous might in midway. [3-14-1]

[Verse Locator](#)

तम् दृष्ट्वा तौ महाभागौ वनस्थम् राम लक्ष्मणौ ।

मेनाते राक्षसम् पक्षिम् ब्रुवाणौ को भवान् इति ॥ ३-१४-२

2. **mahaabhaagau tau raama lakSmaNau** = highly privileged, those two, Rama, Lakshmana; **vanastham** = in forest [vaTastham = on tree]; **tam pakSim dR^iSTvaa** = him, that bird, on seeing; **kau bhavaan iti** = who, you are, thus; **bruvaaNau** = saying; **raakSasam menaate** = demon, they presumed.

On seeing such an eagle in the forest those two highly privileged brothers Rama and Lakshmana questioned it asking, "Who you are?" presuming it to be a demon. [3-14-2]

[Verse Locator](#)

स तौ मधुरया वाचा सौम्यया प्रीणयन् इव ।

उवाच वत्स माम् विद्धि वयस्यम् पितुर् आत्मनः ॥ ३-१४-३

3. **saH** = he, that eagle; **tau madhurayaa saumyayaa vaacaa** = to them, with sweet, soft, with words; **uvaaca priiNayann iva** = spoke, pleasing them, as though; **vatsa** = oh boy Rama; **maam aatmanaH pituH vayasyam viddhi** = me, of your, father's, friend, thus you know.

But that eagle with sweet ad soft words spoke to them as though to please them, "oh boy Rama know me as your father's friend." [3-14-3]

[Verse Locator](#)

स तम् पितृ सखम् मत्वा पूजयामास राघवः ।

स तस्य कुलम् अव्यग्रम् अथ पप्रच्छह नाम च ॥ ३-१४-४

4. saH = he that; raaghavaH = Raghava; tam = that bird; pitR^i sakham matvaa puujayaamaasa = him, as father's, friend, accepting, revered; atha saH avyagram = then, he [Rama,] without haste; tasya kulam naama ca papracCha = its, lineage, name, also, asked for.

Accepting that bird as his father's friend Raghava revered it, and he that Rama then asked for that eagle's name and lineage. [3-14-4]

[Verse Locator](#)

रामस्य वचनम् श्रुत्वा कुलम् आत्मानम् एव च ।

आचक्षे द्विजः तस्मै सर्वभूत समुद्भवम् ॥ ३-१४-५

5. dvijaH = that bird; raamasya vacanam shrutvaa = Rama's, words, on hearing; sarva bhuuta sam udbhavam = reg. all, beings, overall, genesis; kulam aatmaanam eva ca = ancestry, himself, thus, also; aacacakSe tasmai = said, to them.

On hearing Rama's words that bird said about his ancestry and himself, and in doing so, that eagle also narrated the overall genesis of all beings. [3-14-5]

[Verse Locator](#)

पूर्वकाले महाबाहो ये प्रजापतयो अभवन् ।

तान् मे निगदतः सर्वान् आदितः शृणु राघव ॥ ३-१४-६

6. puurva kaale mahaabaahuH = once, upon a time, oh dextrous one; Raaghava; ye prajaa patayaH abhavan = those, people's, lords, were there; taan sarvaan = of them, all; me nigadataH = from me, while I narrate; aaditaH = from beginning; shR^iNu = you may listen.

"Once upon a time there were lords of people, oh dextrous Raghava, and you may listen all about them from the beginning, while I narrate [3-14-6]

[Verse Locator](#)

कर्दमः प्रथमः तेषाम् विकृतः तद् अनन्तरम् ।

शेषः च संश्रयः चैव बहु पुत्रः च वीर्यवान् ॥ ३-१४-७

स्थाणुर् मरीचिर् अत्रिः च क्रतुः चैव महाबलः ।

पुलस्त्यः च अङ्गिराः चैव प्रचेताः पुलहः तथा ॥ ३-१४-८

दक्षो विवस्वान् अपरो अरिष्टनेमिः च राघव ।

कश्यपः च महातेजाः तेषाम् आसीत् च पश्चिमः ॥ ३-१४-९

7. teSaam = among them; kardamaH prathamaH = Kardama, the first one; vikR^iitaH tat anantaram = Vikrita, then, afterwards; sheSaH ca samshrayaH caiva = Sesha, also, Samshraya, also thus; bahu putraH ca viiryavaan = with many, children, also, vigorous one; sthaaNuH mariiciH atriH ca = Sthanu, Mariichi, Atri, also; kratuH caiva mahaabalaH = Kratu, also thus, great mighty one; pulastyaH ca angiraaH caiva pracetaaH pulahaH tathaa = Pulasthya, also, Angiira, also thus, Pracheta, Pulah, then; dakSaH vivasvaan aparaH ariSTanemiH ca = Daksha, Vivaswan, then, Arishtanemi; raaghava = oh Raghava; kashyapaH ca mahaatejaaH = Kashyapa, also, great resplendent; teSaam aasiit pashcimaH = of them, was there, the last one.

"Of them Kardama was there at first, and afterwards Sesha, and later Samshraya was there with many children and a vigorous one he was. Then Sthaanu, Mariichi, Atri, the great mighty one Kratu, Pulasthya, Angira, Pracheta and Pulah were there. And oh, Raghava, Daksha, Vivaswan

were while the other name of Vivasvan is Arishtanemi, and lastly the great resplendent Kashyapa, was there as Prajapati. [3-14-9] [3-14-7]

[Verse Locator](#)

प्रजापतेः तु दक्षस्य बभूवुर् इति विश्रुतम् ।
षष्टिर् दुहितरो राम यशस्विन्यो महायशः ॥ ३-१४-१०

10. mahaa yashaH raama = oh, highly, glorious, Rama; prajaapateH dakSasya = people's lord, for Daksha; SaSTiH duhitaraH = sixty, daughters; yashasvinyaH = highly renowned ones; babhuuvuH iti vi shrutam = were there, thus, we hear.

"Oh glorious Rama, there were sixty highly renowned daughters to Daksha, thus we hear. [3-14-10]

[Verse Locator](#)

कश्यपः प्रतिजग्राह तासाम् अष्टौ सुमध्यमाः ।
अदितिम् च दितिम् चैव दनूम् अपि च कालकाम् ॥ ३-१४-११
ताम्राम् क्रोध वशाम् चैव मनुम् च अप्य् अनलाम् अपि ।

11, 12a. kashyapaH = Kashyapa; taasaam = from them; aditim ca ditim caiva = Aditi, also, Diti, like that; danuum = Danu; api ca = even, also; kaalakaam taamraam krodhavashaam caiva = Kaalakaa Taamra, Krodhavasha, also thus; manum ca api analaam api = Manu, also, even, Anala, also; aSTau su madhyamaaH prati jagraaha = eight, slender, waisted ones, has accepted.

"Of them Kashyapa accepted eight slender-waisted daughters of Daksha Prajapati, namely Aditi, Diti, Danu, Kaalakaa and Taamra, Krodhavasha, also thus Manu and even Anala also as wives. [3-14-11, 12a]

[Verse Locator](#)

ताः तु कन्याः ततः प्रीतः कश्यपः पुनर् अब्रवीत् ॥ ३-१४-१२
पुत्रामः त्रैलोक्य भर्तृन् वै जनयिष्यथ मत् समान् ।

12b, 13a. tataH priitaH kashyapaH = then, gladdened, Kashyapa is; taaH kanyaaH punaH abraviit = to them, girls ♦ young wives, in turn, said; trai lokya bhartR^In vai = three, worlds, sustainers of, indeed; mat samaan putraam janayiSyatha = sons, to me, similar, you deliver.

"Then Kashyapa is gladdened and said to those young wives, "You all shall deliver sons similar to me and who can sustain the three worlds." [3-14-12b, 13a]

[Verse Locator](#)

अदितिः तन् मना राम दितिः च दनुर् एव च ॥ ३-१४-१३
कालका च महाबाहो शेषाः तु अमनसो अभवन् ।

13b, 14a. aditiH tan manaa = Aditi, that, agreed; raama = Rama; mahaabaahuH = oh, dextrous one; ditiH ca danuH eva ca = Diti, also, Danu, even, also kaalakaa ca[manaa] = Kaalakaa, also, [agreed]; sheSaaH tu a manasaH abhavan = others, but, not, heedful, they became;.

"Oh, dextrous Rama, Aditi, Diti, Kaalakaa and Danu have agreed for that, but others became unheedful of Kashyapa's words. [3-14-13b, 14a]

[Verse Locator](#)

अदित्याम् जज्ञिरे देवाः त्रयः त्रिंशत् अरिंदम ॥ ३-१४-१४

आदित्या वसवो रुद्रा अश्विनौ च परंतप ।

14b, 15a. arindama = oh enemy-destroyer; adityaam devaaH aadityaa vasavaH rudraa ashvinau ca = from Aditi, Aadityaa-s, Vasu-s, two Ashvini-s; trayaH trimshat devaaH jaj~nire = thirty three, gods, are born; parantapa = oh enemy-oppressor.

"Aditi gave birth to twelve Aditya-s, the Sun-gods, eight Vasu-s, the Terrestrials-gods, eleven Rudraa-s, the Fury-gods, and two Ashvinis, the medicine-gods, total thirty-three of them. [3-14-14b, 15a]

[Verse Locator](#)

दितिः तु अजनयत् पुत्रान् दैत्याम् तात यशस्विनः ॥ ३-१४-१५

तेषाम् इयम् वसुमती पुरा आसीत् स वन अर्णवा ।

15b, 16a. taata = oh, boy; ditiH tu yashasvinaH daityaam putraan ajanayat = Diti, but, well-known ones, Daitya-s [so-called demons,] as sons, gave birth to; sa vana arNavaa = with, forests, oceans; iyam vasumatii teSaam puraa aasiit = this, earth, theirs, earlier, was there.

"Oh, boy Rama, Diti gave birth to well-known Daitya-s, the so-called demons, and earlier this earth with forests and oceans belonged to them. [3-14-15b, 16a]

[Verse Locator](#)

दनुः तु अजनयत् पुत्रम् अश्वग्रीवम् अरिंदम ॥ ३-१४-१६

नरकम् कालकम् चैव कालका अपि व्यजायत ।

16b, 17a. arindama = oh, enemy- destroyer Rama; danuH ashvagriivam putram ajanayat = Danu, to Ashvagriiva or Hayagriiva, the son, gave birth to; narakam kaalakam caiva = Naraka, Kaalaka, also thus; kaalakaa api vyajaayata = Kaalakaa, even gave birth to.

"And oh, enemy-destroyer Rama, Danu gave birth to son Ashvagriiva or also called Hayagriiva, Horse-headed god, and Kaalakaa gave birth to Naraka and Kaalaka. [3-14-16b, 17a]

[Verse Locator](#)

क्रौन्चीम् भासीम् तथा श्येनीम् धृतराष्ट्रीम् तथा शुकीम् ॥ ३-१४-१७

ताम्रा तु सुषुवे कन्याः पंच एता लोकविश्रुताः ।

17b, 18a. taamraa tu = Taamraa, but; kraunciim bhaasiim tathaa shyeniim dhR^itaraaSTriim tathaa shukiim = to Krounchi, Bhaasii, then, to Shyenii, Dhritaraashtrii, like that, to Shukii; etaa = these [above mentioned]; loka vishrutaaH panca kanyaaH suSuve = world, renowned, to five, girls, gave birth.

"But Taamraa gave birth to five world renowned girls namely, Krounchi, Bhaasii, Shyenii, Dhritaraashtrii, and Shukii. [3-14-17b, 18a]

[Verse Locator](#)

उलूकान् जनयत् क्रौन्ची भासी भासान् व्यजायत ॥ ३-१४-१८

श्येनी श्येनाम् च गृध्राम च व्यजायत सुतेजसः ।

धृतराष्ट्री तु हंसाम् च कलहंसाम् च सर्वशः ॥ ३-१४-१९

18b, 19. krauncii uluukaan janayat = Kraunchii, given birth, to Uluukaa-s [owls]; bhaasii vyajaayata bhaasaan = Bhaasii, gave birth to, Bhaasaa-s [vultures]; shyeni vyajaayata su tejasaH shyenaam gR^idhraama ca = Shyenii, gave birth to, very sharp, eagles, falcons [or, raptors as the case may be]; tu = but [in contrast]; dhR^itaraaSTrii hamsaam ca sarvashaH

kala hamsaam ca = Dhritaraashtrii, [gave birth to]; swans, also, all of the, **kalahamsa-s** [other graceful water-birds.]

"And from each of the five daughters of Taamraa in turn emanated are the other avian species, where Kraunchii gave birth to Uluuka-s, the owls, Bhasii-s gave birth to Bhaasaa-s, the vultures, and Shyenii gave birth to very sharp eagles and falcons, and then Dhritaraashtrii gave birth to swans and all other kinds of graceful water-birds. [3-14-18b, 19]

[Verse Locator](#)

चक्रवाकाम् च भद्रम् ते विजज्ञे सा अपि भामिनी ।
शुकी नताम् विजज्ञे तु नताया विनता सुता ॥ ३-१४-२०

20. **saa bhaaminii cakravaakaam ca api vijaj~ne** = she, that lady, Chakravaaka birds, also, even, gave birth to; **bhadram te** = safe, you be Rama; **shukii vijaj~ne nataam tu** = Shukii, gave birth, to Nata; **nataayaaH sutaa vinataa** = Nata's, daughter, is Vinata.

"Dhritaraashtrii gave birth even to Chakravaaka water-birds, and Shukii gave birth to a daughter Nata, and Nata's daughter is Vinata. [3-14-20]

[Verse Locator](#)

दश क्रोधवशा राम विजज्ञे अपि आत्मसंभवाः ।
मृगीम् च मृगमंदाम् च हरीम् भद्रमदाम् अपि ॥ ३-१४-२१
मात.ं गीम् अथ शार्दूलीम् श्वेताम् च सुरभीम् तथा ।
सर्व लक्षण संपन्नाम् सुरसाम् कद्रुकाम् अपि ॥ ३-१४-२२

21, 22. **raama** = Rama; **krodhavashaa** = by Krodhavasha; **vijaj~ne api** = given birth, even; **mR^igiim** = Mrigi; **mR^igamandaam** = Mrigamanda; **hariim** = Hari; **bhadramadaam** = Bhadramanda; **maatangiim** = maatangii; **shaarduuliim** = shadruulii; **shvetaam** = shweta; **surabhiim** = Surabhi; **sarva lakSaNa sampannaam surasaam** = all, giftedness, possessing, Surasa; **kadrukaam api** = Kadruva, even to; **aatma sambhavaaH dasha** = self-same, ten [daughters.]

"Oh, Rama, Krodhavasha gave birth to ten of her self-same daughters namely Mrigi, Mrigamanda, Hari, Bhadramanda, Maatangii, Sharduulii, Shweta, Surabhi, and like that to Surasa, who is embodied with all giftedness, and even to Kadruva. [3-14-21, 22]

[Verse Locator](#)

अपत्यम् तु मृगाः सर्वे मृग्या नरवरोत्तम ।
ऋक्षाः च मृगमंदायाः सुमराः चमराः तथा ॥ ३-१४-२३

23. **nara vara uttama** = oh, best of the best men Rama; **sarve mR^igaaH** = all of the, deer; **mR^igyaaH apatyam** = Mrigi's, progeny; **mR^igamandaayaaH apatyam** = Mrigamanda's, children are; **R^ikSaaH sR^imaraaH camaraaH** = bears, Srimara-s, a kind of antelopes, yak like oxen; **tathaa** = like that.

"Children Mrigi are all of the the deer, oh best of the best-men, Rama, and Mrigamnda's progeny is Riksha-s, Bears, a kind of antelope, and like that the Himalayan yak like species.[3-14-23]

[Verse Locator](#)

ततः तु इरावतीम् नाम जज्ञे भद्रमदा सुताम् ।
तस्याः तु ऐरावतः पुत्रो लोकनाथो महागजः ॥ ३-१४-२४

24. tataH = then; bhadramadaa jaj~ne = Bhadramanda, gave birth to; iraavatiim naama sutaam = to Iravati, named, daughter; tasyaaH putraH airaavataH = her, son is, Airavata; mahaa gajaH = great, elephant; loka naathaH = world, protector.

"Then Bhadramanda gave birth to the girl named Iravati and her son is elephant the great, Airavata, the protector of world. [3-14-24]

[Verse Locator](#)

हर्याः च हरयो अपत्यम् वानराः च तपस्विनः ।

गोला.ंगूलाः च शार्दूली व्याघ्राम् च अजनयत् सुतान् ॥ ३-१४-२५

25. harayoH = lions; tarasvinaH = mighty [tapasvinaH = sagely, gentle]; vaanaraaH = monkeys; haryaaH apatyam = [lady] Hari's, offspring; shaarduulii ajanayat sutaan = [lady] Sharduulii, gave birth, to sons; golaanguulaaH vyaaghraam = baboons, tigers;

"And Hari's offspring are lions and sagely/mighty monkeys, while Sharduulii gave birth to baboons and tigers. [3-14-25]

[Verse Locator](#)

मात.ंग्याः तु अथ मातंगाअपत्यम् मनुज ऋषभ ।

दिशागजम् तु श्वेत काकुत्स्थ श्वेता व्यजनयत् सुतम् ॥ ३-१४-२६

26. manujarSabha = oh, the best man Rama; atha = then; maatangyaaH aapatyam maatangaH = Maatangi's, children, are elephants; kaakutstha = oh, Rama; shveta vyajanayat sutaan dishaa gajaam = Shweta, gave birth, to sons, at quarters, elephants; = .

"Then Maatangi's children are elephants, oh, best one among men, Rama, and Shweta gave birth to eight elephants that are at eight quarters of world, sustaining the world on their head. [3-14-26]

[Verse Locator](#)

ततो दुहितरौ राम सुरभिर् द्वे वि अजायत ।

रोहिणीम् नाम भद्रम् ते गन्धर्वीम् च यशस्विनीम् ॥ ३-१४-२७

27. tataH = then; surabhiH = Surabhi; rohiNiim naama yashasviniim = Rohini, named, illustrious one; gandharviim ca = Gandharvii, also; vi ajaayata dve duhitarau = gave birth, to two, daughters; bhadram te = safe, you be; yashasviniim = noted one.

"Then, oh Rama, Surabhi gave birth to two daughters, one is named as illustrious Rohini, safe you be, and the other is Gandharvi. [3-14-27]

[Verse Locator](#)

रोहिणि अजनयद् गावो गन्धर्वी वाजिनः सुतान् ।

सुरसा अजनयन् नागान् राम कद्रूः च पन्नगान् ॥ ३-१२४-२८

28. rohiNi ajanayat gaavaH = Rohini, gave birth, to cows; gandharvii [ajanayat] sutaan vaajinaH = Gandharvii, [gave birth] to sons, the horses; surasaa ajanayan naagaan = Surasa, gave birth, many headed serpents; raama = oh, Rama; kadruuH ca pannagaan = Kadru, also, to [ordinary] serpents.

"Rohini gave birth to cows and other livestock, while Surasa gave birth to Naagaa-s, viz., many headed serpents, while Kadru gave birth to ordinary serpents. [3-124-28]

[Verse Locator](#)

मनुर् मनुष्यान् जनयत् कश्यपस्य महात्मनः ।

ब्राह्मणान् क्षत्रियान् वैश्यान् शूद्राम् च मनुजर्षभ ॥ ३-१४-२९

29. manujarSabha = man, the best among, Rama; manuH = [lady] Manu; kashyapasya mahaatmanaH = [wife] of Sage Kashyapa, the great-soul; braahmaNaan kSatriyaan vaishyaan shuudraam ca = Brahmans, Kshatriya-s, Vaishyaa-s, Shuudraa-s, also; manuSyaan janayat = procreated, humans.

"Oh, the best among men Rama, the wife of great-soul Kashyapa, lady Manu procreated humans, Brahman--s, Kshatriya-s, Vyasya-s, and Shudra-s. [3-14-29]

[Verse Locator](#)

मुखतो ब्राह्मणा जाता उरसः क्षत्रियाः तथा ।

ऊरुभ्याम् जज्ञिरे वैश्याः पद्भ्याम् शूद्रा इति श्रुतिः ॥ ३-१४-३०

30. mukhataH braahmaNaa jaataa = from face, Brahman-s, came; urasaH kSatriyaaH tathaa = from chest, Kshatriya-s, likewise; uurubhyaam jaj~nire vaishyaaH = from two thighs, came out, Vyasya-s; padbhyaam shuudraa = from two feet, shuudraa-s; iti shrutiH = thus, we hear from scriptures [Veda-s.]

"The Brahman-s emerged from face, the Kshatriya-s from chest, the Vyasya-s from two thighs, and the Shudra-s from two feet, thus we hear from the scriptures viz., Veda, i.e., Rig Veda Purusha Shuukta. [3-14-30]

[Verse Locator](#)

सर्वान् पुण्य फलान् वृक्षान् अनला अपि व्यजायत ।

विनता च शुकी पौत्री कद्रूः च सुरसा स्वसा ॥ ३-१४-३१

31. analaa api = [lady] Anala, even; vyajaayata = gave birth to; puNya phalaan sarvaan vR^ikSaan = merited ones, fruit-bearing, all, trees; vinataa ca shukii pautrii [dauhitri] = Vinata, also, Shuki's, grand daughter [daughter's daughter]; kadruuH ca surasaa svasaa = Kadru, also, Surasa's, sister; I will narrate.

"All the merited fruit-bearing trees are given birth by Anala, and now I will narrate about Vinata, the daughter's daughter of Shukii, and about Kadru, the sister of Surasa. [3-14-31]

[Verse Locator](#)

कद्रूर् नाग सहस्रम् तु विजज्ञे धरणीधरन् ।

द्वौ पुत्रौ विनतायाः तु गरुडो अरुण एव च ॥ ३-१४-३२

32. kadruuH = [lady] Kadru; sahasram [sahasra aasyam] = thousand faced; dharaNii dharan = earth, bearer -- one who can bear the earth; naaga [naagam] vijaj~ne = to serpent, gave birth; vinataayaaH tu = of Vinata, but; garuDaH aruNa eva ca = Garuda and AruNa, also, like that; dvau putrau = two, sons [took birth.]

"Kadru gave birth to a thousand-headed serpent who is the bearer of this earth, and Vinata gave birth to two sons namely Garuda and Aruna. [3-14-32]

Garuda is the eagle-vehicle of Lord Vishnu, while Aruna, also called Anuuru, for he is a thigh-less being, is the charioteer of Sun's seven-horse chariot. The seven horses of Sun's chariot are the seven colours in vibgyor as in a rainbow. Aruna and Garuda are of avian origination and attributed to be the speediest propellers, and Jatayu and Sampati belong to that lineage.

[Verse Locator](#)

तस्मात् जातो अहम् अरुणात् संपातिः च मम अग्रजः ।
जटायुर् इति माम् विद्धि श्येनी पुत्रम् अरिंदम ॥ ३-१४-३३

33. arindama = oh enemy destroyer Rama; aham = I am; tasmaat [asmaat] aruNaat = from that lineage / from him, from Aruna/Anuura; jaataH = took birth; sampaatIH mama agrajaH = Sampati, is my, elder brother; shyenii putram = Shyeni's, son; maam = me; jaTaayuH iti viddhi = Jatayu, thus as, know me.

"Oh enemy-destroyer Rama, I took birth from that Aruna, the charioteer of Sun, and my elder brother Sampati too, hence know me as Jatayu, the son of Shyeni. [3-14-33]

[Verse Locator](#)

सो अहम् वास सहायः ते भविष्यामि यदि इच्छसि ।
इदम् दुर्गम् हि कान्तारम् मृग राक्षस सेवितम्
सीताम् च तात रक्षिष्ये त्वयि याते सलक्ष्मणे ॥ ३-१४-३४

34. saH aham = such as I am; icChasi yadi = you wish, if; te vaasa sahaayaH bhaviSyaami = your, at residence, as helpmate, I can be; durgam idam kaantaaram = impassable, this one, forest is; mR^iga raakshasa sevitam hi = by predators, demons, beloved to, isn't it; taata = oh boy; sa lakSmaNe tvayi yaate = with Lakshmana, on your, going out; siitaam rakSiSye = Seetha, I wish to protect.

"Such as I am, I can be your helpmate at your residence if only you wish me to... oh, boy, this impassable forest is a beloved one to predators and demons, isn't it... as such I can take care of Seetha if you and Lakshmana go out..." Thus Jatayu said to Rama. [3-14-34]

[Verse Locator](#)

जटायुषम् तु प्रतिपूज्य राघवो
मुदा परिष्वज्य च सन्नतो अभवत् ।
पितुर् हि शुश्राव सखित्वम् आत्मवान्
जटायुषा संकथितम् पुनः पुनः ॥ ३-१४-३५

35. raaghavaH = Raghava; jaTaayuSam pratipuujya = at Jatayu, in turn, revering; mudaa pariSvajya ca = gladly, on hugging; sannataH abhavat = bowed down, he [Rama] became; aatmavaan = kind-natured one [Rama]; jaTaayuSaa punaH punaH sam kathitam = by Jatayu, again, again well, narrated; pituH sakhitvam shushraava hi = father's, friendship, heard of [he is regardful,] indeed.

Raghava revered Jatayu in his turn by gladly hugging and stood by him with his head bent, and that kind-natured Rama is indeed regardful of the friendship of his father with Jatayu that is repeatedly said by Jatayu. [3-14-35]

[Verse Locator](#)

स तत्र सीताम् परिदाय मैथिलीम्
सह एव तेन अतिबलेन पक्षिणा ।
जगाम ताम् पंचवटीम् सलक्ष्मणो
रिपून् दिधक्षन् शलभान् इव अनलः ॥ ३-१४-३६

36. saH maithiliim siitaam paridaaya = he that Rama, Maithili's, Seetha, on taking; sa lakSmaNaH = with Lakshmana; ati balena tena pakSiNaa saha eva = very, mighty one, with that, bird, along with, thus; analaH shalabhaan iva = as fire, for grasshoppers, like; ripuun didhakSan = enemies, to incinerate; taam pancavaTiim = to that, Panchavati; jagaama = proceeded.

He that Rama took the princess from Mithila Seetha, and proceeded to Panchavati along with that very mighty bird and Lakshmana, as though to incinerate enemies, like fire that burns down grasshoppers. [3-14-36]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर्दशः सर्गः

Thus, this is the 14th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 14

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book III : Aranya Kanda - The forest Trek

Chapter [Sarga] 15 Verses converted to UTF-8, Oct 09

Introduction

Rama entrusts the construction work of a **parNa shaala**, straw-cottage in Panchavati, nearby river Godavari. Lakshmana with all his expertise constructs a cosy cottage and they enter it after the ritual of house-entering ceremony. Rama admires Lakshmana for his construction work and as a thanksgiving he embraces Lakshmana and expresses his heart felt feeling about Lakshmana's concern towards Rama.

[Verse Locator](#)

ततः पंचवटीम् गत्वा नाना व्याल मृगायुताम् ।
उवाच भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-१५-१

1. **tataH** = then; **raamaH** = Rama; **naanaa vyaala mR^iga ayutaam** = many, serpents, predators, having; **pancavaTiim gatvaa** = then, to Panchavati, on going; **diipta tejasam bhraataram lakSmaNam uvaaca** = to one who is splendidly, brilliant, to brother, to Lakshmana, said.

Then on going to Panchavati which is full with many serpents and predators, Rama said to splendidly brilliant Lakshmana. [3-15-1]

[Verse Locator](#)

आगताः स्म यथा उद्दिष्टम् यम् देशम् मुनिः अब्रवीत् ।
अयम् पंचवटी देशः सौम्य पुष्पित काननः ॥ ३-१५-२

2. **saumya** = oh, gentle Lakshmana; **yathaa uddiSTam** = as, indicated; **yam desham muniH abraviit** = which, place, by sage, said; **aagataaH sma** = arrived at, we have; **puSpita kaananaH ayam deshaH pa.ncavaTii** = with flowered, forests, this, region is, Panchavati.

"We arrived at the place as indicated by the sage, oh, gentle Lakshmana, this region with its flowered forests is Panchavati." [3-15-2]

[Verse Locator](#)

सर्वतः चार्यताम् दृष्टिः कानने निपुणो हि असि ।
आश्रमः कतर अस्मिन् नः देशे भवति सम्मतः ॥ ३-१५-३

3. **katarasmin deshe naH aashramaH sammataH bhavati** = in which, place, to us, hermitage, agreeable [to our liking,] it will be; [for that] **kaanane sarvataH dR^iSTiH caaryataam** = in forest, everywhere, your sight, be cast about for; **nipuNaH asi hi** = expert, you are, indeed.

"In which place we have to situate our hermitage for our liking, for that cast your sight all over the forest, and indeed you are an expert in such matters. [3-15-3]

[Verse Locator](#)

रमते यत्र वैदेही त्वम् अहम् चैव लक्ष्मण ।
तादृशो दृश्यताम् देशः संनिकृष्ट जलाशयः ॥ ३-१५-४
वन रामण्यकम् यत्र जल रामण्यकम् तथा ।
संनिकृष्टम् च यस्मिन् तु समित् पुष्प कुश उदकम् ॥ ३-१५-५

4. *yatra vaidehii ramate* = where, Vaidehi, takes delight; *tvam aham caiva* = you, me, also thus; *yatra vana raamaNyakam* = where, woodland's, delightfulness [will be there]; *tathaa jala raamaNyakam* = like that, waters, enjoyability; [or, *sthala raamaNyakam* = place's, enjoyability will be there]; *yasmin tu samit puSpa kusha udakam* = wherein, ritual firewood, flowers, darbha grass, water; *sam nikR^iSTam ca* = [will be] in proximity, also; *taadR^ishaH* = that type of; *sam nikR^iSTa jala ashayaH* = very, nearby, water, receptacle [will be there]; *lakSmaNa* = oh, Lakshmana; [such a] *deshaH dR^ishyataam* = a place, be seen.

"In which place Vaidehi, likewise you and me too can take delight, where the woodland is scenic and the water is pleasurable, and where a water lake, ritual-firewood, flowers, and the sacred grass are available in proximity, oh, Lakshmana, such a place may be searched out. [3-15-4, 5]

Other versions read the *jala raamaNyakam* as *sthala raamaNyakam*. Rama desires a place that shall be scenic with flower gardens where Seetha can easily pluck flowers in those gardens. And it shall be a pleasurable garden for him to recline, or take his bath etc., and thirdly it shall contain the ritual paraphernalia within the reach of Lakshmana, so that Lakshmana can provide them to Rama in time, with his obedient service.

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः संयत अंजलिः ।
सीता समक्षम् काकुत्स्थम् इदम् वचनम् अब्रवीत् ॥ ३-१५-६

6. *raameNa evam uktaH tu lakmaNaH* = by Rama, thus, one who is said, Lakshmana; *samyata anjaliH* = adjoining, palms; *siitaa samakSam* = Seetha, presence of; *kaakutstham idam vacanam abraviit* = to Rama, this, sentence, spoke.

When thus said by Rama, Lakshmana adjoined his palms and said this sentence to Rama in the presence of Seetha. [3-15-6]

[Verse Locator](#)

परवान् अस्मि काकुत्स्थ त्वयि वर्ष शतम् स्थिते ।
स्वयम् तु रुचिरे देशे क्रियताम् इति माम् वद ॥ ३-१५-७

7. *kaakutstha* = oh, Rama; *tvayi varSa shatam sthite* = you, years, hundred [innumerable,] while you are there; *para vaan asmi* = dependent [adherent to you,] I am; *svayam* = you yourself; *rucire deshe* = in delightful, place; *kriyataam iti* = be done, thus; *maam vada* = to me, you tell.

"I am but a dependent, as long as you are there, may it be for innumerable years, I am your adherent, Rama, therefore you yourself tell me to build hermitage in such and such delightful place. [3-15-7]

Lakshmana is an ever adherent of the Supreme Vishnu as he is the thousand-headed serpent namely *aadi sheSha*, on which Vishnu reclines. Even in this incarnation of Rama, Lakshmana says he is the same adherent. Thus Lakshmana wants Rama not to say 'you do it your way' but to order 'you do it my way.' Further, Lakshmana is saying this in presence of Seetha, *siitaa samakSe*, because if she is not going to accept that place, Rama rejects it. Hence, it firstly is the choice of Seetha on which Rama's approval will be automatic. Thus the question of agreeability or disagreeability of Lakshmana does not arise. 'Even in this incarnation in the dynasty of Kakutstha as Rama, I am still subservient to you, as I was in *vaikuNTha* , as *aadi sheSa* . And this *tvayi varSa shatam sthite* : *shata* is lexically a hundred but also used in its infinitude, thus 'I am anytime servant of yours.' *svayam tu ruchire deshe* : 'Your choice of place is but my pleasure.' This is to portray the self-

denial of Lakshmana, apart from any individual identity let alone the devotee status, total dedication **kainkarya**, to the Supreme. This is according to Govindaraja.

Adherent nature of Lakshmana is also like that of a younger brother towards his elder brother, for the elder brother becomes father-like after the demise of their father. **anenapiturantaram yaavat jyeShTho jiivati taavat kaniShThasya na svaatantryam itisuucitam | tathaa ca manuH piteva paalayat sutaan jyeShTha bhraataa yaviiyasaH | putravat ca api varteran jyeShTho bhraatari dharmataH | | dharmaakuutam.**

[Verse Locator](#)

सुप्रीतः तेन वाक्येन लक्ष्मणस्य महाद्युतिः ।
विमृशन् रोचयामास देशम् सर्व गुण अन्वितम् ॥ ३-१५-८

8. **mahaa dyutiH lakSmaNasya tena vaakyena** = by the great, resplendence, Lakshmana's, by that, wording; Rama; **supriitaH** = gladdened; **vimR^ishan sarva guNa anvitam** = exploring, all, attributes, comprising; **desham rocayaamaasa** = a place, started to like [to select.]

Rama is gladdened by those words of that great resplendent Lakshmana, and he selected a place that comprised of all the attributes. [3-15-8]

[Verse Locator](#)

स तम् रुचिरम् आक्रम्य देशम् आश्रम कर्मणि ।
हस्ते गृहीत्वा हस्तेन रामः सौमित्रिम् अब्रवीत् ॥ ३-१५-९

9. **saH raamaH** = he that, Rama; **tam ruciram deshama** = that, beautiful, place; **aashrama karmaNi** = hermitage, works [construction]; **aakramya** = while pacing; **hastena saumitrim haste gR^ihiitvaa** = by hand, Soumitri's, hand, on taking; **abraviit** = spoke to.

On taking Lakshmana's hand by his hand Rama paced that beautiful place intended for the construction of hermitage up and down and spoke to Soumitri this way. [3-15-9]

[Verse Locator](#)

अयम् देशः समः श्रीमान् पुष्पितैर् तरुभिर् वृतः ।
इह आश्रम पदम् सौम्य यथावत् कर्तुम् अर्हसि ॥ ३-१५-१०

10. **saumya** = oh, gentle one; **puSpitaiH tarubhiH vR^itaH** = with flowered, trees, surrounded; **ayam deshaH samaH** = this, place, is evenly; **shriimaan** = propitious [place too]; **iha yathaavat aashrama padam kartum arhasi** = here, traditionally, hermitage, to erect, apt of you.

"This is an evenly and propitious place surrounded with flowered trees and it is apt of you to erect hermitage here, traditionally. [3-15-10]

[Verse Locator](#)

इयम् आदित्य संकाशैः पद्मैः सुरभि गंधिभिः ।
अदूरे दृश्यते रम्या पद्मिनी पद्म शोभिता ॥ ३-५-११

11. **padma shobhitaa** = with lotuses, beaming forth; **ramyaa iyam padminii** = pleasing, this, lotus lake; **aaditya samkaashaiH padmaiH** = sun, similar to, with lotuses; **surabhi gandhibhiH** = scented, fragrantly; **a duure dR^ishyate** = not, very far [adjacent,] is seen.

"This pleasing lake is seen here adjacently, beaming forth with its lotuses that are similar to sun in resplendence, and that are scented fragrantly. [3-5-11]

The Lake is beaming with lotuses that have the resplendence of Sun. Sun is Vishnu's another aspect, **suurya naaraayaNa**, and hence that Vishnu is here in the form of lake. The lotus is the abode of Goddess Lakshmi and the lake is full with such lotuses, which are in the heart of the lake. As such Goddess Lakshmi is in

यथा आख्यातम् अगस्त्येन मुनिना भावितात्मना ।
इयम् गोदावरी रम्या पुष्पितैः तरुभिर् वृता ॥ ३-१५-१२
हंस कारण्डव आकीर्णा चक्रवाक उपशोभिता ।

12, 13a. **yathaa aakhyaatam** = as, said; like that; **bhaavita aatmanaa muninaa agastyena** = by contemplated soul, by sage, Agastya; **ramyaa puSpitaiH tarubhiH vR^itaa** = beautiful, with blooming, trees, surrounded; **hamsa kaaraNDava aakiirNaa** = swans, kaarandava birds, spread out; **cakravaaka upashobhitaa** = with chakravaa birds, beautified with; **iyam godaavarai** = this, river Godavari is [also seen from here.]

"This River Godavari is also seen from here, surrounded by blooming trees, spread over with swans, and beautified with kaarandava, and chakravaaka birds, as that contemplated soul sage Agastya had said. [3-15-12]

न अतिदूरे न च आसन्ने मृग यूथ निपीडिता ॥ ३-१५-१३
मयूर नादिता रम्याः प्रांशवो बहु कंदराः ।
दृश्यन्ते गिरयः सौम्य फुल्लैः तरुभिर् आवृताः ॥ ३-१५-१४

14. **saumya** = oh gentle Lakshmana; **mR^iga yuutha nipiiDitaa** = animal, herds, flurried by; **mayuura naaditaa** = by peacocks, sounded; **ramyaaH** = are beautiful; **praamshavaH bahu kandaraaH** = soaring, with many, caves; **phullaiH tarubhiH aavR^itaaH** = flowered, trees, surrounded by; **girayaH** = mountains; **na ati duure** = not, very, far-off; **na ca aa sane** = not, also, very, nearby; **dR^ishyante** = are appearing.

"Those soaring mountains are appearing beautiful with many caves, surrounded by flowered trees, flurried by animal herds, sounded by peacocks, and they are neither far-off nor very nearby. [3-15-13, 14]

सौवर्णे राजतैः ताम्रैः देशे देशे च धातुभिः ।
गवाक्षिता इव आभान्ति गजाः परम भक्तिभिः ॥ ३-१५-१५

15. **sauvarNai raajataiH taamraiH dhaatubhiH** = golden, silvery, coppery, with ores; **deshe deshe ca** = at places, places, [here and there]; **gava akSitaa** = like eyes [ventilators]; **parama bhaktibhiH** = with superbly, paint on [elephants]; **gajaaH iva aabhaanti** = elephants, like, shining forth.

"Here and there are the golden, silvery and coppery ores on the mountains, and they are shining forth like cow-eye ventilators on walls and also like the superb paintings on elephants. [3-15-15]

The **gava aksha** is cow-eye, meaning the cow-eye shaped ventilators of walls. The **bhakti** is the name for coloured graphical drawings on the body of elephants. Apart from the howdah and other ornamentations, the elephants are richly painted in colours during ceremonial occasions, even today. As such Rama is visualising the ore deposits on the mountains as cow-eye like ventilators on walls, and as superb streaks of paintings on the bodies of elephants.

सालैः तालैः तमालैः च खजूरैः पनसैः द्रुमैः ।
नीवारैः तिनिशैः चैव पुन्नागैः च उपशोभिताः ॥ ३-१५-१६
चूतैर् अशोकैः तिलकैः केतकैर् अपि चंपकैः ।
पुष्प गुल्म लता उपेतैः तैः तैः तरुभिर् आवृताः ॥ ३-१५-१७
स्यन्दनैः चंदनैः नीपैः पर्णासैः लकुचैः अपि ।
धव अश्वकर्ण खदिरैः शमी किंशुक पाटलैः ॥ ३-१५-१८

16. saalaiH taalaiH tamaalaiH ca = with Saala, Palmyra, Tamaala, also; kharjuuraiH panasaiH drumaiH = with Date Palms, Jackfruit, trees; niivaaraiH tinishaiH caiva = Niivaara [wild grain,] Tinisha [Dolbergia Oujeinesis,] also thus; punnaagaiH ca = with Punnaaga [Rottlera tinctoria], also; cuutaiH ashokaiH tilakaiH = Chuuta [sweet Mango,] Ashoka, Tialaka [trees]; ketakaiH api campakaiH = with Ketaka, Champaka even; puSpa gulma lataa upetaiH = flowered, shrubs, climbers, along with; taiH taiH tarubhiH aavR^itaaH = those, those, trees, entwined. syandanaiH candanaiH niipaiH = Syandana, Sandalwood, Niipa; paarNaasaiH lakucaiH api = Paarnaasa, Lakucha, even; dhava ashvakarNa khadiraiH = Dhava, Ashvakarna, Khadira; shamii kimshuka paaTalaiH = Kimshuka, Paatala; upashobhitaaH = brightening with.

"These mountains are brightening with trees of Saala, Palmyra, Tamaala, Date Palms, Jackfruit and also thus with Punnaagaa. With Chuuta - Sweet Mango; Ashoka, Tialaka, even with Ketaka, Champaka trees, And even with Syandana, Sandalwood, Niipa, Paarnaasa, Lakuch, dhava, Ashwakarna, Khadira, Shamii, Kimshuka, Paatala trees, and entwined are those and those trees with flowered shrubs, and along with climbers, and thus they brighten the mountains. [3-15-16, 17, 18]

[Verse Locator](#)

इदम् पुण्यम् इदम् रम्यम् इदम् बहु मृग द्विजम् ।
इह वत्स्याम सौमित्रे सार्धम् एतेन पक्षिणा ॥ ३-१५-१९

19. idam puNyam idam ramyam = this, is holy, this, is delightful; idam bahu mR^iga dvijam = this [has,] many, animals, birds; iha vatsyaama saumitre = here, we reside, Soumitri; saardham etena pakSiNaa = along with, this one, bird [Jatayu.]

"This place is holy, this is delightful and this is with many animals and birds, hence Soumitri, let us reside here along with this bird Jatayu." Thus said Rama to Lakshmana. [3-15-19]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः परवीरहा ।
अचिरेण आश्रमम् भ्रातुः चकार सुमहाबलः ॥ ३-१५-२०

20. evam uktaH raameNa = thus, who is said, by Rama; lakSmaNaH para viira haa = Lakshmana, foe's, valour, remover; su mahaabalaH = very, great, mighty one [Lakshmana] a cireNa = without, delay [briskly]; aashramam = hermitage; bhraatuH = for brother; cakaara = made - erected.

Thus said by Rama to that remover of foe's valour and one with very great might, namely Lakshmana, he briskly erected a hermitage for his brother. [3-15-20]

[Verse Locator](#)

पर्णशालाम् सुविपुलाम् तत्र संघात मृत्तिकाम् ।
सुस्तंभाम् मस्करैर् दीर्घैः कृत वंशाम् सुशोभनाम् ॥ ३-१५-२१
शमी शाखाभिः आस्तीर्य धृढ पाशावपाशितम् ।

कुश काश शरैः पर्णैः सुपरिच्छहादिताम् तथा ॥ ३-१५-२२

समीकृत तलाम् रम्याम् चकार सुमहाबलः ।

निवासम् राघवस्य अर्थे प्रेक्षणीयम् अनुत्तमम् ॥ ३-१५-२३

21, 22, 23. su mahaa balaH = very, great, mighty one Lakshmana; tatra = there; sam ghaata mR^ittikaam = well, dug up, clay raising platform; su stambhaam = strongly, pillared; diirghaiH maskaraiH = with long, bamboos; kR^ita vamshaam = made, rafters; su shobhanaam = very, excellent; shamii shaakhaabhiH aastiirya = with Shamii trees, branches, spread out; dhR^iDha paasha avapaashitam = firmly, by twines, twined; tathaa = like that; kusha kaasha sharaiH parNaiH = Kusha, Kaasha, grass blades [Saccharum spontaneum], leaves; su pari cChaaditaam = well, over, covered -- roofed; samiikR^ita talaam = levelled off, surface; ramyaam = beautiful one; su vipulaam = very, spacious one; parNa shaalaam = straw, cottage; raaghavasya arthe = for Raghava's, purpose of; prekshNiiyam anuttamam = sightly one [feast to eye,] the best one; nivaasam cakaara = residence, he made.

Lakshmana built a very spacious straw-cottage there levelling and raising the clay for raised floor of the cottage, strongly pillared with long bamboos, thereupon on those pillars excellent rafters are made, and the branches of Shamii trees are spread out, twined firmly with twines of jute strands, and with the cross-laid bamboos for thatching, and over that blades of Kusha grass and leaves of Kaasha are spread and well over-covered for the roof, and thus that very great mighty Lakshmana made that best and very spacious straw-cottage with a levelled surface for residence of Raghava in the interests of Raghava alone, and it resulted as a feast to the eye. [3-15-21, 22, 23]

[Verse Locator](#)

स गत्वा लक्ष्मणः श्रीमान् नदीम् गोदावरीम् तदा ।

स्नात्वा पद्मानि च आदाय सफलः पुनर् आगतः ॥ ३-१५-२४

24. saH shriimaan lakSmaNaH = he, noble one, Lakshmana; tadaa = then; gatvaa = on going to; nadiim godaavariim snaatvaa padmaani ca aadaaya = to river, Godavari, bathed, lotuses, also, gathered; sa phalaH punaH aagataH = with, fruits, again, came.

On his going to River Godavari that noble Lakshmana bathed and on gathering lotuses and fruits he returned to the cottage. [3-15-24]

[Verse Locator](#)

ततः पुष्प बलिम् कृत्वा शान्तिम् च स यथाविधि ।

दर्शयामास रामाय तद् आश्रम पदम् कृतम् ॥ ३-१५-२५

25. tataH = then; saH = he; puSpa balim kR^itvaa = flower, offering, on making; shaantim ca yathaavidhi = peace invocations also procedurally on making; kR^itam tat aashrama padam = that which is built, that, hermitage; darshayaamaasa raamaaya = started to show, to Rama.

Then making flowery offerings and peace-invocations also procedural to gR^iha pravesha , entering a new house,] started to show the constructed hermitage to Rama. [3-15-25]

[Verse Locator](#)

स तम् दृष्ट्वा कृतम् सौम्यम् आश्रमम् सह सीतया ।

राघवः पर्णशालायाम् हर्षम् आहारयत् परम् ॥ ३-१५-२६

26. saH raaghavaH saha siitayaa = he, Rama, along with, Seetha; tam kR^itam saumyam aashramam dR^iSTvaa = that, constructed, beautiful, hermitage, on seeing; parNashaalaayaam = regarding straw-cottage; param harSam aahaarayata = high, gladness, he got.

On seeing the beautifully constructed hermitage along with Seetha, Rama is highly gladdened in respect that straw-cottage. [3-15-26]

[Verse Locator](#)

सुसंहृष्टः परिष्वज्य बाहुभ्याम् लक्ष्मणम् तदा ।
अति स्निग्धम् च गाढम् च वचनम् च इदम् अब्रवीत् ॥ ३-१५-२७

27. tadaa = then; su sam hR^iSTaH = very, highly, gladdened; lakSmaNam baahubhyaam gaaDham pariSvajya = Lakshmana is, with both arms, tightly, on embracing; ati snigdham vacanam idam abraviit = very, friendly, words, this, spoke.

Then Rama very highly gladdened Rama embraced Lakshmana tightly by both of his hands, and spoke these friendly words to him. [3-15-27]

[Verse Locator](#)

प्रीतो अस्मि ते महत् कर्म त्वया कृतम् इदम् प्रभो ।
प्रदेयो यन् निमित्तम् ते परिष्व.ंगो मया कृतः ॥ ३-१५-२८

28. prabho = oh, masterful one; tvayaa mahat karma kR^itam = by you, a great, deed, is done; te priitaH asmi = about you, I am, happy; yat nimittam = for which, reason; te pradeyaH = to you, to be given; pariSvangaH mayaa kR^itaH = hugging, by me, made [given.]

"Oh, masterful one, I am very happy about you for you have done a great deed, for that reason I am giving what I have to give to you a hugging. [3-5-28]

[Verse Locator](#)

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण ।
त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥ ३-१५-२९

29. bhaava j~nena = you are sensibilities, knower; kR^ita j~nena = skills, knower; dharma j~nena ca = righteousness, knower, also; lakSmaNa = Lakshmana; tvayaa = having you; putreNa = as son; mama dharmaatmaa pitaa na samvR^ittaH = my, virtue-souled, father, is not, gone and forgotten.

"You are the knower of others feelings, knower of many skills, and the knower of what is right and honest, oh, Lakshmana, such as you are, being with you I deem that my virtue-souled father is not gone and forgotten. [3-15-29]

The word bhaavaj~naH means here as the knower of other's feelings. Lakshmana is well aware of such things while talking with sages, his brothers, his mothers and his ministers like Hanuma and other subjects. Here also Lakshmana knew the feelings of Rama as to how the cottage is envisioned by Rama, with due privacy to Rama and Seetha, with a porch, worship-room, and an accommodation for himself. kR^itaj~na is masterly craftsmanship and flair for doing all deeds of sublime nature, but not 'faithful' in routine sense. dharmaj~naH is knower of honesty. Though he himself is a prince, Lakshmana did not construct the cottage for his comfort, but the convenience of Rama and Seetha are counted firstly. The word dharmaatmaa , virtue souled one, can also be prefixed to Dasharatha like dharmaatmaa mama pitaa virtue-souled, my, father, meaning that 'the virtue-souled Dasharatha has left you behind him for my sake, because you are arranging all the things for me, as a father would naturally do for his son.' The word sam vR^ittaH in the observation of Dr. Satya Vrat in his book 'The Ramayana - A Linguistic Study is:-- This word has been found used in a rather remarkable sense [in Ramayana.] It is 'to die'. sam vR^ittaH means dead. Ordinarily samvR^ittaH has quite the opposite sense, viz., 'born', i.e., father Dasharatha took rebirth as Lakshmana, to provide for the needs of Rama.

And Dharmaakuutam says that, anena mR^ite api pitaadhaarmikeNa putreNa amR^ita iti suucitam | tathaa ca vaajasaneya braahmaNa~N-- 'saputreNa eva asmin loke pratitiShThati -- ' iti | sa ca pitaa svayam mR^ite apidhaarmiksya putrasya shariireNa eva asmin loke yathaa shaastram karma kurvan tiShThatiiti artham | | dhamaakuutam Hence Rama said in this concept also that - 'my father is though 'dead', but 'born' again in you, Lakshmana.'

एवम् लक्ष्मणम् उक्त्वा तु राघवो लक्ष्मिवर्धनः ।
तस्मिन् देशे बहु फले न्यवसत् स सुखम् सुखी ॥ ३-१५-३०

30. **lakSmi vardhanaH** = magnificence, enhancer of; **sukhii [vashii]** = contented one [one who controlled his senses, Rama]; **raaghavaH** = Raghava; **lakSmaNam evam uktvaa** = to Lakshmana, thus, on saying; **tasmin deshe bahu phale** = in that, province, with many, fruits; **nyavasat sa sukham** = resided, with, comfort [or, contently.]

On saying thus to Lakshmana, Raghava, the enhancer of magnificence comfortably resided in that province which is with many a fruit. [3-15-30]

The last word **sukhii** is read as **vashii** in other mms meaning that Rama 'with his senses controlled' lived there. That is to suggest the overcoming of the enchantment of Suurpanakha.

Verse Locator

कंचित् कालम् स धर्मात्मा सीतया लक्ष्मणेन च
अन्वास्यमानो न्यवसत् स्वर्ग लोके यथा अमरः ॥ ३-१५-३१

31. **dharmaatmaa saH** = that righteous one, he that Rama; **siitayaa lakSmaNena ca** = by Seetha, by Lakshmana, also; **anvaasyamaanaH** = while devoting themselves to him; **svarga loke amaraH yathaa** = in heaven, divinity, like; **kamcit kaalam nyavasat** = for some, time, he resided there.

While Seetha and Lakshmana devoted themselves to that righteous Rama, he resided in Panchavati like a Divinity in heavenly world for sometime to come. [3-15-30]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचदशः सर्गः

Thus, this is the 15th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The forest Trek : Chapter 15

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 16 Verses converted to UTF-8, Oct 09

Introduction

On one day before the sunrise Rama proceeds to River Godavari for daily bath along with Seetha and Lakshmana. On the way looking at the nature around Lakshmana eulogises winter season. In doing so he casts aspersions on queen Kaikeyi, and Rama reproves it.

[Verse Locator](#)

वसतः तस्य तु सुखम् राघवस्य महात्मनः ।
शरद् व्यपाये हेमन्तऋतुर् इष्टः प्रवर्तत ॥ ४-१६-१

1. mahaatmanaH tasya raaghavasya = noble-souled, that, Raghava's; sukham vasataH = comfortably, while staying; sharat vyapaaye = autumn, season, on passing off; iStaH hemanta R^ituH = pleasant, pre-winter, season; pravartate = set in.

Pleasant hemantha R^itu , pre-winter season has set in after the passage of sharat R^itu, post-rainy season at Panchavati where the noble souled Rama is staying comfortably. [4-16-1]

[Verse Locator](#)

स कदाचित् प्रभातायाम् शर्वर्याम् रघुनन्दनः ।
प्रययाव अभिषेकार्थम् रम्यम् गोदावरीम् नदीम् ॥ ४-१६-२

2. kadaacit = on some day; saH raghu nandanaH = he Raghu's, legatee Rama; sharvaryaam prabhaataayaam = night, when becoming day at dawn; ramyam godaavariim nadiim = to delightful, Godavari, river; abhiSeka artham prayayaava = bath, for purpose of, started.

On some day when night faded into dawn Rama started for the delightful River Godavari for a bath. [4-16-2]

[Verse Locator](#)

प्रह्वः कलश हसतः तम् सीतया सह वीर्यवान् ।
पृष्ठतो अनुव्रजन् भ्राता सौमित्रिर् इदम् अब्रवीत् ॥ ४-१६-३

3. bhraataa viiryavaan = with brother, valorous one [Lakshmana]; prahvaH = humbly; kalasha hasataH = with vessel, in hand; saumitriH = Saumitri; pR^iSThataH = at back; siitayaa saha = Seetha, along with; anuvrajan = while following; idam abraviit = this, spoke.

His valorous brother Saumitri following him humbly with a handy vessel, along with Seetha, spoke this to Rama. [4-16-3]

[Verse Locator](#)

अयम् स कालः संप्राप्तः प्रियो यः ते प्रियंवद ।

अलंकृत इव आभाति येन संवत्सरः शुभः ॥ ४-१६-४

4. priyam vada = oh, pleasant, conversationalist; yaH te priyaH = by which, to you, is pleasant; saH ayam kaalaH = that, this one, is the time; [samvatsrasya = of the year]; sampraaptaH = has set in; yena = by which; shubhaH samvatsaraH = propitious - promising, year; alamkR^ita iva aabhaati = is adorned, as though, bright.

"Adorned by which season the promising year will be bright, oh, pleasant conversationalist, and which season will also be pleasant to you, that hemanta season has set in. [4-16-4]

[Verse Locator](#)

नीहार परुषो लोकः पृथिवी सस्य मालिनी ।

जलानि अनुपभोग्यानि सुभगो हव्य वाहनः ॥ ४-१६-५

5. lokaH = world [people]; niihaara paruSaH = by dew, [bodies] harsh; pR^ithivii sasya maalinii = earth is, crops, has on it; jalaani an upabhogyaani = waters, not, enjoyable; havya vaahanaH subhagaH = oblation, carrier [the fire,] delightful [warmish.]

"These days the dew is harsh to the bodies of people, earth is overlaid with crops, water is unenjoyable, but fire is delightful. [4-16-5]

[Verse Locator](#)

नव आग्रयण पूजाभिर् अभ्यर्च्य पितृ देवताः ।

कृत आग्रयणकाः काले सन्तो विगत कल्मषाः ॥ ४-१६-६

6. santaH = righteous persons; nava aagrayaNa puujaabhiH = in new [northern,] solstice, with worships; pitR^i devataaH = ancestral, deities [manes]; abhyarcya = having appeased; kaale kR^ita aagrayaNakaaH = in time, performing, solstitial rituals; vigata kalmaSaaH = becoming free of, evils.

"On appeasing manes with worships during northern solstice and even on performing solstitial rituals in time, the righteous people are becoming free from evils. [4-16-6]

The ritual agraayaNa is a havis , oblation performed after the arrival of harvest at home from fields and before the start of its usage. Usually this is the time of Makara Sankranti, the starting day of northern solstice. na anviShTa aagraayaNe na aahitaagni navasya ashniyaat vriihiinaam yavaanaam shyaamakaanaam iti agra paakasya yajeta -- aapasthamba suutra

[Verse Locator](#)

प्राज्यकामा जनपदाः संपन्नतर गो रसाः ।

विचरन्ति महीपाला यात्र अर्थम् विजिगीषवः ॥ ४-१६-७

7. sampanna tara go rasaaH = affluent, higher, with cows, dairy; jana padaaH = rural, areas villagers; praajya kaamaa = ample, desires [self-satisfied]; mahii paalaa = earth, rulers kings; vi jigiiSavaH = wishing to vanquish [other kings]; yaatra artham = campaigns, for the purposes of; vicaranti = making moves.

"Amplly fulfilled are the desires of the villagers with the affluence of milch cows and dairy, and the vanquishing kings are make moves for the purposes of their further vanquishes. [4-16-7]

[Verse Locator](#)

सेवमाने दृढम् सूर्ये दिशम् अन्तक सेविताम् ।

विहीन तिलका इव स्त्री न उत्तरा दिक् प्रकाशते ॥ ४-१६-८

8. **suurye** = by sun; **antaka sevitaam disham** = by time-god, attended by, direction [namely south]; **dR^iDham sevamaane** = steadfastly, while attending; **uttaraa dik** = in northern, direction; **vihiina tilakaa strii iva** = lost, Tilaka [vermillion mark on forehead,] woman, like; **na prakaashate** = not, brilliant.

"While the sun is steadfastly attending the direction of Time-god Yama, namely southern horizon, the northern direction is not brilliant like a woman who lost the vermillion mark on her forehead. [4-16-8]

The **tilaka** is the vermillion mark of **sindur**, vermillion-red powder specially made out of turmeric and limejuice and other ingredients and called as **kunkuma**. This is sacred and used in daily worships and applied as a mark on forehead at a place where the Third Eye, **j~naana netra** is said to exist. For the women this mark is for their glorification of womanhood by virtue of the existence of her husband. Should she become a widow this mark is made no more and her face will become dullish for she is without a husband. So also the sun is such a mark on the forehead of the woman called horizon. Without him no quarters glitter.

[Verse Locator](#)

प्रकृत्या हिम कोश आढ्यो दूर सूर्याः च सांप्रतम् ।
यथार्थं नामा सुव्यक्तम् हिमवान् हिमवान् गिरिः ॥ ४-१६-९

9. **prakR^ityaa** = by nature; **hima kosha aaDhyaH** = snow, depository, full of which is known to be the full depository of snow - Himalayas; **saampratam** = presently; **duura suuryaaH ca** = distanced, from sun; **himavaan giriH** = Himalayan, mountains; **himavaan** = is snowy; **su vyaktam** = very, obviously; **yatharthaa naamaa** = true to it, name.

"By their very nature Himalayas are the depositories of snow, and presently distanced from the sun they are very obviously snowy true to their name. [4-16-9]

[Verse Locator](#)

अत्यन्त सुख संचारा मध्याह्ने स्पर्शतः सुखाः ।
दिवसाः सुभग आदित्याः छाया सलिल दुर्भगाः ॥ ४-१६-१०

10. **madhyaahne sparshataH sukhaaH** = in midday, by way of touch, will be comfortable; **atyanta sukha samcaaraa** = very much, comfortable, for rambling; **divasaaH** = day times; **subhaga aadityaaaH** = are with genial, sun; **Chaayaa salila** = shades, waters; **dur bhagaaH** = are not, genial.

"By the way of touch the mid days are comfortable and in these days the daytime is very much comfortable for sauntering, thus the sun in daytimes is genial and ungenial are the shades and waters. [4-16-10]

[Verse Locator](#)

मृदु सूर्याः सनीहाराः पटु शीताः समारुताः ।
शून्य अरण्या हिम ध्वस्ता दिवसा भान्ति सांप्रतम् ॥ ४-१६-११

11. **saampratam** = presently; **hima dhvastaa** = by snow, overwhelmed; **divasaa** = day times; **mR^idu suuryaaH** = are with soft, sun; **sa niihaaraaH** = with, mist; **paTu shiitaaH** = bitterly, cold; **sa maarutaaH** = with, [wintry] breezes; **shuunya araNyaa** = bleak, forests; **bhaanti** = shining forth.

"Overwhelmed by snow presently the noontimes are with soft sun, with bitter cold, with mists and wintry breezes, and with them the forests too are bleak in their sheen. [4-16-11]

[Verse Locator](#)

निवृत्त आकाश शयनाः पुष्पनीता हिम अरुणाः ।
शीता वृद्धतर आयामः त्रि यामा यान्ति सांप्रतम् ॥ ४-१६-१२

12. **saampratam** =presently; **nivR^itta aakaasha shayanaaH** = precluded is, [under] sky, reclining; **puSyaa niitaa** = Pushya constellation [in Cancer,] led by; **hima aruNaaH** = fog, brownish-grey; **shiitaa** = chilly; **vR^iddha tara aayaamaH** = prolonged, much, lengths [of nights]; **tri yaamaa yaanti** = three, three watches, slipping away.

"Precluded is the reclining under open sky as the nights are led by the Pushya constellation, they will now be with brownish-grey fog and chilly, and prolonged are the lengths of nights whereby the three watches of night will be quickly slipping away.

The three **yaamaa-s** or **praharaH-s**, are three hours or three watches, where each **yaama**, is three hours. The commentators said that **nivR^itta aakaasha shayanaa** : precluded are troubles to those that are reclining in heavens i.e., divine beings; **vR^iddha tara tri yaamaa** : prolonged are the nightly activities of demons. **puSyaa aaniitaa** , where **puSyaa** also means Kali, the doom, and the demons are brining it up. Thus Lakshmana is said to have reminded Rama about the purpose of his incarnation, where the gods are precluded from a restful reclining, the nightly activities of demons are on the increase, and the demons are bringing doom time, so Rama has to quicken their eradication.

[Verse Locator](#)

रवि संक्रान्त सौभाग्यः तुषार अरुण मण्डलः ।

निःश्वास अन्ध इव आदर्शाः चंद्रमा न प्रकाशते ॥ ४-१६-१३

13. **ravi samkraanta saubhaagyaH** = by sun, transgressed, is the destiny [of moon]; **tuSaara aruNa maNDalaH** = fog, flush, sphere; **niHshvaasa andha iva aadarshaaH** = by suspire, blinded, like, mirror; **candramaa na prakaashate** = moon, not, lustrous.

"Transgressed is the destiny of moon by the sun as moon lost the chance of keeping people happy with his lustrousness in these days, thus the lustreless moon remained in a blushing sphere with fog, just like a mirror blinded by the fog of a suspire. [4-16-13]

[Verse Locator](#)

ज्योत्स्ना तुषार मलिना पौर्णमास्याम् न राजते ।

सीता इव च आतप श्यामा लक्ष्यते न तु शोभते ॥ ४-१६-१४

14. **paurNamaasyaam** = on full moon day; **tuSaara malinaa** = by mist, blemished; **jyotsnaa na raajate** = moonlight, not, shiny; **aatapa shyaamaa** = by sun heat, blackened - swarthy; **siitaa iva lakSyate** = Seetha, like, appearing; **na tu shobhate** = not, but, bright.

"Even on a full moon day the moonlight is unbright blemished by mist, and it is appearing like brightly Seetha becoming swarthy by sun's heat, but not brightly. [4-16-14]

[Verse Locator](#)

प्रकृत्या शीतल स्पर्शो हिम विद्धाः च सांप्रतम् ।

प्रवाति पश्चिमो वायुः काले द्वि गुण शीतलः ॥ ४-१६-१५

15. **prakR^ityaa shiitala sparshaH** = by nature, cool, for touch; **saampratam** = presently; **hima viddhaaH** = by snow, marred [charged with]; **pashcimaH vaayuH** = western, breeze; **kale [kalyam] dviguNa shiitalaH** = in time [in early hours,] twofold, chilly; **pravaati** = wafting.

"The western breeze by itself will be cool to touch, but presently charged with snow it is wafting doubly chilly in the early hours. [4-16-15]

The vernal breeze will be cool by its nature and so is the Omnipotent. Now the snowy dew enriches the breeze's coolness. So also the Omnipotent, namely Rama, is doubly cool by the coolness of the prayers of divinities and the sages as well. Govindaraja.

[Verse Locator](#)

बाष्प च्छहन्नानि अरण्यानि यव गोधूमवन्ति च ।

शोभन्ते अभ्युदिते सूर्ये नदद्भिः क्रौन्च सारसैः ॥ ४-१६-१६

16. baaSpa cChannaani araNyaani = dew, covered,, forests; yava godhumavanti ca = having barley, wheat, also; shobhante abhyudite suurye = glistening, at rise of, sun; nadadbhiH kraunca saarasaiH = callings, of krauncha, saarasa [waterfowls.]

"Covered with the dew the forests that already covered with crop fields of barley and wheat are beaming forth, together with the callings of waterfowls, at the rise of the sun. [4-16-16]

The sun now risen is Rama. The word baaSpa also means tears. The fertile lands are shedding tears in fear of Ravana. Again baaSpaH is vapour that spreads. Rama's benevolence is spreading like vapour. The forests are with full crops. The lands are full with asceticism and Vedic practices to receive the mercy of Rama. The birds' callings are the echoing of Vedic sonority. Govindaraja. The yava grains are not exactly western barley grains as usually shown in lexicons. It is called locally as jov dhaan and is used in fire oblations, . It is a dietary prescription to diabetics nowadays.

[Verse Locator](#)

खर्जूर पुष्प आकृतिभिः शिरोभिः पूर्ण तण्डुलैः ।

शोभन्ते किञ्चिद् आलंबाः शालयः कनक प्रभाः ॥ ४-१६-१७

17. kanaka prabhaaH shaalayaH = golden, in lustre, paddy fields; kharjuura puSpa aakR^itibhiH = date-fruit, flowers, in shape; puurNa taNDulaiH = full with, grain; shirobhiH = at heads corn cobs; kimcit aalambaaH = a little, bent down; shobhante = gleaming forth.

"The paddy crops in fields are gleaming forth with golden lustre, and their heads full with grain and a little bent down are shapely like the flowers of date-fruit. [4-16-17]

The heads of crops are a little bent down by weight of corn, like the heads of sages who bow down with the weight of knowledge before the Absolute. Thus their age-old golden hair is gleaming at the first rays of sun. Govindaraja.

[Verse Locator](#)

मयूखैः उपसर्पद्भिः हिम नीहार संवृतैः ।

दूरम् अभ्युदितः सूर्यः शशांक इव लक्ष्यते ॥ ४-१६-१८

18. hima niihaara samvR^itaiH = with snowy, mist, besieging; upasarpadbhiH mayuukhaiH = though spreading around, are sunbeams; suuryaH duuram abhyuditaH = sun, distantly, [up on sky,] came up; shashaanka iva lakSyate = moon, to be, appearing to be.

"Though he came up long back, and though his beams are spreading around, besieged by snowy mist the sun is appearing as moon. [4-16-18]

The sun again is Rama. 'Though you have risen in the vast of forests long back and avowed to eradicate demons, has your radiance decreased like the vernal sun, while the demons are still radiant by their activities...' is the question of Lakshmana. Govindaraja.

[Verse Locator](#)

अग्राह्य वीर्यः पूर्वाह्ने मध्याह्ने स्पर्शतः सुखः ।

संरक्तः किञ्चिद् आपाण्डुः आतपः शोभते क्षितौ ॥ ४-१६-१९

19. puurvaahNe a graahya viiryaH = in mornings, not, usurped / inappreciable, valour [warmth of sun]; madhyaahne sparshataH sukhaH = at noontime, for touch, comfortable; samraktaH kimcit aapaaNDuH = reddish, a little, palish; kSitau aatapaH shobhate = on earth, sun-warmth, radiating.

Inappreciable is the warmth of sun in the mornings, but comfortable for touch at noontimes, since the reddish but a little palish sunshine is radiating on earth. [4-16-19]

The warmth of the sun is his valour which is usurped by the snowy mist. Rama's valour is usurped or inappreciable by his taciturnity. Then Lakshmana is deemed to have said, 'The demons are dominating the nature with their cold-blooded activities like coldish snow, oh, Rama, sustaining them with kind of cool profile of yours is inapt of you...' Govindaraja.

[Verse Locator](#)

अवश्याय निपातेन किञ्चित् प्रक्लिन्न शाद्वला ।
वनानाम् शोभते भूमिर् निविष्ट तरुण आतपा ॥ ४-१६-२०

20. avashyaaya nipaaten = by dewdrops, falling; kimcit praklinna shaadvalaa = a little, moistened, are pasturelands; niviSTa taruNa aatapaa = radiance, tender, sun-warmth; vanaanaam bhuumiH shobhate = of forests, lands, are enlivened.

"The pasturelands are a little moistened with the fall of dewdrops, but the fields of forest are enlivened by the radiance of tender sun's warmth. [4-16-20]

The pastureland are like the serene sages who are wetting their faces with droplets of merciful tears by the activities of the demons. And now the warmth of the tender sun / valour of Rama, is radiating on the countenances of pasturelands/sages which will be furious henceforth. Govindaraja.

[Verse Locator](#)

स्पृशन् तु सुविपुलम् शीतम् उदकम् द्विरदः सुखम् ।
अत्यन्त तृषितो वन्यः प्रतिसंहरते करम् ॥ ४-१६-२१

21. atyanta tR^iSitaH = intensely, thirsty; vanyaH dviradaH = forest, elephant; su vipulam = with very, broad [trunk]; [or, suvimalam = very clear water]; shiitam udakam sukham spR^ishan = cold, water, easily, on touching; karam prati samharate = trunk, in turn, backs away [taking back.]

"On easily touching very clear and cold water with its very broad trunk that intensely thirsty wild elephant is backing away its trunk for the water is that cold. [4-16-21]

Gods are withdrawing to touch pleasurable items that are usually enjoyable to them, fearing Ravana. Govindaraja

[Verse Locator](#)

एते हि समुपासीना विहगा जलचारिणः ।
न अवगाहन्ति सलिलम् अप्रगल्भा इव आवहम् ॥ ४-१६-२२

22. samupaasiinaa = nearby sitting; ete jala caariNaH = these, water, movers; viha gaa = sky, going birds waterfowls; a pragalbhaa = not, courageous ones cowards; aavaham iva = into battle, like; salilam na avagaahanti = water not, going in.

"These waterfowls that are sitting nearby are not entering into waters like cowards not entering battlefields. [4-16-22]

The waterfowls are compared with the sages. The sages though staying nearby asceticism, like birds sitting on riverbanks, are not able to enter into its enjoyable main realm, namely samaadhi, concentration. Another way is 'oh Rama, though you are an expert in warfare why you are backing away for a war with demons? Why not jump to it? Are you like these fearing waterfowls?'

[Verse Locator](#)

अवश्याय तमो नद्धा नीहार तमसा आवृताः ।
प्रसुप्ता इव लक्ष्यन्ते विपुष्पा वन राजयः ॥ ४-१६-२३

23. avashyaaya tamaH naddhaa = by snowy, darkness, subdued; niihaara tamasaa aavR^itaaH = by mist, gloom, enclosed; vi puSpaa = without, flowers; vana aajayaH = forest,

ranges; **pra suptaa iva lakSyante** = well-slept, like, appearing.

"Subdued by snowy darkness, enclosed in misty gloom, and reft of flowers these forest ranges appear like those that are asleep. [4-16-23]

Mantled by darkness and dewdrops dribbling, the leaves and leaflets are crouched and look like sleeping ones. Further blanketed by the mist they are appearing as those that are sleeping covering a blanket. Flowers are not blooming like the closed eyes of a sleeper. Thus the woodlands are asleep. Govindaraja.

For those who are asleep it is a double darkness. One is the darkness of sleep, while the other is the darkness of night. They not only crouch in themselves with the inner darkness, but as they are also enfolded by the external darkness of night, they further crouch in. Maheshvara Tiirtha. By this sleep attribute, the dormant disposition of sages is made evident.

[Verse Locator](#)

बाष्प संचन्न सलिला रुत विज्ञेय सारसाः ।

हिमाअर्द्र वालुकैः तीरैः सरितो भान्ति सांप्रतम् ॥ ४-१६-२४

24. **saampratam** = now; **baaSpa samcChanna salilaa** = mist, covered, waters; **ruta vij~neya saarasaaH** = by calling, perceptible, saarasa water birds; **saritaH** = rivers; **hima aardra** = by mist, wet; **vaalukaiH tiiraiH** = with sandbanks, declivities - shores; **bhaanti** = they glisten.

"Now the rivers are imperceptible as their water is overspread with dewdrops, but their water-birds are perceptible only by their callings, thus making that river perceptible, and such rivers are now glistening with moist sandbanks and shores. [4-16-24]

By rivers the sages are denominated and they are all enshrouded by the mist called the fear of demons, and they are perceptible just by their groaning. They are unable to come out of that misty climate, as good as waterfowls dependent on rivers.

[Verse Locator](#)

तुषार पतनात् चैव मृदुत्वात् भास्करस्य च ।

शैत्यात् अग अग्रस्थम् अपि प्रायेण रसवत् जलम् ॥ ४-१६-२५

25. **tuSaara patanaat caiva** = snow, by fall, also thus; **bhaaskarasya** = of sun; **mR^idutvaat shaityaat** = softness, coldness; **rasavat jalam** = tasty, water; **aga agrastham api** [or, **agaatha staham api**] = on mountain, peak, even [deep down, even in wells]; **praayeNa** = generally; **[apeyam** = drinkable.]

"Owing to the fall of snow, further owing to the softness and coldness of sun, the water deep down the wells is generally agreeable for drinking. [4-16-25]

This falling of the snow is indicative of the falling of demons upon sages, and sun's softness is with the soft attitude of Rama. Tiirtha.

[Verse Locator](#)

जरा जर्जरितैः पत्रैः शीर्ण केसर कर्णिकैः ।

नाल शेषा हिम ध्वस्ता न भान्ति कमलाकराः ॥ ४-१६-२६

26. **kamala aakaraaH** = lotus, lakes; **jaraa jarjaritaiH patraiH [padmaiH]** = with aged, withered, petals [lotuses]; **siirNa kesara karNikaiH** = with decrepit, fibrils, carpels; **naala sheSaa** = peduncles, remnant; **hima dhvastaa** = by cold, impaired; **na bhaanti** = not, glowing.

"Lotus lakes are left alone with stalks of lotuses as their petals are aged and withered, decrepit are the fibrils and carpels, thus impaired by cold they are ungracious in look. [4-16-26]

When the demons destroy the lake-like hermitages and their inmates, aged and withered sages and their lotus-petal like austerities are shattered by the hostilities of demons, and the remaining hermits are just like the

अस्मिन् तु पुरुषव्याघ्र काले दुःख समन्वितः ।
तपश्चरति धर्मात्मा त्वत् भक्त्या भरतः पुरे ॥ ४-१६-२७

27. **asmin tu kale** = during this, but, time; **puruSavyaaghra** = manly-tiger Rama; **harmaatmaa bharataH** = noble-souled, Bharata; **duHkha samanvitaH** = anguish, along with; **tvat bhaktyaa** = in you, with adoration; **pure tapaH carati** = in city, asceticism, he undertakes.

"But during this time, oh, manly-tiger, ushered by anguish that virtue souled one Bharata must be practising asceticism in city with adoration to you. [4-16-27]

त्यक्त्वा राज्यम् च मानम् च भोगांश्च विविधान् बहून् ।
तपस्वी नियताहारः शेते शीते महीतले ॥ ४-१६-२८

28. **raajyam ca maanam** = kingdom, as well, pride; **vividhaan bahuun bhogaan ca** = pleasures, varied, various ones, also; **tyaktvaa** = on forsaking; **tapasvii** = in self-denial; **niyata aahaaraH** = regulated, in food; **shiite mahii tale shete** = chilly, on earth's, surface, sleeping.

"On forsaking kingdom and pride of becoming the king of Ayodhya as well, and varied and various pleasures too, he is in self-denial, and with his food regulated he sleeps on chilly surface of earth. [4-16-28]

So far Lakshmana spoke about spring season indicating the sufferings of saints and sages by the chill and icy effects of demons indirectly. Now his broodings are turning to Bharata, for Bharata is avowed to self-immolate if Rama were not to come after a fixed time, and Rama is lingering here.

सोऽपि वेलाम् इमाम् नूनम् अभिषेक अर्थम् उद्यतः ।
वृतः प्रकृतिभिर् नित्यम् प्रयाति सरयूम् नदीम् ॥ ४-१६-२९

29. **saH api** = he, even; **imaam velaam** = at this, time; **abhiSeka artham udyataH** = taking bath, for the purpose of, got up; **nityam** = always; **prakR^itibhiH vR^itaH** = by ministers, surrounded; **sarayuum nadiim prayaati** = to Sarayu, river, he proceeds; **nuunam** = definitely.

"Even he might always be getting up at this time of the day and proceeding to River Sarayu for a bath surrounded by ministers, definite is that. [4-16-29]

अत्यन्त सुख संवृद्धः सुकुमारो हिमार्दितः ।
कथम् तु अपर रात्रेषु सरयूम् अवगाहते ॥ ४-१६-३०

30 **atyanta sukha samvR^iddhaH** = very much, in comfort, he is brought up; **sukumaaraH** = delicate one; **a para raatreSu** = not, in post, of night [in small hours]; **hima aarditaH sarayuum** = by cold, wet, in Sarayu; **katham** = how; **avagaahate** = he enters.

"But how can he who is brought up in high comfort, a delicate one too, enter the cold-wet waters of River Sarayu, in these small hours. [4-16-30]

The compound **atyanta sukha samvridhaH** brought up in comfort is but natural to a prince, but it is in its princely loftiness. But our father King Dasharatha has made it loftier. And you by your brotherly caring, you also looked Bharata. **atyanata sukumaaraH** by his feelings he is a delicate one who cannot tolerate your absence'. In other mms it is **sukhochita** in place of **hima aardra** which means one who is habituated to pleasures

of a younger prince,' but not to become a monk in these early years of his youth. So you should relieve him of his vow. This is the import of Lakshmana's address to Rama.

[Verse Locator](#)

पद्मपत्रेक्षणः श्यामः श्रीमान् निरुदरो महान् ।
धर्मज्ञः सत्यवादी च ह्री निषेधो जितेन्द्रियः ॥ ४-१६-३१
प्रियाभिभाषी मधुरो दीर्घबाहुः अरिन्दमः ।
संत्यज्य विविधान् भोगान् आर्यम् सर्वात्मना आश्रितः ॥ ४-१६-३२

31. **padma patra ekSaNaH** = one with lotus, petal, eyes; **shyaamaH** = blue-black [by complexion]; **shriimaan** = imposing one; **nir udaraH** = without, stomach [slender waisted lion]; **mahaan** = noble one; **dharma j~naH** = dharma, knower of; **satya vaadii ca** = truth, advocate; also; **hrii niSedhaH** = ignominy, intolerant of; **jitendriyaH** = sense-restrained one; **priya abhi bhaaSii** = dearly, talking; **madhuraH** = sweetly [talking]; **diirgha baahuH** = long, armed one - dextrous; **arindamaH** = enemy-destroyer; uch as Bharata is; **vividhaan bhogaan samtyajya** = various, pleasures, on foregoing; **sarva aatmanaa** = in any way; **aaryam** = adorable one [you alone are]; **aashritaH** = devoted to.

"That lotus-petal eyed one with blue-black complexion is an imposing one with lion-like waist, being the noblest he is knower of dharma thus an advocate of truth, and thus intolerant of ignominy, and as a self-restrained one he talks dearly and sweetly, and he is dextrous and an enemy-destroyer, such as he is, that Bharata on forgoing all of his various pleasures he is devoted to you, as you alone are his adorable brother. [4-16-31, 32]

Stomachless is not to say that Bharata is without a stomach but has a palm-like concave stomach, but not a potbelly to stomach the kingdom of Ayodhya that is easily usurped through his mother Kaika.

[Verse Locator](#)

जितः स्वर्गः तव भ्रात्रा भरतेन महात्मना ।
वनस्थम् अपि तापस्ये यः त्वाम् अनुविधीयते ॥ ४-१६-३३

33. **yaH** = he who is; **vanastham api** = in forests, even though; **tvaam anuvindhiiyate** = you, following; **taapasye** = in the practise of austerities; **such a; tava bhraatraa** = your, brother; **mahaatmanaa bharatena** = by great-souled, Bharata; **jitaH svargaH** = conquered [here, refused,] heaven.

"Even though you are in forests far away from him, he is following you in the practise of austerities, and such a brother of yours, that great-souled Bharata has refused ascent to heaven. [4-16-33]

Bharata though staying in kingdom he is observing asceticism following the trend of Rama. By grief Bharata might have been dead, like King Dasharatha, and ascended to heavens. But Bharata's going to heavens is a hindrance in getting a glimpse of Rama after return from exile. So Bharata's refusing the heavens is said to be his conquering heavens. Lakshmana is quickening Rama's thinking to take some action to complete his mission in eradicating the demonic atrocities and quickly return to Ayodhya, lest time slips by and Bharata may self-immolate. After these many thoughts, now Lakshmana starts to move the eye of the needle towards Kaikeyi, the root cause for all miseries.

[Verse Locator](#)

न पित्र्यम् अनुवर्तन्ते मातृकम् द्विपदा इति ।
ख्यातो लोक प्रवादो अयम् भरतेन अन्यथा कृतः ॥ ४-१६-३४

34. **dvi padaa** = two, footed, [bipeds, humans]; **pitryam** = father's [nature]; **na anuvarntante** = will not, follow - derive; **maatR^ikam** = [but] mother's [nature they follow]; **iti khyataH** = thus, known as; **ayam loka pra vaadaH** = this, in world, well, saying [epigram]; **bharatena anyathaa kR^itaH** = by Bharata, otherwise, made [rendered.]

" Humans do not derive father's attitude but they take of their mothers' is the well-know maxim in the world, but Bharata rendered it otherwise. [4-16-34]

This is a proverbial saying that humans inherit mother's characteristics but not father's. But Bharata renders it otherwise for he has not inherited the mean and sordid nature of Kaikeyi. This proverbial saying is still in use in all languages in India, with a little change. In Marathi it is **khaanaa tashii maatii va jaatii tashii poti** after Dr. Satya Vrat. This stems up from the Sanskrit **dhanyaa pitR^i mukhii kanyaa dhanyaa maatR^i mukhaH sutaH** 'Blest is father-like daughter, blest is mother-like son.'

[Verse Locator](#)

भर्ता दशरथो यस्याः साधुः च भरतः सुतः ।
कथम् नु सा अम्बा कैकेयी तादृशी क्रूरदर्शिनी ॥ ४-१६-३५

35. **yasyaaH** = she to whom; **dasharathaH bhartaa** = Dasharatha is, husband; **saadhuH bharataH sutaH ca** = gentle, also, Bharata, the son, also; **saa ambaa** = such, [our] mother; **kaikeyii** = Kaikeyi; **taa dR^ishii kruura darshinii katham nu** = that, sort of, cruel, in mien - disposition, how, indeed.

"Whose husband is Dasharatha and whose son is gentle Bharata, how then can she, our mother Kaikeyi, is with this sort of cruel disposition, indeed " Thus Lakshmana spoke to Rama on their way to River Godavari. [4-16-35]

Rama uses the same wording for Kaikeyi as our middle mother' at 3-2-19b-20

[Verse Locator](#)

इति एवम् लक्ष्मणे वाक्यम् स्नेहात् वदति धर्मिके ।
परिवादम् जनन्यः तम् असहन् राघवो अब्रवीत् ॥ ४-१६-३६

36. **dharmike lakSmaNe snehaat** = by upright, by Lakshmana, out of fondness [to Rama and Seetha]; **iti evam vaakyam vadati** = this, way, sentences, while saying; **raaghavaH jananyaH** = Raghava, about mother; **tam pari vaadam** = against, telling [slandering talking]; **a sahan** = not, tolerating; **abraviit** = spoke.

When that upright Lakshmana is speaking those words that way out of his fondness towards Rama, Raghava spoke to Lakshmana, intolerant of that slanderous talk about their mother. [4-16-36]

[Verse Locator](#)

न ते अम्बा मध्यमा तात गर्हितव्या कथंचन ।
ताम् एव इक्ष्वाकु नाथस्य भरतस्य कथाम् कुरु ॥ ४-१६-३७

37. **taata** = oh, dear Lakshmana; **madhyamaa ambaa** = middle [second, another,] mother; **kathamcana** = in any way; **te na garhitavyaa** = by you, not, deplorable; **ikSvaaku naathasya bharatasya** = Ikshvaku-s, king, Bharata's; **taam kathaam eva kuru** = those, stories [topics,] alone, you make [you tell.]

"In any way, dear Lakshmana, you are not supposed to deplore another mother of ours, but you go on telling the topics of Bharata, the king of Ikshvaku-s. [4-16-37]

[Verse Locator](#)

निश्चिता एव हि मे बुद्धिः वन वासे दृढ व्रता ।
भरत स्नेह संतप्ता बालिशी क्रियते पुनः ॥ ४-१६-३८

38. **me buddhiH nishcitaa eva hi** = my, mind, set upon, that way, indeed; **vana vaase dR^idha vrataa** = in forest, dwelling, firmly, avowed; **[api** = even then]; **bharata sneha**

samtaptaa = for Bharata's, fellowship, well, burning [yearning for]; **punaH baalishii kriyate** = again, boyishness [fascination,] is made [recurs.]

"My mind is indeed set to dwell only in forest, and it is firmly avowed, but while yearning for Bharata's fellowship my fascination to reunite with him is recurring again. [4-16-38]

[Verse Locator](#)

संस्मरामि अस्य वाक्यानि प्रियाणि मधुराणि च ।
हृद्यानि अमृत कल्पानि मनः प्रह्लादानि च ॥ ४-१६-३९

39. **priyaaNi madhuraaNi hR^idyaani amR^ita kalpaani** = genial, sweet, heartily, ambrosia, equal to [ambrosial]; **manaH prahlaadaani ca** = heart, gladdening [heartening words]; **asya vaakyaani** = his, words; **samsmaraami** = I am reminiscing.

"I reminisce his words well, that are genial, sweet, heartily, ambrosial and that will gladden the heart. [4-16-39]

[Verse Locator](#)

कदा हि अहम् समेष्यामि भरतेन महात्मना ।
शत्रुघ्नेन च वीरेण त्वया च रघुनंदन ॥ ४-१६-४०

40. **raghu nandana** = oh, Lakshmana; **aham mahaatmanaa bharatena** = I, with great-souled, Bharata; **viireNa shatrughnena** = with valorous, Shatrughna; **tvayaa ca** = with you [Lakshmana,] also; **kadaa hi sameSyami** = when, really, I reunite.

"When can I really reunite, oh, Lakshmana, with great-souled Bharata, valorous Shatrughna, and with you and Seetha." Thus said Rama to Lakshmana. [4-16-40]

Usually the word **ca** means 'also, and.' In compound **tvayaa ca raghunandana** it is said to indicate Seetha.

[Verse Locator](#)

इति एवम् विलपन् तत्र प्राप्य गोदावरीम् नदीम् ।
चक्रे अभिषेकम् काकुत्स्थः सानुजः सह सीतया ॥ ४-१६-४१

41. **kaakutsthaH** = Rama; **tatra** = there; **iti evam vilapan** = thus, that way, worrying; **godaavariim nadiim praapya** = Godavari, river, having reached; **sa anu ja** = with younger brother; **sa siitayaa** = with, Seetha; **cakre abhiSekam** = performed, bathing,

Thus worrying that way while proceeding, there Rama reached River Godavari and performed bathing with his younger brother Lakshmana and along with Seetha. [4-16-41]

[Verse Locator](#)

तर्पयित्वा अथ सलिलैः तैः पितृन् दैवतानि च ।
स्तुवन्ति स्म उदितम् सूर्यम् देवताः च तथा अनघाः ॥ ४-१६-४२

42. **atha** = then; **taiH** = by them; **salilaiH** = with water; **pitR^In daivataani ca** = to manes, to gods, also; **tarpayitvaa** = having offered oblations; **uditam suuryam** = uprisen, sun; **devataaaH ca** = gods, also; **anaghaaH** = sinless trinity [Rama, Lakshmana, Seetha]; **stuvanti sma** = extolled, they are.

Then on offering water oblations to manes and gods that impeccable trinity extolled the rising sun and gods likewise. [4-16-42]

[Verse Locator](#)

कृताभिषेकः स रराज रामः
सीता द्वितीयः सह लक्ष्मणेन ।
कृत अभिषेको तु अग राज पुत्र्या
रुद्रः स नन्दिः भगवान् इव ईशः ॥ ४-१६-४३

43. siitaa dvitiiyaH = Seetha, as second-half [along with]; saH raamaH = that, Rama; kR^ita abhiSekaH = on making [having taken,] river bath; saha lakSmaNena = with Lakshmana; aga raaja putryaa = with mountain, king's, daughter [Paarvati]; kR^ita abhiSekaH = making [having taken,] sacred bath, but; sa nandiH = one with Nandi, the Holy Bull; iishaH bhagavaan rudraH iva = all-controlling, god, Rudra [Shiva in fury,] like; raraaja = shone forth.

On taking bath in the river along with Seetha and Lakshmana, Rama shone forth like All-controlling god Rudra, who will be radiant on taking bath along with his consort Paarvati and with his follower Nandi, the Holy Bull. [4-16-43]

The similitude between Rama and Shiva suggests that Rama is about to start destruction of demons.

एक्ष्त्तोल्लिङ्गं सेअसोन्स् इन् एपिच्स्

The portrayal of seasons in epics with all their delicacies is a disputed topic. Ramayana also deals much on these descriptions of seasons. Whether an epic avowed to reflect the Vedic import, as said at 1-4-6, vedopabR^ihmaNaarthaaya , and that which is pious and merited puNyam vedaischa samamatam at 1-1-98, should have accounts on seasons is the question. For this is said that relating niceties of season time and again, is in perfect accord with Veda, for the season and time are subservient to all Veda-s as per the ancillary of Veda, the Astrology, veda-anga : jyotiShya . Veda-s themselves say that the year is the soul of the horse of Ashvamedha. uShaa vaa ashvasya medhasya shiraH | sa~Nvatsara aatmaashvasya medhasya | -- yajurveda bR^ihadaaraNyaka Hence time and season are the mind and soul of all Veda-s.

Like this we find beautification of four seasons at four places, for e.g., hemanta spring is narrated in starting of Kishkindha. And vasanta post autumnal season is described in Kishkindha 43rd chapter, when Hanuma and others are in search for Seetha, and after their exit from the cave of Swayamprabha. varSa rainy season is portrayed in 28th chapter of Kishkindha. At every possible occasion, all the rituals, daily routines that are time oriented, do explain the importance of time than the importance of ritual or daily routine. It is said: vedopabR^ihmaNaartham pravR^itte asmin granthe veda vihita karma apekShita kaala visheSha nirNaayakatvaat kaala saadhaaraNa lakShaNa pratipaadanam eva tat tat R^itu varNana vyaajena kR^itam iti dharmopayoga sambhavaat | -- saayam kaalaadi cihna pratipaadanam iti etat sarvam karma anuShTaana upayukta kaala j~naapanaartham eva kR^itam iti dharma paryavasaanam sambhavati eva -- dharmakuutam

Thus dharma is upheld in all these narratives about the season and time, which aspect is upheld by the commentators and they too comment lengthily whenever a season or time factor occurs.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षोडशः सर्गः

Thus, this is the 16th chapter in Aranya Kanmda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda The Forest Trek : Chapter 16

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 17

Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha, the problem demoness of Ramayana enters here. She approaches the cottage of Rama and offers her wifehood to Rama. She is the sister of Ravana and her husband Vidyut Jihva was murdered by Ravana alone, rendering his own sister a widow. She being an age-old demoness wants Rama to marry her, leaving Seetha off.

[Verse Locator](#)

कृत अभिषेको रामः तु सीता सौमित्रिर् एव च ।
तस्मात् गोदावरी तीरात् ततो जग्मुः स्वम् आश्रमम् ॥ ३-१७-१

1. kR^ita abhiSekaH raamaH tu = on taking, bath, Rama, but; siitaa saumitriH eva ca = Seetha, Soumitri, thus, also; tataH = then; tasmaat godaavarii tiiraat = from that, Godavari, from bank, jagmuH svam aashramam = went, to his own, hermitage.

On taking bath Rama with Seetha and Soumitri, then went to his own hermitage from that bank of River Godavari. [3-17-1]

[Verse Locator](#)

आश्रमम् तम् उपागम्य राघवः सह लक्ष्मणः ।
कृत्वा पौर्वाह्निकम् कर्म पर्णशालाम् उपागमत् ॥ ३-१७-२

2. saha lakSmaNaH raaghavaH = with, Lakshmana, Raghava; tam aashramam upaagama = that, hermitage, on nearing; paurva aahNikam karma kR^itvaa = early, morning, rituals, on performing; parNashaalaam upaagamat = cottage, reached.

Nearing that hermitage Raghava along with Lakshmana performed early morning rituals and then reached the cottage. [3-17-2]

[Verse Locator](#)

उवास सुखितः तत्र पूज्यमानो महर्षभः।
स रामः पर्ण शालायाम् आसीनः सह सीतया ॥ ३-१७-३
विरराज महा बाहुः चित्रया चन्द्रमा इव ।
लक्ष्मणेन सह भ्रात्रा चकार विविधाः कथाः ॥ ३-१७-४

3. saH raamaH = he, that Rama; maharSabhaH puujyamaanaH = by eminent sages, being adored [when within their reach]; tatra sukhitaH uvaasa = there, comfortably, stayed he who is spending time; parNashaalaayaam siitayaa saha aasiinaH = in hermitage, Seetha, along with, sitting; saha bhraatraa lakSmaNena = with, brother, Lakshmana; cakaara vividhaaH kathaaH = narrating, many, legends; mahaabaahuH vi ra raaja = that dexterous one, shone forth; citrayaa candramaa iva = with Chitra star-constellation, Moon, like.

There Rama comfortably spent time while being adored by eminent sages when he is with them, and narrating many a narrative while sitting in hermitage along with Seetha and his brother Lakshmana, thus he shone forth like the moon when with Chitra constellation. [3-1-7-3, 4]

The Chitra star is with clearest whiteness against the sky-blue background and thus it is said **citra mauktikam ekam** 'Chitra star and a pearl are one in colour.' Thus sky-blue coloured Rama is the moon while pearl white Seetha is pearl white Chitra star.

[Verse Locator](#)

तदा आसीनस्य रामस्य कथा संसक्त चेतसः ।
तम् देशम् राक्षसी काचिद् आजगाम यदृच्छहया ॥ ३-१७-५

5. **raamasya katha** **samsakta cetasaH** = Rama is, narrative, absorbed in, with such a heart; **tadaa aasiinasya** = thus, sitting in hermitage; **kaacit raakSasii** = some, demoness; **yadR^icChayaa tam desham aajagaama** = fortuitously, at that, place, arrived.

At one time when Rama is sitting in hermitage and heartily absorbed in telling narratives some demoness arrived at that place, fortuitously. [3-17-5]

[Verse Locator](#)

सा तु शूर्पणखा नाम दशग्रीवस्य रक्षसः ।
भगिनी रामम् आसाद्य ददर्श त्रिदश उपमम् ॥ ३-१७-६

6. **rakSasaH dasha griivasya bhaginii** = demon, ten, faced one's [Ravana's,] sister; **shuurpaNakhaa naama** = Shuurpanakha, named; **saa tu** = she, but; **tridasha upamam** = paradisiacal being, who is like; **raamam aasaadya** = Rama, on reaching; **dadarsha** = she saw him.

She is but the sister of ten-faced demon Ravana, Shuurpanakha by her name and she has seen him on reaching the paradisiacal being like Rama. [3-17-6]

[Verse Locator](#)

दीप्तास्यम् च महाबाहुम् पद्म पत्रायत ईक्षणम् ।
गज विक्रांत गमनम् जटा मण्डल धारिणम् ॥ ३-१७-७
सुकुमारम् महा सत्त्वम् पार्थिव व्यंजन अन्वितम् ।
रामम् इन्दीवर श्यामम् कन्दर्प सदृश प्रभम् ॥ ३-१७-८
बभूव इन्द्रोपमम् दृष्ट्वा राक्षसी काम मोहिता ।

7. **diipta aasyam** = radiant, faced; **mahaabaahum** = lengthy armed; **padma patra aayata ikSaNam** = lotus, petal, long, eyed one; **gaja vikraanta gamanam** = elephant, in pacing, in walk [imposingly pacing]; **jaTaa maNdala dhaariNam** = hair-tuft, bunches, wearing; **sukumaaram mahaasattvam** = delicate, greatly vigorous; **paarthiva vyanjana anvitam** = kingly, aspects, one having them; **indiivara shyaamam** = blue-lotus-like, deep-blue coloured; **kandarpa sadR^isha prabham** = Love-god, similar, in his brilliance; **indra upamam** = Indra, in simile; **raamam** = at Rama; **dR^iSTvaa** = having seen; **raakSasii kaama mohitaa** = demoness, love, sickened; **babhuuva** = she [Shurpanakha] became.

He whose face is radiant, arms lengthy, eyes large like lotus petals, stride like that of an elephant, wearing bunches of hair-tufts, delicate yet greatly vigorous, possessor of all kingly aspects, complexion deep-blue like blue lotus, similar to Love-god in brilliance and in simile to Indra, the demoness has seen such a Rama and became lovesick. [3-17-7, 8, 9a]

[Verse Locator](#)

सुमुखम् दुर्मुखी रामम् वृत्त मध्यम् महोदरी ॥ ३-१७-९
 विशालाक्षम् विरूपाक्षी सुकेशम् ताम्र मूर्धजा ।
 प्रियरूपम् विरूपा सा सुस्वरम् भैरव स्वना ॥ ३-१७-१०
 तरुणम् दारुणा वृद्धा दक्षिणम् वाम भाषिणी ।
 न्याय वृत्तम् सुदुर्वृत्ता प्रियम् अप्रिय दर्शना ॥ ३-१७-११
 शरीरज समाविष्टा राक्षसी रामम् अब्रवीत् ।

9b, 10, 11, 12a. **dur mukhii** = unpleasing, faced one [Shurpanakha]; **su mukham** = with pleasing, faced one [at Rama]; **mahaa udarii** = pot-bellied one [Shuurpanakha]; **vR^itta madhyam** = with slim, waisted one [Rama]; **vi ruupa akSii** = wry, eyed one [Shuurpanakha]; **vishaala akSam** = with broad-eyed [Rama]; **taamra muurdhajaa** = coppery, haired one [Shuurpanakha]; **su kesham** = with neatly, tressed [Rama]; **vi ruupaa** = ugly, featured one [Shuurpanakha]; **priya ruupam** = with charming, featured one [Rama]; **bhairava svanaa** = brassy, voiced one [Shuurpanakha]; **su svaram** = gentle, voiced one [Rama]; **daaruNaa** = vR^iddhaa = deplorably, oldish one [Shuurpanakha]; **taruNam** = youngish [Rama]; **vaama bhaaSiNii** = crooked, talker [Shuurpanakha]; **dakSiNam** = with pleasant speaking [Rama]; **su dur vR^ittaa** = very, ill, mannered one [Shuurpanakha]; **nyaaya vR^ittam** = rightful one, in behaviour [Rama]; **a priya darshanaa** = un, pleasant one, to look at [abominable one - Shuurpanakha]; **priyam** = with pleasant one [to look on, amiable one - Rama]; **saa** = she [Shuurpanakha]; **raamam** = at Rama; **shariira ja samaaviSTaa** = by Love-god, besieged; **raakSasii raamam abraviit** = demoness, to Rama, spoke.

She that demoness who is facially unpleasant one with that pleasant faced one, pot bellied one with the slim-waisted one, wry-eyed one with the broad-eyed one, coppery-haired one with the neatly tressed one, ugly featured one with the charming featured one, brassy voiced one with the gentle voiced one, deplorably oldish one with the youngish one, crooked talker with the pleasant talker, ill-mannered one with the well-mannered one, uncouth one with couth, abominable one with amiable Rama spoke, besieged by Love-god. [3-17-9b, 11, 12a]

[Verse Locator](#)

जटी तापस रूपेण सभार्यः शर चाप धृक् ॥ ३-१७-१२
 आगतः त्वम् इमम् देशम् कथम् राक्षस सेवितम् ।
 किम् आगमन कृत्यम् ते तत् त्वम् आख्यातुम् अर्हसि ॥ ३-१७-१३

12b, 13. **tvam** = you are; **jaTii** = one with matted hair [ascetic]; **sa bhaaryaH** = with, wife; **shara caapa dhR^ik** = arrows, bows, handling; **taapasa ruupeNa** = in sage's, in aspect; **raakSasa sevitam** = by demons, frequented by; **imam desh** = this, province; **katham aagataH** = what for, you have come; **te aagamana kR^ityam kim** = your, coming [here,] purpose of, what is; **tat tvam** = that, you; **[tattvam** = in actuality;] **aakhyaatum arhasi** = to tell, apt of you..

"You are an ascetic yet with a wife, handling bow and arrows yet in the appearance of a sage what for you have come to this province frequented by demons it will be apt of you to tell the purpose of your coming here, in actuality " [3-17-12b, 13]

[Verse Locator](#)

एवम् उक्तः तु राक्षस्या शूर्पणख्या परंतपः ।
 ऋजु बुद्धितया सर्वम् आख्यातुम् उपचक्रमे ॥ ३-१७-१४

14. **raakSasyaa shuurpaNakhyaa** = by demoness, by Shuurpanakha; **evam uktaH** = thus, one who is spoken; **paramtapaH** = enemy, scorcher, Rama; **R^iju buddhitayaa** = straight, at mind straightforwardly; **sarvam aakhyaatum upacakrame** = all of it, to narrate [inform,] started to.

Thus asked by demoness Shuurpanakha that enemy-scorcher Rama started to inform all about it, straightforwardly. [3-17-14]

[Verse Locator](#)

आसीत् दशरथो नाम राजा त्रिदश विक्रमः ।
तस्य अहम् अग्रजः पुत्रो रामो नाम जनैः श्रुतः ॥ ३-१७-१५

15. tridasha vikramaH = godlike, in valour; dasharathaH naama raajaa aasiit = Dasharatha, named, king, was there; aham tasya agrajaH putraH = I am, his, eldest, son; raamaH naama janaiH shrutaH = Rama, by name, by people, heard.

"A king named Dasharatha was there with his godlike valour, I am his eldest son, and people hear of me by name Rama. [3-17-15]

[Verse Locator](#)

भ्राता अयम् लक्ष्मणो नाम यवीयान् माम् अनुव्रतः ।
इयम् भार्या च वैदेही मम सीतेति विश्रुता ॥ ३-१७-१६

16. ayam lakSmaNaH naama = he is, Lakshmana, by name; yaviiyaan bhraataa = younger, brother; maam anu vrataH = me, follows, in devotion; vaidehii = [daughter of Videha king] Vaidehi; iyam [mama] bhaaryaa = she is, [my,] wife; siita iti vishrutaa = Seetha, thus, well-known.

"He is Lakshmana by his name, my younger brother and a devoted follower of mine, and she is my wife, daughter of Videha's king, well-known as Seetha. [3-17-16]

[Verse Locator](#)

नियोगात् तु नरेन्द्रस्य पितुर् मातुः च यंत्रितः ।
धर्मार्थम् धर्मकांक्षी च वनम् वस्तुम् इह आगतः ॥ ३-१७-१७

17. narendrasya = by king; pituH = by father; maatuH ca = by mother, also; niyogaat tu = by directive, but; yantritaH = I am directed by; dharma kaankSii = probity, desiring; dharma artham ca = probity, for the sake of, also; iha vastum vanam aagataH = here, to live, to forests, I came.

"Desiring to implement the probity in following father's orders and for the sake of establishing probity in living an ascetic's life I have come here to forests to dwell, as enjoined by the directives of the king and my father, and by my mother, as well. [3-17-17]

[Verse Locator](#)

त्वाम् तु वेदितुम् इच्छामि कस्य त्वम् का असि कस्य वा ।
त्वम् हि तावन्मनोज्ञां गी राक्षसी प्रतिभासि मे ॥ ३-१७-१८

18. tvaam veditum icChaami = you, to know, I wish to; kasya = whose [wife]; tvam = you are; kaa = what [your name]; asi = is there; kasya = whose [daughter]; vaa = either; tvam = you are, indeed; taavaat = by the way; manoj~na angii = enthralling, with body; raakshasii pratibhaasi me = demoness, you are appearing, to me, indeed.

"I too wish to know about you. Whose wife are you? What is your name? Or, whose daughter are you? By the way, you are with a most enthralling personality, and then you must be a demoness. [3-17-18]

So far the handsomeness of Shuurpanakha is not narrated in these verses. But Rama's addressing her as a handsome woman is for fun sake, so some commentators say. The episode Shuurpanakha is considered to have haasya rasa, comic relief. Refusing the unnecessarily joking of Rama some say that Shuurpanakha came there with an exquisite form. And what all said negatively about her in preceding verses is the implicit idea of

the poet. Taking the entrance of Shuurpanakha with a beautiful personality every cinema that is shot on Ramayana gives a cabaret dance with inciting song to Shuurpanakha at this situation.

In some other mms there are a few more verses that contain a situation where Jatayu comes to Rama to take leave of him to go and see his relatives and bird-friends, after Rama returns from the river. Then, knowing that Jatayu is not there Shuurpanakha enters the cottage area with a guise of winsome beauty. No demon or demoness can approach that cottage of Rama, as long as Jatayu is there - is the point for establishment. While the difference in mms/texts is between one or two letters like, **na hi taavat manoj~na angii** and **tvam hi taavat manoj~na angii**, whether the poet entered Shuurpanakha in a fashionable getup or as an old female is another point that remained inconclusive.

[Verse Locator](#)

इह वा किम् निमित्तम् त्वम् आगता ब्रूहि तत्त्वतः ।
सा अब्रवीत् वचनम् श्रुत्वा राक्षसी मदन अर्दिता ॥ ३-१७-१९

19. **iha kim nimittam tvam aagataa vaa** = here, what, for, you, came, either; **tattvataH bruuhi** = actually, you tell; **vacanam shrutvaa** = said words, on hearing; **madana arditaa** = by love, wetted; **saa raakSasii abraviit** = she that, demoness, spoke.

"What for you have come, either, you tell in actuality..." Thus Rama asked her. On hearing the words of Rama she that demoness wetted with love said these words. [3-17-19]

[Verse Locator](#)

श्रूयताम् राम वक्ष्यामि तत्त्वार्थम् वचनम् मम ।
अहम् शूर्पणखा नाम राक्षसी कामरूपिणी ॥ ३-१७-२०
अरण्यम् विचरामि इदम् एका सर्व भयंकरा ।

20, 21a. **shruuyataam raama** = let it be heard, Rama; **tattva artham mama vacanam** = truth, meaning, my. words [my words are truthful]; **vakSyaami** = I will say; [or, what all I say is truth, nothing but truth]; **aham shuurpaNakhaa naama** = I am, Shuurpanakha, named; **raakSasii** = demoness; **kaama ruupiNii** = by wish, guise-changer; **ekaa** = lonely; **sarva bhayam karaa** = to all, fear, causing [unnerving]; **idam araNyam vi caraami** = in this, forest, am freely moving.

"I will tell you truth, Rama, nothing but truth, I am a guise-changing demoness named Shuurpanakha, and I will be freely moving in this forest in a solitary manner and unnerving all. [3-17-20, 21a]

[Verse Locator](#)

रावणो नाम मे भ्राता यदि ते श्रोत्रम् आगतः ॥ ३-१७-२१
वीरो विश्रवसः पुत्रो यदि ते श्रोत्रम् आगतः ।

21b, 22a. **viiraH raavaNaH me bhraataa** = valorous, Ravana, is my, brother; **yadi te shrotram aagataH** = if ever, by you, to ears, has come [if ever you have heard of him]; **vishravasaH putraH** = Vishravasa, son of; **yadi te shrotram aagataH** [or, **baliyaan raakshasa iishvaraH**] = If you ever heard, [or, mighty one, demons, king.]

"My brother is valorous and mighty Ravana, the king of demons and the son of Vishravasa, if ever you have heard of him. [3-17-21b, 22a]

[Verse Locator](#)

प्रवृद्ध निद्रः च सदा कुंभकर्णो महाबलः ॥ ३-१७-२२
विभीषणः तु धर्मात्मा न तु राक्षस चेष्टितः ।
प्रख्यात वीर्यो च रणे भ्रातरौ खर दूषणौ ॥ ३-१७-२३

22b, 23. **sadaa** = always; **pravR^iddha nidraH** = one with intensified - profound, sleep; **mahaabalaH** = mighty one; **kumbhakarNaH ca** = Kumbhakarna, is also [my brother]; **dharmaatmaa vibhiiSaNaH** = virtue-souled one, Vibheeshana [is also my brother]; **tu** = but; **raakSasa ceSTitaH** = with demon's, conduct; **na** = he is not; **raNe prakhyaata viiryau** = in war, renowned, braving ones; **khara duuSaNau** = Khara, Dushana[bhraatarau = are two brothers.

"And the mighty Kumbhakarna who will always be in profound sleep is my brother, and the virtue-souled Vibheeshana too is my brother, but he does not behave like a demon, and two more bothers of mine are Khara and Duushana who are renowned for their bravery in war. [3-17-22b, 23

[Verse Locator](#)

तान् अहम् समतिक्रान्ता राम त्वा पूर्व दर्शनात् ।
समुपेता अस्मि भावेन भर्तारम् पुरुषोत्तमम् ॥ ३-१७-२४

24. **raama** = oh, Rama; **aham** = I am; **taan** = them; **sam ati kraantaa** = I an excel [them with my bravery]; **puurva darshanaat** = firstly, on seeing; **puruSa uttamam** = of men, the best one; **tvaa** = you; **bhartaaram bhaavena** = as husband, with the notion of; **sam upetaa** = neared; **asmi** = I am.

"I can excel all of them by my bravery, oh, Rama, and on seeing you for the first time I had a notion that you being the choicest among men you alone are my husband, hence I neared you. [3-17-24]

[Verse Locator](#)

अहम् प्रभाव संपन्ना स्वच्छहंद बल गामिनी ।
चिराय भव भर्ता मे सीतया किम् करिष्यसि ॥ ३-१७-२५

25. **aham prabhaava sampannaa** = I am, preponderance, endowed with; **svacChanda bala gaaminii** = with independent, might, goer [I operate]; **ciraaya me bhartaa** = for a long time, to me, husband; **bhava** = you be; [by the way]; **siitayaa kim kariSyasi** = with Seetha, what, you do [bring off.]

"I am endowed with such preponderances and I can operate with my independent might, as such you become my everlasting husband by the way, what can you bring off with Seetha. [3-17-25]

[Verse Locator](#)

विकृता च विरूपा च न सा इयम् सदृशी तव ।
अहम् एव अनुरूपा ते भार्या रूपेण पश्य माम् ॥ ३-१७-२६

26. **vikR^itaa ca** = unlovely one, also; **viruupaa ca** = unshapely one, also; **saa iyam** = she, this one [such as she is]; **tava na sadR^ishii** = to you, not, appropriate [unworthy wife]; **te aham eva anuruupaa** = to you, I, alone, appropriate [worthy wife]; **maam bhaaryaa ruupeNa pashya** = me, wife, in manner of, see, me [treat me as your wife.]

"Unlovely and unshapely is this one, such as she is, this Seetha is unworthy to be your wife, and I am the lone one worthy to be your wife, hence treat me as your wife. [3-17-26]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।
अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम् ॥ ३-१७-२७

27. **viruupaam** = without shape disfigured one; **a satiim** = not, good one - dishonest; **karaalaam** = diabolical one; **nirNata udariim** = hallow-stomached; **imaam**

maanusiim = this, human female; **anena** = with him; **te bhraatraa saha** = your, brother, along with; **bhakSa yiSyami** = I wish to eat up [shall I eat them up without a later time botheration to you.]

"Shall I eat up this disfigured, dishonest, diabolical human female with a hallow stomach along with him, that brother of yours to make you free.

Lakshmana will use the very same wording in the next chapter when retorting Shuurpanakha.

[Verse Locator](#)

ततः पर्वत शृंगाणि वनानि विविधानि च ।

पश्यन्सहमयाकामीदण्डकान्विचरिष्यसि - यद्वा -

पश्यन् सह मया कामी दण्डकान् विचरिष्यसि ॥ ३-१७-२८

28. **tataH** = afterwards; **vividhaani** = various; **parvata shR^ingaaNi** = mountain, tops [in sky]; **vanaani ca** = forests [on earth,] also; **pashyan** = while seeing experiencing, enjoying; **maya saha** = me, along with; **kaamii** = lustily; **daNDakaan vi cariSyasi** = Dandaka forest, well, ramble about.

"Afterwards, you can lustily ramble about Dandaka forest along with me while enjoying yourself on various mountaintops in the sky and in forests on the earth." So Shuurpanakha said to Rama. [3-17-28]

[Verse Locator](#)

इति एवम् उक्तः काकुत्स्थः प्रहस्य मदिर ईक्षणाम् ।

इदम् वचनम् आरेभे वक्तुम् वाक्य विशारदः ॥ ३-१७-२९

29. **iti evam uktaH** = thus, that way, who is said; **vaakya vishaaradaH** = in words, expert; **kaakutsthaH prahasya** = Kakutstha Rama, chuckled; **madira iikSaNaam** = one with besotted, eyes Shuurpanakha [in lovesickness]; **idam vacanam vaktum aarebhe** = this, sentence, to tell, started.

When he is said that way Rama chuckled and that wordsmith started to reply her who eyes are besotted in lovesickness with this sentence. [3-17-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्तदशः सर्गः

Thus, this is the 17th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 17

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 18 Verses converted to UTF-8, Oct 09

Introduction

Rama averts Shuurpanakha's advances toward him and asks her to seek Lakshmana instead. Lakshmana uses wordplay in retorting her in her own words. But she takes the apparent meaning of Lakshmana's words and rushes to eat away Seetha. Lakshmana defaces her and she noisily runs away from there, only to report to her brother Khara, a violent demon. This is the triggering situation of another round of troubles to Rama and Ramayana.

[Verse Locator](#)

ताम् तु शूर्पणखाम् रामः काम पाश अवपाशिताम् ।
स्वच्छहया श्लक्ष्णया वाचा स्मित पूर्वम् अथ अब्रवीत् ॥ ३-१८-१

1. raamaH = Rama; kaama paasha ava paashitaam = by, lust's, noose, tethered down; taam shuurpaNakhaam = to her, Shuurpanakha; svacChayaa shlakSNayaa vaacaa = clearly, softly, with voice; smita puurvam = smile, preceded by; atha abraviit = then, said.

Rama then voicing clearly and softly spoke to her, whom the noose of lust has tethered down, with a smile preceding his words. [3-18-1]

[Verse Locator](#)

कृत दारो अस्मि भवति भार्या इयम् दयिता मम ।
त्वत् विधानाम् तु नारीणाम् सुदुःखा ससपत्नता ॥ ३-१८-२

2. bhavati = oh, honourable one; kR^ita daaraH asmi = made, married, I am; iyam mama dayitaa bhaaryaa = this is, my, dear, wife; tvat vidhaanaam tu = to your, sort of [females,] but; naariiNaam = females; sa sapatnataa = [living] with, co-wife; su duHkhaa = will be distressing.

"Oh, honourable one, I am married and this is my dear wife, thus it will be distressing for your sort of females to live with a co-wife. [3-18-2]

[Verse Locator](#)

अनुजः तु एष मे भ्राता शीलवान् प्रिय दर्शनः ।
श्रीमान् अकृत दारः च लक्ष्मणो नाम वीर्यवान् ॥ ३-१८-३

3. lakSmaNaH naama = Lakshmana, named; eSa anujaH me bhraataa = he is, younger one, my, brother; shiilavaan = with good conduct; priya darshanaH = good looking one; shriimaan = promising one; viiryaavaan = valiant one; a kR^ita daaraH ca = not, made, wife nearly, not with a wife.

"He is my younger brother named Lakshmana, he is with a good conduct, good looking, a promising and valiant one, and he is without a wife. [3-18-3]

Rama is punning here. In punning apparent meaning will be different than the latent and the apparent appears to an untruth. Then if it is questioned whether Rama tells a lie while joking or punning, it is not so: **nyaaya - guruuNam api samam haasyam kartavyam kutilam vinaa** 'even with teachers one can be humorous, if it is not fraudulent'. According to **dharmakuutam** which quotes **gautam suutra: vivaaha maithuna narma aatra saMyogeSu adoSakakameke anR^itam**; and in **aapad dharma suutra: na narma yuktam anR^itam hi na asti na striiSu raajan na vivaaha kaale** 'at the time of marriage or copulation or with women talking untruth [or with innuendo, or punning,] is not wrong.'

Again if it be asked whether Rama really said in jocular way or in real sense, it is said that he has not joked. **navevamapi raama vacanam parihaasa ruupamiti katham nishcitamiti cet na** for this Rama's words at 3-18-19 will suffice, **saumitre parihaasaH kathaMcana** 'Lakshmana.... no joking with this kind of beings please...' **dharmakuutam**.

Rama is known to be a jovial talker, **na vitathaa parihaasa kathhasvapi** Here for the word **a kR^ita daaraH** apparently means 'not, made, wife= wife not available.' But Lakshmana is married and Rama says here he is unmarried. Then Rama must have bluffed! Not so, that compound is in its subtext means: 'one who did not make his wife to come along, hence there is no wife.' Govindaraja.

In another way, the word **a in a kR^ite** also means **antaHpura** according to the thesaurus of **a** and it is said as: **akaaro brahma vishNu iisha kamaTheSva~NgaNe**, **gaurave antaHpura** palace-chambers of queens; and thus the meaning is as: 'one who left behind his wife in palace-chambers, hence he has no wife.'

[Verse Locator](#)

अपूर्वी भार्यया च अर्थी तरुणः प्रिय दर्शनः ।

अनुरूपः च ते भर्ता रूपस्य अस्य भविष्यति ॥ ३-१८-४

4. **a puurvii** = without, a wife; **bhaaryayaa ca arthii** = for wife, also, in need of; **taruNaH** = youthful one; **priya darshanaH** = good, looking; **te ruupasya asya** = by your, features, that kind of; **anu ruupaH bhartaa** = fitly, husband;; **bhaviSyati** = he becomes.

"He is without a wife and in need of a wife he is youthful, good-looking and he can become a fitly husband of yours, fit enough to your kind of features. [3-18-4]

The word **apuurvi** means in the viewpoint of Rama 'one who has been missing the company of wife for a long' but in Shuurpanakha's view it is 'one who is missing the company of ANY wife for a long...' The word **bhaaryaa ca arthii** is from Rama's view 'desiring his own wife, Urmila' but in Shuurpanakha's view 'desiring ANY woman as wife' and the word **te bhartaa** is declined as **te.abhartaa= te a bhartaa** 'unfit to be your husband' because of your **ruupasya asyaa** 'by your aspect, your repulsive aspect.' Govindaraja.

In another way **akR^ita daaraH** 'already a married man' **apuurvii** 'one who does not have the comfort from wife' so **bhaaryayaa ca arthii**; **a + puurva bhaaryayaa ca arthii** 'for a new wife, also, desiring one; one who is desiring new wife; thus you are a fitly wife for him by your aspect, **anuruupascha te**. This is on jocular side of the statement **parihaasa anukuula praatiitaka artha**. The implicit meaning is **akR^ita daaraH** 'one without a wife now or one who does not take another wife.' **apuurva bhaaryayaa** by first wife alone, **arthii** he is desired; **shiilavaan, eka patnii vrata shiila vantaH** an abider in the syndrome of 'one-man-one-wife.' **priya darshanaH** 'in dear ones, tend towards; tending towards his dear ones.' **te.abhrtaa= te + a + bhartaa** 'for you, no, husband; he is no husband of yours, he can never be your husband.' **anu ruupaH** 'fit for his own wife.' **asya ruupasya yogya bhaviSyati?** 'with this kind of, aspect of yours for you with such a notorious aspect, will he be eligible to become your husband? No, he will not.' Maheshvara Tiirtha.

The word **apuurvi** is categorised under rare and unfamiliar words. It is said that as per rock edicts it is a traveller, **brahmacaari** celibate, who is studying **apuurva**, namely Veda-s. As **mimaamsikaa-s** tell us that **apuurva** is divineness, results from Vedic knowledge. Here the celibate state of Lakshmana is said to have been referred, 'though he is having his wife Urmila, he is undergoing celibacy.' And further 'In Gorresio's text it is there as **taruNo bhaaryayaa ca arthii** where **taruNa** is youthfulness. Rama is also youthful. So Rama's expression of **apurvii** is just to indicate Lakshmana as a **brahmacaari** a celibate, though he has a wife and youthful also. After Prof. Satya Vrat. Unchained is he by nuptial bands: is Griffith's wording.

[Verse Locator](#)

एनम् भज विशालाक्षि भर्तारम् भ्रातरम् मम ।

असपत्ना वरारोहे मेरुम् अर्क प्रभा यथा ॥ ३-१८-५

5. vishaalaakSi = oh, broad-eyed one; vara aarohe = great, waisted one; enam mama bhraataram = him, my, brother; arka prabhaa merum yathaa = sun's, shine, on Mt. Meru, like; a sapatnaa = without, a co-wife; bhartaaram = as husband; bhaja = you pray you woo.

"You woo him, oh, board-eyed [bulged-eyed] one, this brother of mine as your husband like sunshine seeking the Mt. Meru, then oh, great-waisted [pot-bellied] one, you will be without a co-wife " So said Rama to that demoness. [3-18-5]

The sunshine seeking Mt. Meru will spread over it, and on going at its behind, the sun disappears along with his shine. Such a massive mountain is that. Thus Mt. Meru is an absolver nivR^itti pradaata of sunshine. So also you reach Lakshmana and become absolved in him / by him. Govindaraja. Secondly, you adore Lakshmana like bhartaaram a husband, a Providence of all in the universe. Maheshvara Tiirtha.

[Verse Locator](#)

इति रामेण सा प्रोक्ता राक्षसी काम मोहिता ।

विसृज्य रामम् सहसा ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-६

6. raameNa iti proktaa [pra uktaa] = by Rama, this way, [when] clearly told; raakSasii kaama mohitaa = demoness, in lust, dazed; sahasaa raamam visR^ijya = quickly, discarding, Rama; tataH saa lakSmaNam abraviit = then, she, to Lakshmana, spoke.

When Rama clearly told that way to that demoness dazed in lust, discarding Rama quickly then she spoke to Lakshmana. [3-18-6]

[Verse Locator](#)

अस्य रूपस्य ते युक्ता भार्या अहम् वरवर्णिनी ।

मया सह सुखम् सर्वान् दण्डकान् विचरिष्यसि ॥ ३-१८-७

7. te asya ruupasya = your, for this, with aspect [meetly to your charm]; vara varNinii = best, complexioned one; aham yuktaataa bhaaryaa = I am, a deserving, wife; mayaa saha sukham = with me, along, happily; sarvaan daNDakaan vi cariSyasi = all of, Dandaka, well, move about [take a jaunt.]

"I with my best complexion will be your deserving wife meetly to you charm, you can happily take a jaunt all over Dandaka forest along with me." So Shuurpanakha ran after Lakshmana. [3-18-7]

[Verse Locator](#)

एवम् उक्तः तु सौमित्री राक्षस्या वाक्य कोविदः ।

ततः शूर्पणखीम् स्मित्वा लक्ष्मणो युक्तम् अब्रवीत् ॥ ३-१८-८

8. raakSasyaa evam uktaH tu = by demoness, thus, said, but; vaakya kovidaH = sentence making, expert; saumitrii = Soumitri's son; lakSmaNaH = Lakshmana; tataH smitvaa = then, smiled; shuurpaNakhiim yuktam abraviit = to Shuurpanakha, reasonable [words,] said.

Thus said by the demoness that meaningful sentence maker Lakshmana, the son of Sumitra, then smiled and appropriately replied Shuurpanakha. [3-18-8]

[Verse Locator](#)

कथम् दासस्य मे दासी भार्या भवितुम् इच्छसि ।

सो अहम् आर्येण परवान् भ्रात्रा कमल वर्णिनी ॥ ३-१८-९

9. kamala varNinii = oh, [black] lotus, coloured one; daasasya me bhaaryaa = servant's, me like, wife; daasii bhavitum katham icChasi = female servant, to become, how, you wish; saH aham = such as, I am; aaryeNa = by adorable one [Rama]; paravaan [para aadhiina] bhraatraa = vassal, brother.

"How you wish to become a female servant, oh, [black] lotus-coloured one, by becoming the wife of a servant like me? I am just a vassal of my adorable brother. [3-18-9]

[Verse Locator](#)

समृद्ध अर्थस्य सिद्धार्था मुदित अमल वर्णिनी ।
आर्यस्य त्वम् विशालाक्षि भार्या भव यवीयसी ॥ ३-१८-१०

10. **vishaala akSi** = oh, broad-eyed [goggle-eyed] one; **a mala varNinii** = un, blemished, complexioned one; [or, if disconnected as: **mudita mala varNini** = mala varNini = filthy complexioned one, nothing more is there to blemish]; **tvam** = you; **samR^iddha arthasya** = abounding, in means [is Rama]; **aaryasya** = to adorable one [to Rama]; **yaviiyasii bhaaryaa** = younger, wife; on becoming; **siddha arthaa mudita bhava** = achieving, your means, be happy.

"Oh, goggle eyed one, befitting to your complexion that is un-stainable further you better become the wife of my brother Rama who is abounding in means, and on becoming the younger wife of that adorable one, you too will achieve your means and thus you will be happy. [3-18-10]

The word **samR^iddha artha** is 'abounding in the means of salvation.' **arthobhidheyaraiH vastu prayojana nivR^itteSu nivR^itti** 'Rama will accord salvation to you, should you adore him as your ultimate husband, thereby your means too are achieved and you can be happy.' The compound **mudita amala varnaNi** when declined as **a + mudita**; **mala varNinii** will mean: 'you have no happiness, filthy is your complexion.' **yaviiyasii bhaaryaa**; 'you are an unhappy creature with a filthy complexion and you will become a worst possible wife of Rama... do you wish to become at least that worst wife? No, never you can.' Maheshvara Tiirtha.

[Verse Locator](#)

एनाम् विरूपाम् असतीम् करालाम् निर्णत उदरीम् ।
भार्याम् वृद्धाम् परित्यज्य त्वाम् एव एष भजिष्यति ॥ ३-१८-११

11. **eSa** = he this Rama; **vi ruupaam** = without shape disfigured one; **a satiim** = not, good one - dishonest; **karaalaam** = deleterious one; **nirNata udariim** = hallow-stomached; **vR^iddhaam** = old one; **enaam bhaaryaam parityajya** = this, wife, on discarding; **tvaam eva bhajiSyati** = leaving off, you, alone, he adores.

"On discarding her who is disfigured, dishonest, diabolically deleterious old wife with a hallow stomach that Rama will adore you alone. [3-18-11]

Lakshmana tolerates anything but lets no fly to fly over Seetha. He may defy his brother Rama, but never tolerates belittlement of Seetha, and lets none to insult her. Now he is retorting Shuurpanakha in the same words she used in last chapter when she was speaking about Seetha.

Here Govindaraja says, **viruupaama asatiim karaalaam nirNatatodariim vR^idhaam tvaam parityajya enaam bhaaryaam eva eSa** 'oh, Shuurpanakha you are un-shapely, unworthy etc., so Rama will leave you off, and adores his own wife, Seetha only...' Govindaraja.

Next, Maheshvara Tirtha says the same verse with reference to Seetha, it is: **vi + ruupaam= visheSa ruupaam= tri loka sundariim** with a particular excellence in her beauty in all three worlds; **a + satiim= na anya pativrataa syaat samam vaa adhikam** none, equalling or better in husband-adoration; **karaalaam= karaalo daMtire tunge daaruNe api ca**, tallish; **nirNata udariim** hallow-stomached, slender-waisted, the first attribute a comely lady should have; **vR^iddhaam= j~naana, shiila, guNa saMvR^ddhi** 'abounding with intellect, character, conduct etc., not just years of age...'

'Seetha is one with a particular excellence in her beauty in all three worlds, none is equalling or higher to her in husband-adoration, a tallish lady, slender-waisted and in her enriched are intellect, character and conduct... how can she be left off for your sake?' This is the innuendo of Lakshmana's wording. Maheshvara Tiirtha.

[Verse Locator](#)

को हि रूपम् इदम् श्रेष्ठम् संत्यज्य वरवर्णिनि ।
मानुषेषु वरारोहे कुर्यात् भावम् विचक्षणः ॥ ३-१८-१२

12. **vara varNini** = oh, best, complexioned one; **vara arohe** = best, waisted one; **vicakSaNaH** = differentiating man, wiseacre; **kaH hi** = who, indeed; **shreSTham idam ruupam** = best, this sort of, personality; **sam tyajya** = completely, discarding; **maanuSeSu bhaavam kuryaat** = in human females, an intent, makes -- who will prefer.

"Oh, best complexioned one with best waist, is there any wiseacre to simply discard your kind of best personality, indeed, in preference to human females?" Lakshmana said so to Shuurpanakha. [3-18-12]

[Verse Locator](#)

इति सा लक्ष्मणेन उक्ता कराला निर्णतोदरी ।
मन्यते तत् वचः सत्यम् परिहास अविचक्षणा ॥ ३-१८-१३

13. **lakSmaNena iti uktaa** = by Lakshmana, thus, said; **karaalaa nirNatodarii** = despicable, one with slouching stomach; **parihaasa a vicakSaNa** = equivoque, not, differentiating one equivocal; **saa** = she; **tat vacaH** = that, word; **satyam manyate** = truthful, presumed.

Thus said by Lakshmana that despicable one with slouching stomach Shuurpanakha presumed those words to be truthful, for she is equivocal of that equivoque. [3-18-13]

[Verse Locator](#)

सा रामम् पर्णशालायाम् उपविष्टम् परंतपम् ।
सीतया सह दुर्धर्षम् अब्रवीत् काम मोहिता ॥ ३-१८-१४

14. **kaama mohitaa** = by lust, one fuddled by; **saa** = she; **siitayaa saha parNashaalaayaam upaviSTam** = Seetha, along with, in cottage, one who is sitting; **param tapam** = enemy-scorcher; **durdharSam** = unassailable one; **raamam** = to Rama; **abraviit** = said.

She who is fuddle by lust said to that unassailable enemy scorcher Rama who is sitting in the cottage along with Seetha. [3-18-14]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् करालाम् निर्णतोदरीम् ।
वृद्धाम् भार्याम् अवष्टभ्य न माम् त्वम् बहु मन्यसे ॥ ३-१८-१५

15. **viruupaam asatiim karaalaam nirNatodariim** = disfigured, dishonest, diabolical, hallow-stomached one; **imaam vR^iddhaam bhaaryaam avaSTabhya** = her, old one, wife, tenacious of; **tvam maam na bahu manyase** = you, me, not, highly, regarding.

"Tenacious of her who is disfigured, dishonest, diabolical, hallow-stomached old wife of yours you are not regarding me high. [3-18-15]

[Verse Locator](#)

अद्य इमाम् भक्षयिष्यामि पश्यतः तव मानुषीम् ।
त्वया सह चरिष्यामि निःसपत्ना यथा सुखम् ॥ ३-१८-१६

16. **tava pashyataH** = you, while seeing; **adya imaam maanuSiim** = now, her, the human female; **bhakSayiSyami** = I wish eat up; **niH sa patnaa** = without [botheration of,] co, wife; **tvayaa saha cariSyami** = with you, along, I ramble [make merry]; **yathaa sukham** = as per, cheerfulness - blithely.

"Now I wish to eat up this human female right before your very eyes, and then I can blithely make merry along with you, without the botheration of a co-wife." Said Shuurpanakha to Rama. [3-18-16]

[Verse Locator](#)

इति उक्त्वा मृगशावाक्षीम् अलात सदृश ईक्षणा ।
अभ्यधावत् सुसंकुद्धा महा उल्का रोहिणीम् इव ॥ ३-१८-१७

17. **alaata sadR^isha iikSaNaa** = half burnt wood stick, [torche-like,] equal, eyed Shuurpanakha; **iti uktvaa** = thus, speaking; **su sam kruddhaa** = very, highly, exasperated; **mahaa ulkaa rohiNiim iva** = great, meteor, towards Rohini [a brightest star in sky,] like; **mR^igashaava akSiim** = towards deer, eyed [Seetha]; **abhyadhaavat** = dashed.

Speaking that way she that torch-eyed Shuurpanakha dashed towards the deer-eyed Seetha in high exasperation as a great meteor would dash towards Rohini, the brightest star in the sky. [3-18-17]

[Verse Locator](#)

ताम् मृत्यु पाश प्रतिमाम् आपतंतीम् महाबलः ।
विगृह्य रामः कुपितः ततो लक्ष्मणम् अब्रवीत् ॥ ३-१८-१८

18. **mahaabalaH raamaH** = greatly, energetic, Rama; **kupitaH** = took umbrage; **aa patantiim** = coming, falling - swooping; **mR^ityu paasha pratimaam** = death's, noose, like; **taam vi gR^ihya** = her, on checking; **tataH lakSmaNam abraviit** = to Lakshmana, said.

By that the great-energetic Rama took umbrage and checking her who is like the noose of death swooping down on Seetha said to Lakshmana. [3-18-18]

[Verse Locator](#)

क्रूरैः अनार्यैः सौमित्रे परिहासः कथंचन ।
न कार्यः पश्य वैदेहीम् कथंचित् सौम्य जीवतीम् ॥ ३-१८-१९

19. **saumya** = oh, gentle one; **saumitre** = Soumitri; **kruuraiH** = with brutish ones; **an aaryaiH** = with un, civilised ones - base; **kathamcana** = in any event; **parihaasaH na kaaryaH** = punning, not, be made - inapposite; **kathamcit jiivatiim vaidehiim pashya** = somehow, surviving, at Vaidehi, see.

"Punning in any way with the base and brutish is inapposite, oh, gentle Saumitri, mark note of Vaidehi, somehow surviving [3-18-19]

[Verse Locator](#)

इमाम् विरूपाम् असतीम् अतिमत्ताम् महोदरीम् ।
राक्षसीम् पुरुषव्याघ्र विरूपयितुम् अर्हसि ॥ ३-१८-२०

20. **puruSa vyaaghra** = oh, manly-tiger; **vi ruupaam** = freakish; **a satiim** = knavish; **ati mattaam** = overtly, ruttish; **mahaa udariim** = big, bellied; **imaam raakSasiim** = this, demoness be; **vi ruupayitum arhasi** = without, shape [to deface,] apt of you.

"She is freakish, knavish and overtly ruttish, oh, tigerly man, it will be apt of you to deface this paunchy demoness " Thus Rama said to Lakshmana. [3-18-20]

[Verse Locator](#)

इति उक्तो लक्ष्मणः तस्याः क्रुद्धो रामस्य पश्यतः ।
उद्धृत्य खड्गम् चिच्छहेद कर्ण नासम् महाबलः ॥ ३-१८-२१

21. iti uktaH mahaaabalaH lakshmaNaH = thus, said, great-mighty, Lakshmana; kruddhaH = infuriated; raamasya pashyataH = while Rama, is seeing; uddhR^itya khaDgam = taking up [drawing,] sword; tasyaaH karNa naasam cicCheda = her, ears, nose, chopped off.

Thus said to that mighty Lakshmana he infuriately drew sword and chopped off her ears and nose before the very eyes of Rama. [3-18-21]

[Verse Locator](#)

निकृत्त कर्ण नासा तु विस्वरम् सा विनद्य च ।

यथा आगतम् प्रदुद्राव घोरा शूर्पणखा वनम् ॥ ३-१८-२२

22. ghoraa saa shuurpaNakhaa = ghastly one, she, Shuurpanakha; nikR^itta karNa naasaa tu = hewed off, ears, nose, but; vi svaram vi nadya ca = discordantly, she, highly, blared; yathaa aagatam = as has come; vanam = into forest; pradudraava [pra du draava] = very, speedily, fled.

On hewing off her ears and nose she that ghastly Shuurpanakha blared highly and discordantly, and very speedily fled into forest as she came. [3-18-22]

[Verse Locator](#)

सा विरूपा महाघोरा राक्षसी शोणित उक्षिता ।

ननाद विविधान् नादान् यथा प्रावृषि तोयदः ॥ ३-१८-२३

23. vi ruupaa = defaced; mahaa ghoraa = very ghastly one; shoNita ukSitaa = blood, wetted; saa raakSasii = she, that demoness; praavR^iSi toyadaH yathaa = in cloudburst, cloud, as with; nanaada vividhaan naadaan = blaring, many a, blared; like, cloud.

She that very ghastly demoness when defaced is wetted by blood and blared many a blare like a cloud in cloudburst. [3-18-23]

[Verse Locator](#)

सा विक्षरंती रुधिरम् बहुधा घोर दर्शना ।

प्रगृह्य बाहू गर्जन्ती प्रविवेश महावनम् ॥ ३-१८-२४

24. ghora darshanaa saa = gruesome, in appearance, she; bahudhaa rudhiram vi kSarantii = in many way - fountained, blood, profusely, exuding; baahuu pragR^ihya = arms, clutching -- clasped herself; garjantii mahaa vanam pravivesha = thundering, great [gruesome,] forest, entered.

She that gruesome one in her appearance clasped herself and thunderously entered similarly gruesome forest while her blood fountained and profusely exuded. [3-18-24]

[Verse Locator](#)

ततः तु सा राक्षस संघ सम्वृतम्

खरम् जन स्थान गतम् विरूपिता ।

उपेत्य तम् भ्रातरम् उग्र तेजसम्

पपात भूमौ गगनाद् यथा अशनिः ॥ ३-१८-२५

25. tataH = then; saa viruupitaa = she who is, disfigured; raakSasa sangha samvR^itam = demons, band of, surrounded by; janasthaana gatam = in Janasthaana, one abiding in; ugra tejasam = one with violent, vigour; bhraataram = at her brother; tam kharam = that, Khara; upetya = neared; gaganaat ashaniH yathaa = from sky, thunderbolt, as with; bhuumau papaata = on ground, fell down.

Then she who is deformed neared her brother Khara who possess violent vigour, who is abiding in Janasthaana and who is presently surrounded by his band of his hench-demons, and before him she that Shuurpanakha fell onto ground like a thunderbolt from the sky. [3-18-25]

[Verse Locator](#)

ततः सभार्यम् भय मोह मूर्चिता
सलक्ष्मणम् राघवम् आगतम् वनम् ।
विरूपणम् च आत्मनि शोणित उक्षिता
शशंस सर्वम् भगिनी खरस्य सा ॥ ३-१८-२६

26. tataH = then; kharasya bhaginii saa = Khara's, sister, she who is; bhaya moha muurchitaa = by fear's, fluster, convulsed; shoNita ukSitaa = by blood, wetted; vanam aagatam = to forest, arrived; sa bhaaryam = with, wife; sa lakSmaNam raaghavam = with Lakshmana, about Raghava; aatmani viruupaNam ca = of her, misshaping, also; sarvam shashamsa = all, reported.

Then that sister of Khara who is convulsed in the fluster of fear and her body wetted with blood reported to her brother Khara, all about Rama's arrival in forest with his wife and Lakshmana, and even about his misshaping her. [3-18-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्टादशः सर्गः

Thus, this is the 18th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 18

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 19 Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha narrates her woeful story to her brother Khara ncriminating Seetha in particular. She wants Khara to wage a war so that she could drink Seetha's blood. Khara in order to appease his sister sends fourteen demons to eliminate Rama.

[Verse Locator](#)

ताम् तथा पतिताम् दृष्ट्वा विरूपाम् शोणित उक्षिताम् ।
भगिनीम् क्रोध संतप्तः खरः पप्रच्छह राक्षसः ॥ ३-१९-१

1. **tathaa** = then; **patitaam** = she who fell [before Khara]; **vi ruupaam** = misshapen; **shoNita ukSitaam** = by blood, soaked; **taam bhaginiim dR^iSTvaa** = that, sister, on seeing; **raakSasaH kharaH** = demon, Khara; **krodha sam taptaH** = by anger, well, burnt; **papracCha** = asked.

On seeing her who fell before him in a misshapen and blood-soaked condition, demon Khara is all stewed up and asked her. [3-19-1]

[Verse Locator](#)

उत्तिष्ठ तावत् आख्याहि प्रमोहम् जहि संभ्रमम् ।
व्यक्तम् आख्याहि केन त्वम् एवम् रूपा विरूपिता ॥ ३-१९-२

2. **uttiSTha** = rise up; **aakhyaahi taavat** = tell, firstly; **pramoham sambhramam jahi** = fluster, flurry, put away; **tvam kena evam rupaa viruupitaa** = you, by whom, this way, by form, disfigured; **vyaktam aakhyaahi** = clearly, tell.

"Rise up, first tell me clearly putting away your flurry and fluster, who disfigured your form in this way. [3-19-2]

[Verse Locator](#)

कः कृष्ण सर्पम् असीनम् आशी विषम नागसम् ।
तुदति अभिसमापन्नम् अङ्गुलि अग्रेण लीलया ॥ ३-१९-३

3. **abhi sam aapannam** = nearby, well, available - that has chanced in close proximity; **aashii viSam** = in fangs, with venom; **an aagasam** = without, offence - inoffensive; **asiinam** = sitting - slouched down; **kR^iSNa sarpam** = black, cobra; **kaH liilayaa anguli agreNa tudati** = who, for sport, by finger, tip, poking.

"Who for sport is poking his fingertip at a venomously fanged black-cobra that has chanced in his close proximity but slouching down inoffensively. [3-19-3]

[Verse Locator](#)

काल पाशम् समासज्य कण्ठे मोहात् न जानते ।

यः त्वाम् अद्य समासाद्य पीतवान् विषम् उत्तमम् ॥ ३-१९-४

4. yaH adya = who, now; tvaam samaasaadya = you, having reached - on harrowing you; uttamam viSam piitavaan = best [deadly,] poison, gulped; [kaH = who is he]; kaala paasham = Time's, noose; mohaata = foolishly; kaNThe samaasajya = around neck, bracing; na jaanate = not, [he is able to] know - heedless.

"Who on harrowing you is now heedless about his gulping a deadly poison, or about his foolish bracing the noose of Time around his own neck. [3-19-4]

[Verse Locator](#)

बल विक्रम संपन्ना कामगा काम रूपिणी ।

इमाम् अवस्थाम् नीता त्वम् केन अंतक समा गता ॥ ३-१९-५

5. bala vikrama sampannaa = boldness, braveness, gifted with; kaama gaa = whim, goer - a whimsical rover; kaama ruupiNii = by wish, guise changer; antaka samaa = Terminator, coequal; gataa = having gone; kena imaam avasthaam tvam niitaa = by whom, this kind of, plight, you are, lead into.

"You are gifted with boldness and braveness, a whimsical rover, a guise changer by your wish, a coequal of Terminator, but to whom you have gone and by whom you are led into this kind of plight. [3-19-5]

[Verse Locator](#)

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।

को अयम् एवम् महावीर्यः त्वाम् विरूपाम् चकार ह ॥ ३-१९-६

6. deva gandharva bhuutaanaam R^iSiNaam ca mahaatmanaam = among gods, celestials, other beings, sages, even, high-souled ones; kaH ayam evam mahaa viiryaH = who, is he, that kind of, highly intrepid individual; tvaam viruupaam cakaara ha = you, shapeless, rendered into, indeed.

"Who is that kind of highly intrepid warper, either from gods, or from celestials or from high-souled sages who indeed rendered you shapeless. [3-19-6]

[Verse Locator](#)

न हि पश्यामि अहम् लोके यः कुर्यात् मम विप्रियम् ।

अमरेषु सहस्राक्षम् महएन्द्रम् पाकशासनम् ॥ ३-१९-७

7. loke yaH mama vipriyam kuryaat = in world, who, to me, displeasure, he who causes; such a one; amareSu sahasra akSam mahaendram paaka shaasanam = among divinities, thousand, eyed one, Indra, Paaka [demon] controller; aham na hi pashyaami = I, do not, indeed, see - find.

"Indeed, I do not find anyone who causes displeasure to me in this world, even among divinities including the thousand eyed Indra, the controller of demon Paaka. [3-19-7]

[Verse Locator](#)

अद्य अहम् मार्गणैः प्राणान् आदास्ये जीवितांतगैः ।

सलिले क्षीरम् आसक्तम् निष्पिबन् इव सारसः ॥ ३-१९-८

8. adya aham = now, I; salile aasaktam kSiiram = in water, mingled with, milk; niS piban saarasaH iva = drinking to dregs, swan, as with; jiivita antagaiH maargaNaiH = life, terminating, with arrows; praaNaan aadaasye = lives [of that miscreant,] take away.

"Now, I will take away the lives of that miscreant with my arrows that are terminators of lives, as a swan would drink milk to dregs even if it is mingled in water, duly separating milk from water. [3-19-8]

[Verse Locator](#)

निहतस्य मया संख्ये शर संकृत्त मर्मणः ।
सफेनम् रुधिरम् कस्य मेदिनी पातुम् इच्छहसि ॥ ३-१९-९

9. mayaa sankhye nihatasya = by me, in combat, he who is drop dead; shara samkR^itta marmaNaH = by arrows, totally cut-off, having crucial organs; kasya = whose; sa phenam rudhiram = with, froth, blood; medinii paatum icChasi = earth, to quaff, wishes to.

"Whose frothy blood is it that the earth wishes to quaff when I cut off his crucial organs by my arrows and drop him dead in a combat. [3-19-9]

[Verse Locator](#)

कस्य पत्ररथाः कायात् मांसम् उत्कृत्य संगताः ।
प्रहृष्टा भक्षयिष्यन्ति निहतस्य मया रणे ॥ ३-१९-१०

10. mayaa raNe hatasya = by me, in war, who is slain; kasya kaayaat = whose, from body; patra rathaaH sangataaH = winged, chariots [birds,] pressing round; pra hR^iSTaa = gladly; maamsam = flesh; ut kR^itya = up, lifting - rip to pieces; bhakSayiSyanti = wish to eat.

"Whose body is it from which birds pressing round gladly wish to wring flesh to pieces for eating when I slay him in war. [3-19-10]

[Verse Locator](#)

तम् न देवा न गंधर्वा न पिशाचा न राक्षसाः ।
मया अपकृष्टम् कृपणम् शक्ताः त्रातुम् इह आहवे ॥ ३-१९-११

11. iha = now; aahave mayaa apakR^iSTam = in battle, by me, easily hauled [on ground]; tam kR^ipaNam = that, villain; traatum = to redeem; devaaH na shaktaaH = gods, not, capable; pishaacaa na = evil spirits, not; gandharvaa na = celestials, not; raakSasaaH na = demons, not.

"Now, when I haul him easily on the ground in a battle that villain will be unredeemable either by gods, celestials, evil spirits, or by demons. [3-19-11]

[Verse Locator](#)

उपलभ्य शनैः संज्ञाम् तम् मे शंसितुम् अर्हसि ।
येन त्वम् दुर्विनीतेन वने विक्रम्य निर्जिता ॥ ३-१९-१२

12. dur viniitena = by bad, mannered one [miscreant]; yena tvam = by whom [which,] you are; vikramya vane nir jita = on attacking, in forest, won out - worsted; tvam shanaiH sanj~naam upalabhya = you, slowly, sensitivity, on regaining; me shamsitum arhasi = to me, to tell, apt of you.

"It will be apt of you to gather your sensitivity slowly and tell me as to which miscreant attacked and worsted you in the forest." Thus Khara spoke to Shuurpanakha. [3-19-12]

[Verse Locator](#)

इति भ्रातुर् वचः श्रुत्वा क्रुद्धस्य च विशेषतः ।
ततः शूर्पणखा वाक्यम् सबाष्पम् इदम् अब्रवीत् ॥ ३-१९-१३

13. **bhraatuH** = brother's; **visheSataH kruddhasya** = especially, of that one who is rancorous; **iti vacaH shrutvaa** = this kind of, words, on hearing; **tataH shuurpaNakhaa** = then, Shuurpanakha; **sa baaSpam** = with, tears; **idam vaakyam abraviit** = this, sentence, said.

On hearing this kind of words of her brother, especially who is rancorous, then Shuurpanakha spoke these words, tearfully. [3-19-13]

[Verse Locator](#)

तरुणौ रूप संपन्नौ सुकूमारौ महाबलौ ।
पुण्डरीक विशालाक्षौ चीर कृष्ण अजिन अंबरौ ॥ ३-१९-१४
फल मूल अशिनौ दान्तौ तापसौ ब्रह्मचारिणौ ।
पुत्रौ दशरथस्य आस्ताम् भ्रातरौ राम लक्ष्मणौ ॥ ३-१९-१५

14, 15. **taruNau ruupa sampannau** = in adulthood, look, enriched [good-looking] **sukuumaaarau mahaabalau** = gentle, great-mighty; **puNDariika vishaala akSau** = lotus like, broad, eyed; **ciira kR^iSNa ajina ambarau** = jute-cloths, deerskin, dressed in; **phala muula ashinau** = fruits, tubers, eaters [subsistent]; **daantau taapasau** = composed, sagacious; **brahmacaariNau [dharma caariNau]** = celibate [righteousness, followers of]; **putrau dasharathasya** = sons, of Dasharatha; **raama lakshmanau** = Rama, Lakshmana; **bhraatarau** = brothers; **aastaam** = are there.

"Those two are in adulthood, good-looking, gentle yet greatly mighty, eyes broad like lotuses, dressed in jute-cloths and deerskin, subsistent on fruits and tubers, composed, sagacious and celibate, and they are the sons of Dasharatha, namely Rama and Lakshmana. [3-19-14,15]

Here, when asked by Khara 'who mutilated you?' Shuurpanakha should have normally reported that, 'sons of some king Dasharatha namely Rama and Lakshmana did this' But not telling so she starts her narration with an odd appreciation of Rama's aspects. Some of them are as below:

taruNau ruupa sampannau Though they scarred her on her nose and ears she did not loose her heart for them. This **taruNau ruupa sampannau** is in accordance with Rama's aspect which will be **sadaiva priya darshanaH** 'the same pleasant persona at any time' as in Bala Kanda at 1-1-16, as said by Sage Narada to Valmiki. This is the same situation with Hanuma when Seetha asks him to indicate some aspects of Rama so as to believe Hanuma. There Hanuma starts with **raamaH kamala patra akshaH sarva sattva manoharaH - sundara 35-8**. 'Rama is lotus-petal eyed one' Further people in sleep, intoxicated or infuriated conditions, will speak their heart **supramatta kupitaanaam bhaava j~naanam dR^iSTaH** So Shuurpanakha who is also in a sleep like daze, she came out with her soulful feelings about Rama.

This narration has threefold meaning. 1] Through the eyes of a lustful female; 2] To belittle Rama and Lakshmana's prowess only to extol Kara's pride; 3] To deride Khara's valour so that he gets incited to fight Rama and Lakshmana.

1] Through the eyes of a lustful female:

taruNau 'came of age.' **kanyaam varayate ruupam** Women's first criterion towards a man is age. But this wording is in **dwivacana** 'in dual number' so it belongs to both Rama and Lakshmana. Then the question comes 'is she leaning towards both of them?' Yes. She makes eyes at both. First she approached Rama, but he advised her to approach Lakshmana. Lakshmana in turn advises her to approach Rama, thus she got interest in both. This is as per **anyonya sadR^ishau viirau** 'those darers are similar to one another.' Rama and Lakshmana may be different among themselves, but to the onlookers they appear as one reality. Further, she has hate-thinking for both of them also. She says that 'this situation occurred due to both of them' as at 3-19-18. How can she fall after both at a time? She can, with 'either-or-single-or-both' syndrome

because she is a demoness, and unseen are such brothers with their glorious aspects, so far by her.

ruupa sampannau 'their aspects are ravishing' The syndrome is that **angaat angaat sambhavasi** 'offshoots derive parent's aspects.' So Manmatha, the Love-God derived all his aspects from Vishnu. Then it is imaginable how much more that Vishnu might be in his lovely aspect. So Rama is with **niratishaya ruupa samR^iddhi** 'sublime features, endowed with' that which can be borrowed even by Manmatha.

sukumaarau 'delicate' like flowers. Rama is said to equal a delicate flower. **asiita puSpa samkaasham** Rama's body itself is a flower that which can be cherished by all. Or **su** = excellent; **ku** = of earth; **maarau** = Manmatha-s 'two Manmatha-s on earth' Manmatha, is only one god of love and without any form or body parts, but these two are having excellent forms and are evident on earth before eyes as per the attribute of **kandarpa iva muurtimaan** 'he has a form like that of Love-god'

Then her bother Khara may ask 'then why we demons shall hanker after some flimsy, fragile, feeble creatures?' For that she says **mahaa balau** 'greatly vigorous.' They have un-depleting vigour of manhood, which is what required by an aged demoness.

puNDariika vishaala akshau 'white-lotus, broad, eyed' 'Their eyes are not like ours while our eyes are **samrakta nayanaa ghoraa** 'bloodshot eyes of terrible look'

Or, unlike **tamo guNa udreka** 'ever persisting with stolid constituent of nature' and unlike **rajo guNodreka** 'ever energetic with sprightly constituent of nature' -- their eyes are **sattva guNa sampanna** 'serene with the pure constituent of nature' Though Rama says that he **aatmaanaam maanuSyam manye** 'in my soul I consider I am human' but as per **shruti** / scripture, **yathaakapyaasam puNDariikam evam akshiNii** 'though his outward aspect is hiding his real Being, his eyes are telling the truth of His supernal nature', hence Rama is other-worldly.

Or his white broad eyes are comparable with **kshiira samudra** Milky-ocean, his abode, with its unfathomable depths, so is his heart.

Or **mahaa balau puNDariika vishaala akshau** 'Great mighty and white broad eyed ones' who by their great might annihilate vice and if the evildoer submits himself, their white eyes alone give salvation with a broad-mind. **sukumaarau puNDariika vishaala akshau** 'Manmatha-like, white, broad eyed'

If it is said that these two are Love-gods on earth, then it may be asked 'where are the flowery arrows of that Love-god to these two?' But the arrows of these earthly Love-gods are their eyes and glances. The lotus is but one among the five arrows of Manmatha. Even Seetha under her direly distressed situation in Lanka says that 'gods, celestials, great-souls et al are sanctified with the look of this lotus-petal eyed one' **dhanyaa devaaH sa gandhavaaH siddhaaH ca paramarSyaaH | mama pashyanti ye naadhama raamam raajiiva locanam | | sundara 26-41**. This verse takes its place in **gayatri ramayaNa** as its 14th verse out of total 27 verses.

Further they are excelling only by their nature but not by their dressings and outfits for they are just clad in **ciira kR^ishNa ajina dharau** 'jute-cloths, deerskin wearers of' Mahaakavi Kalidasa says in his **abhij~naana shaakuntalam**: says **iyam [shakuntala] adhika manoj~naa valkalena api tanvii** that, 'this Shakuntala is pleasant though clad in jute-cloths' **kimavahi madhuraaNaam maNDananam na akR^itiinaam** 'nothing can beautify beautiful people' etc. Though not adorned by any extra special ornamentation they by their nature are attractive, as discerned by sages at 3-1-13 of Aranya Kanda **ruupa samhanam lakshmiim saukumaarya suveSatam** as well by this Shuurpanakha or even by Ravana in part II of Yuddha Kanda, in 99th chapter 12th verse, who also extols these lotus eyes and the aspect of Rama on his first sight at Rama as **padma patra vishaala aksham diirgha baahum arindamam**

2] To belittle Rama and Lakshmana's prowess only to extol Kara's pride.

Should Khara ask in fear 'who is that great-mighty one who mutilated a sister of a great demon like me? Thereby my fear is growing about my own existence.' Then Shuurpanakha's reply is like this, in order to remove Khara's fear of Rama:

taruNau 'youngsters, boys' for his own father Dasharatha tells Vishvamitra that these are **uuna Sodasha varshau; na yuddha yogyatam asya apashyaami** in Bala Kanda. Shuurpanakha that way tells Khara 'brother Khara... these two Rama and Lakshmana are boyish you need not care them,' Further **yauvane viSayaisiNaam** 'boys in young age bother more for enjoymenti -- they are bothered to enjoy life and are not yet fit for a war, so you can war with them'

ruupa sampannau 'just by getups they are brilliant, but lack in courage to confront you' **kanyaa kaamayet ruupam** 'girls cherish charming ones' 'They fall after girls only with their charming aspects that are unworthy to withstand war, so you can war with them'

sukumaarau 'delicate or fragile, or flimsy,' because they are sons of some king, grown up in palace chambers, unlike us who grow in ravines; and they eat nonsensically delectable food, unlike us who happily eat raw-flesh. So, wherefrom they can tolerate your bloodshot glances, let alone your arrows...'

mahaa.abalu = mahaa + a + balau 'very, without, strength; very weak fellows';

furthermore **mahaa abalau; mahatii rakshaNiiyaa abalaa yayostu** 'a lady, namely Seetha, is to be protected by them. She has become a string fastened around their necks. Then how do they, the sentinels of a woman, can fight you...'

puNDariika vishalaa akshau 'paled, broadened, eyed' 'Their eyes paled and wide-open awaiting the results of their scarring my nose and ears, and their eyes popped up in daze, then what can they do to you...'

Then Khara may ask, "it is good you have said that they are hapless etc., but they may now muster up some army and fight me back then what?"

For this she says, **ciira kR^ishNa ajina dharau** 'wearers of jute-cloths and deerskin' And furthering her argument she says, 'how can they afford an army for they themselves have nothing special to wear. That too one of those items, namely the jute-cloth, is begged from a tree that is sessile, and the other, the deerskin, is begged from a deer, that is mobile. They themselves are shuttling in between mobile and sessile how can they confront you.'

Further, this god, say this Rama, has no other special work or duty, except shuttling between mobile or sessile beings or matter, begging their produce, and beg them to recognise him.

3] To deride Khara's valour so that he can be incited to fight.

Her words also extol the capabilities of Rama and Lakshmana in warring and said to have addressed Khara this way in order to enhance his self-pride.

tarunau; yauvane vijigiisuNaam 'youthful ones are interested in triumphs' 'Because they are the seekers of triumphs, they will definitely triumph over you, you better do not go there and get defeated'

ruupa sampannau; ruupyate anena; asaadhaaraNa niratishaya ruupa visheSatvaat 'with an unimaginable stance' They are known for their stance from their childhood in eliminating Tataka, Subaahu etc., **gatvaa saumitri sahito naa vijitya ivartate** 'on going with Lakshmana, he [Rama] does not return without conquering' **yashasaH ca eka bhaajanam : Tara in Kishkindha, 14-20.** 'for glory [Rama is] the only resort.' 'So many praises are said about them and hence they fight you out, better do not go'

If Khara asks, 'how can they fight me, such a mighty one?'

For this she says, **sukumaarau** 'they are dextrous' 'with their dexterity they easily eliminate you'

mahaa balau 'greatly mighty' 'Rama is mightily by his shoulder-strength' and also by the use of **mahat shabda** his might is by his tenacity of mind and ideation to eliminate foes. Or **mahaa balau** 'greatly sturdy.' Though he wars for a long his vigour does not deplete for he uses two **vidya-s: bala, atibala** 'by the twin principles taught by Vishvamisra his strength does not deplete.

puNDariika vishaala akshau 'white-lotus, broad, eyed' His broad white-lotus like eyes does neither contract in anger nor expand in exclamation, as usually happen to anyone who sees an object of interest with unnecessary widening of eyes **priiti visphaarita iikshaNam**

Next if it be asked 'are they ready for a fight' for which she says 'they are already clad in **ciira kR^ishNa ajina dharau** 'jute-cloth, deerskin, clad in' They have tightened their girdle-cloths and are armoured in shield like deerskin. Further they also have arrows and knives with which I am scarred so better not to go there and get your throat slit like my nose and ears, for you are a shameless, incapable demon still sitting here as I go on narrating the incident like a story'

[Verse Locator](#)

गन्धर्व राज प्रतिमौ पार्थिव व्यञ्जन अन्वितौ ।

देवौ वा दानवौ - मानुषौ - वा तौ न तर्कयितुम् उत्सहे ॥ ३-१९-१६

16. **gandharva raaja pratimau** = gandharva [celestial,] kings, equalling; **paarthiva vyanjana anvitau** = kingly, aspects, having; **tau** = those two; **devau vaa daanavau [- maanuSau -] vaa** = gods, or, demons [humans] or; **tarkayitum na utsahe** = to differentiate, not, I am disposed to.

"Having all the aspects of kings they equal the kings of gandharva celestials, and I am ill-disposed to differentiate whether they two are gods or demons. [3-19-16]

Some mms have this **daanavau** demons as **maanuSau**, humans. While Khara, sending his demons to eliminate the brothers, says that they are just humans as at verse 22 in this chapter itself. So Shuurpanakha evasively told a lie to his brother that she could not distinguish between their own race and that of others. Khara for his part believes that neither demons nor gods can hurt his race.

[Verse Locator](#)

तरुणी रूपसंपन्ना सर्वाभरण भूषिता ।

दृष्टा तत्र मया नारी तयोर् मध्ये सुमध्यमा ॥ ३-१९-१७

17. **tatra** = there; **tayoH madhye** = them two, between; **taruNii** = ripely [beauty]; **ruupa sampannaa** = comeliness, rich in; **sarva abharaNa bhuuSitaa** = a lot of, ornaments, decorated with; **su madhyamaa** = well-waisted one - curvaceous; **naarii mayaa dR^iSTaa** = lady, by me, is seen.

" I have seen a curvaceous lady between those two, a ripely beauty, rich in comeliness, adorned with lots of ornaments. [3-19-17]

She is baiting Khara with the beauty of Seetha. But this does not incite Khara like Ravana. She also plays the same card there with Ravana after the failure of this Khara and other brothers.

[Verse Locator](#)

ताभ्याम् उभाभ्याम् संभूय प्रमदाम् अधिकृत्य ताम् ।

इमाम् अवस्थाम् नीता अहम् यथा अनाथा सती तथा ॥ ३-१९-१८

18. **taam pramadaam adhikR^itya** = that, lady, owing to; **taabhyaam ubhaabhyaam** = by them, the two; **sambhuuya** = together; **aham** = I am; **a naathaa satii yathaa** = without, protector / husband, [insecure] female, as with; **tathaa** = likewise; **imaam avasthaam niitaa** = this sort of, situation, led into.

"Owing to that woman I am led into this sort of situation, together by those two, as with an insecure female. [3-19-18]

The escapist words may be observed. She is not telling that she alone went to eat away Seetha, but she is holding Seetha responsible for all this and she is evasive to show any action of Seetha as the cause of trouble. She is simply twisting the episode towards her side.

[Verse Locator](#)

तस्याः च अनृजु वृत्तायाः तयोः च हतयोर् अहम् ।
सफेनम् पातुम् इच्छहामि रुधिरम् रण मूर्धनि ॥ ३-१९-१९

19. aham raNa muurdhani = I, in the van, of war; an R^iju vR^ittaayaaH = not, straight, behaving one's - guileful one's; tasyaaH ca = her [Seetha's]; hatayoH tayoH ca = killed, of those two [Rama , Lakshmana,] also; sa phenam rudhiram = with, froth, blood; paatum icChaami = to drink, I wish to.

"Staying in the van of war I wish to drink the frothy blood of that guileful Seetha along with that of those two, Rama and Lakshmana, when they are killed in war. [3-19-19]

[Verse Locator](#)

एष मे प्रथमः कामः कृतः तत्र त्वया भवेत् ।
तस्याः तयोः च रुधिरम् पिबेयम् अहम् आहवे ॥ ३-१९-२०

20. eSa me prathamaH kaamaH = thus, my, prime, longing; tvayaa tatra kR^itaH bhavet = by you, in there [that matter,] be done, it shall be [fulfilled]; aham aahave tasyaaH = I, in war, of her [Seetha]; tayoH ca rudhiram pibeyam = two of theirs, also, blood, let me drink.

"I shall drink her blood and also that of those two in war, this being my prime longing let it be fulfilled by you." Thus wailed Shuurpanakha before her brother Khara. [3-19-20]

[Verse Locator](#)

इति तस्याम् ब्रुवाणायाम् चतुर् दश महाबलान् ।
व्यादिदेश खरः क्रुद्धो राक्षसान् अंतकोपमान् ॥ ३-१९-२१

21. tasyaam iti bruvaanaayaam = by her, like that, while saying; kharaH kruddhaH = Khara, vengefully; mahaa balaan antaka upamaan = great, mighty ones, Terminator, similar; catur dasha raakSasaan vyaadideshaH = four, ten, [fourteen,] demons, summoned.

While she is saying like that Khara vengefully summoned fourteen great mighty demons that are similar to the Terminator. [3-19-21]

[Verse Locator](#)

मानुषौ शस्त्र संपन्नौ चीर कृष्ण अजिन अंबरौ ।
प्रविष्टौ दण्डकारण्यम् घोरम् प्रमदया सह ॥ ३-१९-२२

22. shastra sampannau = weapons, possessors of; ciira kR^iSNa ajina ambarau = jute-cloths, black, deerskin, clothed in; maanuSau = two humans; pramadayaa saha = young woman, along with; ghoram daNDaka araNyam praviSTau = ghastly, Dandaka, forest, got into.

"Wielding weapons and wearing jute-cloths and deerskin two humans have got into ghastly forest of Dandaka along with a woman of age." Thus Khara is ordering the fourteen demons. [3-19-22]

[Verse Locator](#)

तौ हत्वा ताम् च दुर्वृत्ताम् उपावर्तितुम् अर्हथ ।
इयम् च रुधिरम् तेषाम् भगिनी मम पास्यति ॥ ३-१९-२३

23. tau = them two; dur vR^ittaam taam ca = = with bad, conduct [treacherous,] her, also; hatvaa = on killing; upa aavartitum arhatha = nearby, turning back, you shall [you shall return]; mamaiyam bhaginii = my, this, sister; teSaam rudhiram paasyati = their, blood, she drinks.

"You shall return to me only on killing those two and also that treacherous woman, and their blood this sister of mine will drink. [3-19-23]

[Verse Locator](#)

मनोरथो अयम् इष्टो अस्या भगिन्या मम राक्षसाः ।
शीघ्रम् संपद्यताम् गत्वा तौ प्रमथ्य स्व तेजसा ॥ ३-१९-२४

24. raakSasaaH = oh, demons; sva tejasaa = by own, vigour; tau shiighram pramathya = them two, quickly, on stamping out; asyaa mama bhaginyaa = her, my, sister's; ayam iSTaH manaH rathaH = that, fanciful, heart's, desire; gatvaa sam padyataam = having gone, let it be achieved.

"Oh, demons, on going there swiftly stamp them out by you own vigour, thus let the fanciful hearty desire of my sister be achieved. [3-19-24]

On these 23, 24 verses Maheshvara Tiirtha says: iyam bhaginii 'this my sister' pramathya 'killing me' mama rudhiram paasyati 'my blood she drinks' teSaam [samiipam gatvaa] to them, you nearing' sva tejasaa shiighreNa 'by your own valour, quickly' tau to them Rama and Lakshmana; dur vR^ittaam Seetha of impossible, behaviour [to be followed by others]; hatvaa; hana himsaa gatyoh knowing her: because hana indicates 'knowing also; so you know that Seetha, meaning 'be absolved by her' apaavartitum arhatha 'return, you may' to heavens, as all these demons are celestials earlier to their curse.

[Verse Locator](#)

युष्माभिः निर्हतो दृष्ट्वा तौ उभौ भ्रातौ रणे ।
इयम् प्रहृष्टा मुदिता रुधिरम् युधि पास्यति ॥ ३-१९-२५

25. yuSmaabiH = by you; tau ubhau bhraatau raNe = them, two, brothers, in war; nir hataH dR^iSTvaa = flatly, finished off, on seeing; iyam pra hR^iSTaa = she, well, gladdened; yudhi = in war; muditaa = amusingly; rudhiram paasyati = blood, will drink.

"On seeing your finishing those two brothers flatly in a war she this sister of mine will be gladdened, and then she drinks their blood in war, amusingly. [3-19-25]

This sister of mine would like to drink my blood. So you go to Rama and Lakshmana and then know that Seetha, who has an impossible behaviour. And be absolved by her for all of our sins. And then you may return. Not to Khara but their return is to heavens. The endnote may please be seen. Maheshvara Tiirtha.

[Verse Locator](#)

इति प्रतिसमादिष्टा राक्षसाः ते चतुर् दश ।
तत्र जग्मुः तया सार्धम् घना वातेरिताः यथा ॥ ३-१९-२६

26. iti = in this way; prati samaadiSTaa = ordered; te catur dasha raakSasaaH = they, four, ten - fourteen, demons; tayaa saardham = her [Shuurpanakha,] along with; vaata iiritaaH ghanaa yathaa = by gale, called [glided,] dark-clouds, as with; tatra jagmuH = there, went.

In this way when Khara ordered those fourteen demons, they have gone to Panchavati along with Shuurpanakha like black-clouds glided by gales. [3-19-26]

[Verse Locator](#)

ततस्तु ते तम् समुदगं तेजसम्
तथापि तीक्ष्ण प्रदरा निशाचरा ।
न शेकुर् एनम् सहसा प्रमर्दितुम्
वनद्विपा दीप्त्वम् इव अग्निम् उथितम् ॥ ३-१९-२७

27. tataH tathaa = then, thus; te nishaa caraa = those, nightwalkers; tiikshNa pradaraaH = with sharp, arrows; vana dvipaaH = forest, elephants; uthitam diiptvam agnim iva = uprisen, blazing, fire, like; samut arga tejasam = one who has uprisen, peaking, resplendence; tam enam = that, him Rama; sahasaa pra marditum = quickly, to completely, trounce; na shekuH = not, capable.

But then, though the nightwalker wielding sharp arrows have become ineffectual to trounce Rama like the wild elephants which will become ineffectual to overcome the blazingly uprising wildfire. [3-19-27]

This last verse is mismatching with the episode. This is not found in some publications of Gorakhpur versions but found in others and even in the Eastern recension. The import of this verse is that though the demons have gone to Rama but they could not assault him, which actually happens in next episode. However this verse is also included here as per the text of Chaukambha Vidya Bhavan, Kashi, and according to Eastern recension.

The curse of Khara and Duushana

Maheshvara Tiirtha notes that God Shiva cursed Khara and pardoned saying that he will be released from curse by Rama of Dasharatha. tasmaadyaH kruura ruupeNa dehena harataa amR^itam | viShNur daasharathir bhuutvaa mokShayiShyati suvrata | In the sheSa dharma of Maha Bharata in the discourse between Bhiishma and Yudhistira it is said that sage Yajnavalkya has three sons. They are Chandrakanta, Mahaamedha and Vijaya. These three Brahman became Khara, Duushana, and Trishira by the curse of Shiva. The first one Chandrakanta is Khara. And the disciples of the three Brahman scholars are fourteen and they also became Brahma-demons, who are now being sent. On listening Shuurpanakha Khara came to know that Vishnu arrived in the form of Rama and thus Khara wanted to get release from the curse by Rama, and hence firstly he sends the fourteen demon-disciples, and later he and his brother also follow the suit.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकोनविंशः सर्गः

Thus, this is the 19th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 19

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 20 Verses converted to UTF-8, Oct 09

Introduction

The fourteen demons arrive at Rama's cottage guided by Shuurpanakha and they wage a war with Rama in which Rama destructs all their weaponry and eliminates them all. Seeing this defeat Shuurpanakha rushes back to her brother to report the defeat.

[Verse Locator](#)

ततः शूर्पणखा घोरा राघव आश्रमम् आगता ।
रक्षसान् आचक्षे तौ भ्रातरौ सह सीतया ॥ ३-२०-१

1. tataH ghoraa shuurpaNakhaa = then, ghastly, Shuurpanakha; raaghava aashramam aagataa = Raghava's, hermitage, on arriving; rakSasaan = to [fourteen] demons; saha siitayaa = with, Seetha; bhraatarau tau aacacakSe = brothers, them two, said - has shown.

Then on arriving at Raghava's hermitage that ghastly Shuurpanakha has shown the brothers, Rama and Lakshmana, along with Seetha to the fourteen demons. [3-20-1]

[Verse Locator](#)

ते रामम् पर्ण शालायाम् उपविष्टम् महाबलम् ।
ददृशुः सीतया सार्धम् लक्ष्मणेन अपि सेवितम् ॥ ३-२०-२

2. te = they the demons; siitayaa saardham = with Seetha, along; lakSmaNena api sevitam = by Lakshmana, even, attended by; parNa shaalaayaam = in thatched leaf, cottage; upaviSTam mahaabalam = sitting, great mighty; raamam dadR^ishuH = Rama , they saw.

They have seen the great-mighty Rama seated in the thatched cottage along with Seetha and Lakshmana attending to him. [3-20-2]

[Verse Locator](#)

ताम् दृष्ट्वा राघवः श्रीमान् आगताम् ताम् च राक्षसीम् ।
अब्रवीत् भ्रातरम् रामो लक्ष्मणम् दीप्त तेजसम् ॥ ३-२०-३

3. shriimaan raaghavaH = magnificent one, of Raghava dynasty; aagataam taam = those demons, who arrived, them; taam raakSasiim ca = her, the demoness, also; dR^iSTvaa = on seeing; diipta tejasam bhraataram lakSmaNam = to radiantly, brilliant, brother, to Lakshmana; raamaH abraviit = Rama , said.

On seeing the arrival of the demons, and the demoness Shuurpanakha too, that magnificent Rama of Raghava dynasty said to the radiantly brilliant Lakshmana. [3-20-3]

[Verse Locator](#)

मुहूर्तम् भव सौमित्रे सीतायाः प्रत्यनंतरः ।

इमान् अस्या वधिष्यामि पदवीम् आगतान् इह ॥ ३-२०-४

4. saumitre = oh, Soumitri; muhuurtam = for a moment; siitaayaaH = with Seetha; prati anantaraH = towards, non-distantly [close by]; bhava = you be; asyaaH = her [Shuurpanakha's]; padaviim = way - trailing her path; iha aagataan = here, those that have come; imaan vadhiSyaami = these [demons,] I wish to eliminate.

"Oh, Soumitri, briefly tarry at the close of Seetha as I wish to eliminate these demons who have trailed the path of that demoness to here. [3-20-4]

[Verse Locator](#)

वाक्यम् एतत् ततः श्रुत्वा रामस्य विदित आत्मनः ।

तथा इति लक्ष्मणो वाक्यम् रामस्य प्रत्यपूजयत् ॥ ३-२०-५

5. tataH lakSmaNaH = then, Lakshmana; vidita aatmanaH = clearly knowing, souled - nimble-souled; raamasya etat vaakyam shrutvaa = Rama 's, that, word, on hearing; tathaa iti = so be it, thus; raamasya vaakyam prati apuujayat = Rama 's, sentence, in turn, adored - honoured.

On hearing that word of Rama, then the nimble-souled Lakshmana honoured the word of Rama saying "so be it." [3-20-5]

[Verse Locator](#)

राघवो अपि महत् चापम् चामीकर विभूषितम् ।

चकार सज्यम् धर्मात्मा तानि रक्षांसि च अब्रवीत् ॥ ३-२०-६

6. dharmaatmaa raaghavaH api = virtue-souled, Raghava, even; caamiikara vibhuuSitam = gold, decorated with; mahat caapam = awful, bow; sa jyam cakaara = with, bowstring, made [stringed bowstring]; taani rakSaamsi abraviit ca = them, to demons, spoke [as forewarning,] even.

On taking up his awful bow that is decorated with gold Raghava stringed it with bowstring and even spoke the demons as a forewarning. [3-20-6]

[Verse Locator](#)

पुत्रौ दशरथस्य आवाम् भ्रातरौ राम लक्ष्मणौ ।

प्रविष्टौ सीतया सार्धम् दुश्चरम् दण्डका वनम् ॥ ३-२०-७

7. aavaam putrau dasharathasya = we are, sons, of Dasharatha; bhraatarau raama lakSmaNau = brothers, Rama, Lakshmana; siitayaa saardham = Seetha, along with; duH caram daNDakaa vanam praviSTa = not, passable, Dandaka, forest, we entered.

"We the sons of Dasharatha are brothers named Rama and Lakshmana, and we entered the impenetrable forests Dandaka along with Seetha. [3-20-7]

[Verse Locator](#)

फल मूल अशनौ दांतौ तापसौ धर्म चारिणौ ।

वसन्तौ दण्डकारण्ये किम् अर्थम् उपहिंसथ ॥ ३-२०-८

8. phala muula ashanau = fruits, tubers, eaters; daantau = dispassionate; dharm caariNau = virtue, treaders in; daNDaka araNye vasantau = in Dandaka, forest, residents; taapasau = being sages; kim artham = what, for; upa himsatha = you outrage us.

"We the dispassionate subsist on fruits and tubers treading in the path of virtue, and we being the sages resident in Dandaka forest what for you outrage us. [3-20-8]

[Verse Locator](#)

युष्मान् पाप आत्मकान् हंतुम् विप्रकारान् महाहवे ।
ऋषीणाम् तु नियोगेन प्राप्तो अहम् सशर आसनः ॥ ३-२०-९

9. paapa aatmakaan = evil, souled ones; vi prakaaraan = not, righteous ones; yuSmaan mahaa ahava hantum = you, in a crucial clash, to eliminate; sa shara aasanaH = with, arrows, bow; R^iSiNaam tu niyogena = by sages, but, assigned; aham = I; praaptaH = chanced [here.]

"As assigned by the sages I chanced here with bow and arrows to decimate you evil-souled and unrighteous beings in a crucial clash. [3-20-9]

[Verse Locator](#)

तिष्ठत एव अत्र संतुष्टा न उपवरितितुम् अर्हथ ।
यदि प्राणैः इह अर्थो वो निवर्तध्वम् निशा चराः ॥ ३-२०-१०

10. nishaa caraaH = oh, night, walkers; santuSTaaH [samduSTaaH] atra eva tiSThata = be satisfied [very abominable ones,] there, only, stay; upaavarititum na arhatha = to return, not, fit - impossible to return; vaa yadi = else, if; praaNaiH arthaH = with lives, purpose [if you desire your lives]; iha nivartadhvam = now, return.

"Stay there obligingly or you should not be able to return, else if you desire your lives, oh, nightwalkers, you may return now. [3-20-10]

[Verse Locator](#)

तस्य तद् वचनम् श्रुत्वा राक्षसाः ते चतुर्दश ।
ऊचुर् वाचम् सुसंकुद्धा ब्रह्मघ्नः शूल पाणयः ॥ ३-२०-११
संरक्त नयना घोरा रामम् रक्तांत लोचनम् ।
परुषा मधुर आभाषम् हृष्टाः अदृष्ट पराक्रमम् ॥ ३-२०-१२

11, 12. tasya tat vacanam shrutvaa = his [Rama's,] that, sentence, on hearing; brahma ghnaH = Brahman, slayers; shuula paaNayaH = spears, handlers; te catur dasha raakSasaaH = those, fourteen, demons; ghoraa = ghoulish ones; sam rakta nayanaa = highly, bloodshot, eyed; su sam krudhaa = very, highly, infuriated; paruSaa = with harsh [words]; raamam rakta anta locanam = to Rama, blood streaks, at ends, eyed; madhura aabhaaSam = to sweet, talker; a dR^iSTa paraakramam = un, seen, [whose] valour [is, of Rama]; hR^iSTaH = happily [self-confidently, demons]; vaacam uucuH = words, said.

On hearing that sentence of Rama they the fourteen ghoulish demons who are the slayers of Brahmans and handlers of spears have become highly infuriated, and they with their bloodshot eyes and with harsh words said these words to Rama, whose eyes are with blood streaks at their ends, and who also is a sweet talker, and whose valour is yet unseen by those fourteen demons. [3-20-11, 12]

[Verse Locator](#)

क्रोधम् उत्पाद्य नो भर्तुः खरस्य सुमहात्मनः ।
त्वम् एव हास्यसे प्राणान् अद्य अस्माभिर् हतो युधि ॥ ३-२०-१३

13. naH bhartuH = to our, lord; su maha aatmanaH kharasya = a very, highly, souled one, to Khara; krodham utpaadya = fury, on inciting; adya asmaabhiH yudhi hataH = now, by us, in war, when dead; tvam eva = you, alone; haasyase praaNaan = release, lives.

"Killed in conflict by us you alone will set your lives loose as an inciter of fury in our highly great souled lord Khara. [3-20-13]

[Verse Locator](#)

का हि ते शक्तिर् एकस्य बहूनाम् रण मूर्धनि ।
अस्माकम् अग्रतः स्थातुम् किम् पुनर् योद्धुम् आहवे ॥ ३-२०-१४

14. bahuunaam asmaakam agrataH = many, of us, before; raNa muurdhani sthaatum = in forefront, of war, to stay; ekasya te kaa shaktiH hi = for lone one, to you, what, capability, indeed; aahave yoddhum kim punaH = in battle, [ability] to battle against, why, again.

"Indeed, what capability you have as a lone one to stand against many of us in the forefront of war, and why tell again about your battling ability in a given battle. [3-20-14]

[Verse Locator](#)

एभिः बाहु प्रयुक्तैः नः परिघैः शूल पट्टिशैः ।
प्राणाम् त्यक्षसि वीर्यम् च धनुः च कर पीडितम् ॥ ३-२०-१५

15. ebhiH naH baahu prayuktaiH = by these, by our, arms, projected - launched by our might; parighaiH shuula paTTishaiH = by maces, spears, broad blade swords; praaNaam viiryam ca = lives, mettle, also; kara piiDitam dhanuH ca = by hand, clasped, bow, also; tyakSyasi = you will forgo.

"When we launch maces, spears and swords by our might you will forgo your lives, mettle, and even the bow now clasped in your hand." So said the demons to Rama. [3-20-15]

For the three verses the above meaning is the textual meaning. For them there is another import.

su mahaatmanaH oh, Supreme Person; bhartR^iH kharasya our lord, to Khara; krodham utpaadya anger, infusing; asmaabhiH hataH tvam praaNaan na haasyase eva by us, killed, you, Spirits, not, leaves, thus...

"Oh! Supreme Person, we have come here because you incited anger in our lord Khara, and by us killed will you let go your lives, mettle and spirits? No. Never it will happen."

The reason for not happening of that event is explained: raNa muurdhan in war's, van; ekasya te agrataH sthaatum lone one, you, before, to stand; bahuunaam asmaakam api many, we are, though; kaa shaktiH where is, capability for us

"Though you are a lone being, and we are many, where is the capability for us to stand before you in the van of war?"

Thus they say that they have come only at the behest of their lord but not to kill Rama. baahuH yuktaiH parighaiH shuula paTTisaiH upalakshitaanaam though equipped with our paraphernalia like maces, spears, swords etc., adhyaahaara: asmaakam our; praaNaan viiryam tyakshasi lives, vitality, we loose; ehi come... give us salvation.

"Though we are equipped with much paraphernalia like maces, spears, swords etc., we lose our lives and vitality at your hand, so come on, take them away, and accord salvation and release from our curse. It is better to die at your hand than returning to Khara and dying a merciless death at the hand of Khara.

It may be remembered that these fourteen are the cursed Vedic-scholarly disciples of Chandrakanta, now in an accursed form namely Khara and other demons. Maheshvara Tiirtha.

[Verse Locator](#)

इति एवम् उक्त्वा संरब्धा राक्षसाः ते चतुर्दश ।

उद्यत आयुध निस्त्रिंशा रामम् एव अभिदुद्रुवुः ॥ ३-२०-१६

चिक्षिपुः तानि शूलानि राघवम् प्रति दुर्जयम् ।

16, 17a. samrabdhaa te caturdasha raakSasaaH = clamorously, they, fourteen, demons; iti evam uktvaa = thus, that way, saying; nistrimshaa aayudha udyata = unhesitatingly, weapons, on upraising; raamam eva abhi dudruvuH = to, Rama, alone, towards, rushed; taani shuulaani = them, the spears; dur jayam = un, conquerable; raaghavam prati = Raghava, towards; cikSipuH = they hurled.

Thus saying that way clamorously they the fourteen demons, upraising their weapons they unhesitatingly rushed towards Rama alone, and they hurled lances towards that unconquerable Raghava. [3-20-16, 17a]

[Verse Locator](#)

तानि शूलानि काकुत्स्थः समस्तानि चतुर्दश ॥ ३-२०-१७

तावद्भिः एव चिच्छहेद शरैः कांचन भूषितैः ।

17b, 18a. kaakutsthaH = Rama; caturdasha taani shuulaani = fourteen, those, lances; samastaani = all of them; taavadbhiH eva = as many of them, only; kaancana bhuuSitaiH = in gold, adorned; sharaiH = with arrows; cicCheda = shredded.

Rama in turn shredded all of those fourteen lances only with as many arrows that are adorned in gold. [3-20-17b, 18a]

[Verse Locator](#)

ततः पश्चात् महातेजा नाराचान् सूर्य संनिभान् ॥ ३-२०-१८

जग्राह परम क्रुद्धः चतुर्दश शिल अशितान् ।

18b, 19a. tataH pashcaat = there after; mahaatejaa = great resplendent Rama; parama kruddhaH = highly, wrathfully one; shila ashitaan = on stone, sharpened ones; suurya samnibhaan = sun, equalling in dazzle; caturdasha naaraacaan jagraaha = fourteen, iron bolts [like arrows,] took up.

Next that great resplendent Rama in high wrath took up fourteen iron bolt like arrows that are whetted on whetstone and equalling the sun in their dazzle. [3-20-18b, 19a]

[Verse Locator](#)

गृहीत्वा धनुः आयम्य लक्ष्यान् उद्दिश्य राक्षसान् ॥ ३-२०-१९

मुमोच राघवो बाणान् वज्रान् इव शतक्रतुः ।

19b, 20a. raaghavaH dhanuH gR^ihiitvaa = Raghava, bow, on taking; aayamya = arched [the bow]; lakSyaan raakSasaan uddishya = targets, demons, aiming at; shatakratuH vajraan iva = Indra [releasing,] thunderbolt, like; baaNaan mumoca = arrows, released.

Then Raghava took up his bow, arched it, and aiming at the targeted demons released arrows as Indra would release his Thunderbolts. [3-20-19b, 20a]

[Verse Locator](#)

ते भित्त्वा रक्षसाम् वेगात् वक्षांसि रुधिर आप्लुताः ॥ ३-२०-२०

विनिष्पेतुः तदा भूमौ वल्मीकात् इव पन्नगाः ।

20b, 21a. te vegaat = they, by the [force of] speed; rakSasaam vakSaamsi bhittvaa = demons, in chests, on goring; rudhira aaplutaaH = with blood, bedaubed; tadaa = then;

vinispetuH [vi niS petuH]= swiftly coming out; bhuumau = into earth [nyamajjanta = subsided, penetrated into earth]; pannagaaH valmiikaat iva = snakes, from snake pit, as with.

And by the force of their speed those arrows gored the chests of those demons, and then on coming out bedaubed with blood they swiftly penetrated into earth like snakes into snake pit. [3-20-20b, 21a]

[Verse Locator](#)

तैः भग्न हृदया बूमौ छिन्न मूला इव द्रुमाः ॥ ३-२०-२१
निपेतुः शोणित स्नाता विकृता विगत असवः ।

21b, 22a. taiH bhagna hR^idayaa = with them [arrows,] burst, hearts; shoNita snaataa = in blood, bathed; vi kR^itaa = verily, mangled; vi gata asavaH = verily, gone, lives; Chinna muulaa drumaaH iva = cut down, at base [rooted out], trees, like; buumau nipetuH = on earth, fell.

Those arrows bursting their hearts they are blood bathed, mangled, and utterly dead, and like the uprooted trees they fell onto the ground. [3-20-21b, 22a]

[Verse Locator](#)

तान् भूमौ पतितान् दृष्ट्वा राक्षसी क्रोध मूर्च्छिर्हता ॥ ३-२०-२२
उपगम्य खरम् सा तु किञ्चित् संशुष्क शोणिता ।
पपात पुनः एव आर्ता सनिर्यासा इव वल्लरी ॥ ३-२०-२३

22. bhuumau patitaan taan dR^iSTvaa = on ground, fallen, them, on seeing; raakshasii krodha muurcChitaa = demoness, in rage, convulsed; kimcit sam shuSka shoNitaa = a little, well, dried out, blood [blanched aspect]; sa niryaasaa = with, exuded - with resin; vallarii iva = creeper, like; saa tu = she, but; aartaa = agonised; kharam upagamya = to Khara, going nearby; punaH eva papaata = again, like that, fell [as before.]

On seeing the demons falling onto ground that demoness Shuurpanakha is convulsed in rage, and she with a blanched aspect returned to the near of Khara in an agonising manner like a creeper exuding resin on incision, and fell before him as before. [3-20-22b, 23]

[Verse Locator](#)

भ्रातुः समीपे शोक आर्ता ससर्ज निनदम् महत् ।
सस्वरम् मुमोच बाष्पम् विवर्ण वदना तदा ॥ ३-२०-२४

24. tadaa shoka aartaa = then, by anguish, afflicted; bhraatuH samiipe = brother's, presence; sasarja ninadam mahat = discharged, outcry, great [outcry]; vi varNa vadanaa = without, colour, faced [bloodless face]; sa svaram = with, tune [attuning with the strains of a whiner]; baaSpam mumoca = tears, released.

Then she in the presence of her brother Khara discharged a great outcry, and with a bloodless face she spilled tears attuning the strains of a whiner. [3-20-24]

[Verse Locator](#)

निपातितान् प्रेक्ष्य रणे तु राक्षसान्
प्रधाविता शूर्पणखा पुनः ततः ।
वधम् च तेषाम् निखिलेन रक्षसाम्
शशंस सर्वम् भगिनी खरस्य सा ॥ ३-२०-२५

25. shuurpaNakhaa raNe ni paatitaan = Shuurpanakha, in war, felled down; raakSasaan prekSya = demons, having seen; punaH tataH = again, from there; pra dhaavita = quickly,

fled; bhaginii saa = sister, she [she being]; teSaam rakSasaam vadham = those, of demons, destruction; sarvam nikhilena = all about, in entirety; kharasya shashamsa = to Khara, reported.

Shuurpanakha having seen the fall of demons quickly fled from Panchavati of Rama to trikanTaka, the capital of Khara, and she being the sister of Khara she reported to Khara all about the destruction of those demons, in its entirety. [3-20-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे विंशः सर्गः

Thus, this is the 20th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 20

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 21 Verses converted to UTF-8, Oct 09

Introduction

Shuurpanakha comes again to her brother Khara to report that all the fourteen demons sent by him are slain by Rama. She persuades him to wage a war against Rama and Lakshmana and annihilate them for they intruded into Dandaka and there is every possibility of onslaught by them on demons.

[Verse Locator](#)

स पुनः पतिताम् दृष्ट्वा क्रोधात् शूर्पणखाम् खरः ।
उवाच व्यक्तता वाचा ताम् अनर्थं अर्थम् आगताम् ॥ ३-२१-१

1. saH kharaH = he, Khara; punaH patitaam shuurpaNakhaam dR^iSTvaa = again, fallen - before him, Shuurpanakha, on seeing; anartha artham aagataam = calamity, for the purpose of, came back - to wreck havoc on; taam = to her; vyaktataa vaacaa = in clear, words; krodhaat uvaaca = furiously, said.

On seeing Shuurpanakha who came back only to wreck havoc on demonic race and again fell before him as before, Khara spoke this sentence to her in clear terms in all his fury. [3-21-1]

[Verse Locator](#)

मया तु इदानीम् शूराः ते राक्षसा पिशित अशनाः ।
त्वत् प्रियार्थम् विनिर्दिष्टाः किम् अर्थम् रुद्यते पुनः ॥ ३-२१-२

2. mayaa = by me; tvat priya artham = your, wish, to fulfill; idaaniim = just now; pishita ashanaaH = flesh, eating, demons; shuuraH = fearless ones; te raakSasaa = those, demons are; vinirdiSTaaH [vi nir diSTaaH] = very, clearly, directed] commanded; punaH kim artham rudyate = again, what, for, it is wept - you howl.

"What for your are howling again when I have just now commanded those fearless flesh eating demons in order to fulfill your wish? [3-21-2]

[Verse Locator](#)

भक्ताः चैव अनुरक्ताः च हिताः च मम नित्यशः ।
हन्यमाना अपि न हन्यन्ते न न कुर्युः वचो मम ॥ ३-२१-३

3. [Those demons are]; bhaktaaH caiva anuraktaaH ca = admirers, also, adherers, also; nityashaH mama hitaaH ca = always, of mine, well-wishers; hanyamaanaa api na hanyante = being killed, even, not, killable; mama vacaH = my, word [order]; na na kuryuH = no, not, does - no question of not accomplishing my order.

"Those demons are my admirers, adherers and they always remained my well-wishers, hence there is no question of their non-accomplishment of my orders. [3-21-3]

[Verse Locator](#)

किम् एतत् श्रोतुम् इच्छामि कारणम् यत् कृते पुनः ।

हा नाथ इति विनर्दन्ती सर्पवत् चेष्टसे क्षितौ ॥ ३-२१-४

4. **yat kR^ite** = what, owing to; **haa naatha iti** = ha, lord, thus; **vi nardantii** = verily, bawling; **punaH sarpa vat** = again, serpent, as with; **kSitau ceSTase [luThasi]** = on ground, gesturing - wriggling; **etat kaaraNam** = for this, reason; **kim** = what is it; **shrotum icChaami** = to listen, I wish to.

"Owing to what you are highly bawling by saying, 'haa, lord' and wriggle on the ground like a snake? I would like to know the reason for all this, what is it? [3-21-4]

[Verse Locator](#)

अनाथ वत् विलपसि किम् नु नाथे मयि स्थिते ।

उत्तिष्ठोत्तिष्ठ मा मैवम् वैक्लव्यम् त्यज्यताम् इति ॥ ३-२१-५

5. **naathe mayi sthite** = one who cares for, I am, when I am available; **maam** = to me; **kim nu** = why, really; **a naatha vat vilapasi** = un, cared-for, like, you cry out; **uttiSTha uttiSTha** = get up, get up; **evam vaiklavyam tyajyataam** = this sort, perplexity, ward off, thus; **iti** = thus he said.

"I am here to take care of you, then why should you really cry out like an uncared-for being, get up...get up, and ward off this sort of perplexity." Thus Khara said to Shuurpanakha. [3-21-5]

[Verse Locator](#)

इति एवम् उक्ता दुर्धर्षा खरेण परिसान्त्विता ।

विमृज्य नयने स अस्त्रे खरम् भ्रातरम् अब्रवीत् ॥ ३-२१-६

6. **iti evam uktaa** = thus, that way, she is said; **khareNa pari saantvitaa** = by Khara, wholly, pacified; **dur dharSaa** = un, assailable one - here, unassuageable one, Shuurpanakha; **sa asre nayane** = with, tears, eyes; **vimR^ijya** = on dabbling; **bhraataram kharam abraviit** = to brother, Khara, she spoke.

She that Shuurpanakha who is otherwise an unassuageable one is wholly pacified when Khara spoke to her thus that way, and she on dabbling her tearful eyes then spoke to her brother Khara. [3-21-6]

[Verse Locator](#)

अस्मि इदानीम् अहम् प्रप्ता हत श्रवण नासिका ।

शोणित ओघ परिक्लिन्ना त्वया च परिसमन्विता ॥ ३-२१-७

7. **hata shravaNa naasikaa** = having chopped, ears, nose; **aham** = I; **shoNita ogha pari klinnaa** = gushes, blood, fully, wetted with; **idaaniim** = now - just a while back; **praaptaa asmi** = came here, I am; **tvayaa parisaanvitaa [pari saantvitaa] ca** = by you, completely, comforted, also - isn't it.

"I came to you just a while back with my ears and nose chopped off and wet with gushes of blood, and you too have comforted me, isn't it. [3-21-7]

[Verse Locator](#)

प्रेषिताः च त्वया शूरा राक्षसाः ते चतुर् दश ।

निहन्तुम् राघवम् घोराम् मत् प्रियार्थम् स लक्ष्मणम् ॥ ३-२१-८

8. **shuuraa** = oh, valiant one; **tvayaa** = by you; **mat priya artham** = to my, delight, for the reason of; **sa lakSmaNam** = with, Lakshmana; **ghoram raaghavam nihantum** = atrocious,

Raghava, to eliminate; **te catur dasha raakSasaaH preSitaH ca** = by you, fourteen, demons, sent, isn't it.

"Oh, valiant brother, for my delight you too have sent fourteen demons to eliminate that atrocious Rama along with Lakshmana, isn't it? [3-21-8]

[Verse Locator](#)

ते तु रामेण सामर्षाः शूल पट्टिस पाणयः ।
समरे निहताः सर्वे सायकैः मर्म भेदिभिः ॥ ३-२१-९

9. **sa amarSaaH** = with, envious anger; **shuula paTTisa paaNayaH** = spears, bolts, in hands; **te sarve** = they, all; **raameNa** = by Rama; **marma bhedibhiH saayakaiH** = crucial-parts, cleavers, with arrows; **samare nihataaH** = in war, killed.

"But they all who handled their spears and bolts along with an envious anger are killed in a fight with Rama by his arrows that cleave the crucial parts of his opponents. [3-21-9]

[Verse Locator](#)

तान् भूमौ पतितान् दृष्ट्वा क्षणेन एव महाजवान् ।
रामस्य च महत् कर्म महान् त्रासो अभवन् मम ॥ ३-२१-१०

10. **kSaNena eva** = in a trice; **bhuumau patitaan** = on earth, fallen; **mahaa javaan** = highly impetuous ones; **taan** = them, the demons; **raamasya mahat karma ca** = Rama's, unusual, deed, also; **dR^iSTvaa** = on seeing; **mama** = to me; **mahaan traasaH abhavat** = great, alarm, became - fell upon me.

"On seeing those highly impetuous demons falling to earth in a trice, and even on seeing the unusual deed of Rama in felling them, I am highly alarmed. [3-21-10]

[Verse Locator](#)

सा अस्मि भीता समुद्विग्ना विषण्णा च निशाचर ।
शरणम् त्वाम् पुनः प्राप्ता सर्वतो भय दर्शिनी ॥ ३-२१-११

11. **nishaacara** = oh, nightwalker [Khara]; **saa** = such as I am; **bhiitaa sam udvignaa** = scared, fully, frenzied; **viSaNNaa ca** = despaired, also; **asmi** = I became; **sarvataH bhaya darshinii** = from everywhere, dread, beholding; **punaH tvaam sharaNam praaptaa** = again, you, for refuge, I sought.

"Oh me! I am alarmed, fully frenzied, and even despaired, oh, nightwalker Khara, and beholding dread everywhere again I have come seeking your refuge. [3-21-11]

[Verse Locator](#)

विषाद नक्र अध्युषिते परित्रास ऊर्मि मालिनि ।
किम् माम् न त्रायसे मग्नाम् विपुले शोक सागरे ॥ ३-२१-१२

12. **viSaada nakra adhyuSite** = despair, [called] crocodile, pervasive; **paritraasa uurmi maalini** = overly frightening, waves, undulation - a roller = a long swelling wave; **vipule shoka** = vast, sorrow; **saagare magnaam** = [called] ocean, drowned; **maam kim na traayase** = me, why, not, rescue.

"Why do not you rescue me when I am drowned in a vast ocean called grief, wherein each pervasive crocodile is despair and each swelling wave is fright. [3-21-12]

[Verse Locator](#)

एते च निहता भूमौ रामेण निशितैः शरैः ।

ये च मे पदवीम् प्राप्ता राक्षसाः पिशित अशनाः ॥ ३-२१-१३

13. pishita ashanaaH = flesh, eaters; ye raakSasaaH = which, demons; me padaviim praaptaa = my, on path, treaded - followed me; ete ca = they, also; raameNa = by Rama; bhuumau = on earth; nishitaiH sharaiH nihataa = with sharp, arrows, felled [adding to my problems, for which I have a contrite spirit.]

"Besides, those flesh-eating demons that have followed me are also felled by Rama with his sharp arrows, for whom I have a contrite heart. [3-21-13]

[Verse Locator](#)

मयि ते यदि अनुक्रोशो यदि रक्षःसु तेषु च ।

रामेण यदि शक्तिः ते तेजो वा अस्ति निशा चर ॥ ३-२१-१४

दण्डकारण्य निलयम् जहि राक्षस कण्टकम् ।

14, 15a. nishaa cara = oh, night, walker Khara; te mayi = to you, on me; teSu rakSaHsu ca = on those, demons, also; anukroshaH asti yadi = mercy, is there, if; te raameNa = to you, with Rama [to fight]; shaktiH = ability; tejoaH vaa = animation, or; asti yadi = is there, if; daNDaka araNya nilayam = in Dandaka, forest, dwellers of; raakSasa kaNTakam = for demons, a thorn; jahi = kill.

"If you have mercy on me, and even on those dead demons, and if ability and animation are still left in you to cope with Rama, oh, nightwalker, kill that Rama who is a thorn in the side of demons dwelling in Dandaka forest. [3-21-14, 15a]

[Verse Locator](#)

यदि रामम् अमित्रघ्नम् न त्वम् अद्य वधिष्यसि ॥ ३-२१-१५

तव चैव अग्रतः प्राणान् त्यक्ष्यामि निरपत्रपा ।

15b, 16a. a+mitra ghnam = un, friendly ones, destroyer; raamam tvam adya = Rama, you, now itself; na vadhiSyasi yadi = not, going to kill, if; nir apatrapaa = lexically: without, shame; here - unhesitatingly; tava agrataH caiva = in your, before, thus - that too; [adya = now itself]; praaNaan tyakSyaami = lives, I leave off.

"If you are not going to kill that enemy destroyer Rama now itself, I will give up my life unhesitatingly, that too in your fore, that too now itself.

Or

If you are not going to kill that enemy destroyer Rama now itself, now itself I will give up my life than living a shameless life with these lopped ears and nose. [3-21-15b, 16a]

[Verse Locator](#)

बुद्ध्या अहम् अनुपश्यामि न त्वम् रामस्य संयुगे ॥ ३-२१-१६

स्थातुम् प्रति मुखे शक्तः स बलो अपि महा रणे ।

शूरमानी न शूरः त्वम् मिथ्या आरोपित विक्रमः ॥ ३-२१-१७

16b, 17. tvam = you; sa balaH api samyuge = with, forces, even with, on battlefield; mahaa raNe = in a crucial, war; raamasya prati mukhe sthaatum = Rama's, opposite faced [affront,] to stay; na shaktaH = not, capable; thus; shuura maanii = as valiant one, you assert; na shuuraH = valiant one, [but you are] not; mithyaa aaropita vikramaH = dubiously, imposed, valour [vainglorious]; aham buddhyaa anupashyaami = I, with my perception, I am discerning - instinctually perceiving.

"I can perceive instinctually that you are incapable of affronting Rama in a given crucial battle, even if you are with all your forces on the battlefield, and you assert yourself a valiant, but you are just vainglorious. [3-21-16b, 17]

[Verse Locator](#)

अपयाहि जन स्थानात् त्वरितः सह बान्धवः ।
जहि त्वम् समरे मूढान् यथा तु कुलपांसन ॥ ३-२१-१८
मानुषौ तौ न शक्नोषि हन्तुम् वै राम लक्ष्मणौ ।
निःसत्त्वस्य अल्प वीर्यस्य वासः ते कीदृशः तु इह ॥ ३-२१-१९

18, 19. **tvam samare jahi** = you, kill, in war; **maanusa tau raama lakshmana** = who are just humans, those two, Rama, Lakshmana; if; **hantum na shaknoSi vai** = to kill, [if] you are not, capable, really; **niH sattvasya** = with trivial, stamina; **alpa viiryasya** = trifling, sinews; **te iha vaasaH tu kiidR^ishaH** = your, here, living, but, what for; **kula paamsana muuDhaan yathaa** [??] = clan, blemisher, as like, a stupid fellow; **tvaritaH janasthaanaat apayaahi** = instantly, from Janasthaana, be gone - get out; **saha baandhavaH** = with, relatives [hench-demons.]

"Kill those two, Rama and Lakshmana, as they are just humans, or else, if you are incapable of doing so, really what for is your stay here in Janasthaana with your trivial stamina and trifling sinews like a stupid blemishing his clan, then get out of this Janasthaana at once along with your hench-demons. [3-21-18, 19]

The order of the verses from 16 to the last varies with versions and verbatim meanings differ. This is a kind of intimidation Shuurpanakha hurling at Khara. Besides being her brothers, Khara, Trishira and Duushana are the provincial governors of Janasthaana, nominated by Ravana. If they do not come to the rescue of Shuurpanakha, or to that matter of fact should they not eliminate intruders into Janasthaana, there is every possibility of their ouster from their posts by Ravana, because Shuurpanakha has more access to Ravana.

[Verse Locator](#)

राम तेजो अभिभूतो हि त्वम् क्षिप्रम् विनशिष्यसि ।
स हि तेजः समायुक्तो रामो दशरथात्मजः ॥ ३-२१-२०

20. **tvam** = you; **raama tejaH abhibhuutaH** = by Rama's, resplendence, subjugated; **kSipram vi nashiSyasi hi** = quickly, completely vanish, indeed; **dasharatha aatmajaH saH raamaH** = Dasharatha's, son, he, that Rama; **tejaH samaayuktaH** = resplendence, possesses; **hi** = in effect.

"You will completely and quickly vanish, indeed, subjugated by resplendence of Rama, for that Dasharatha's son Rama possess that kind of resplendence, in effect. [3-21-20]

[Verse Locator](#)

भ्राता च अस्य महा वीर्यो येन च अस्मि विरूपिता ।
एवम् विलाप्य बहुशो राक्षसी प्रदरोदरी ॥ ३-२१-२१
भ्रातुः समीपे शोक आर्ता नष्ट संज्ञा बभूव ह ।
कराभ्याम् उदरम् हत्वा रुरोद भृश दुःखिता ॥ ३-२१-२२

21, 22. **yena** = by whom; **viruupitaa asmi** = misshapen, I am; such; **asya bhraata ca** = his, brother, too; **mahaa viiryaH** = highly, vigorous one; **evam** = this way; **shoka aartaa** = by affliction, anguished; **pradara udarii raakshsii** = cave like, bellied, demoness; **bhraatuH samiipe** = in brother's, presence; **bahushaH vilaapya** = variously, on bawling; **karaabhyaam udaram hatvaa** = with both hands, on paunch, hitting; **ruroda bhR^isha duHkhitaa** = cried out, loudly, in her distress; **naSTa sanj~naa babhuuva ha** = lost, awareness, she became - swooned, really.

"And, by whom I am misshapen that brother of Rama too is a highly vigorous one..." in this way on saying Shuurpanakha bawled variously in the presence of her brother, Khara, and then anguished by her own affliction that demoness with a cave like belly started hitting her paunch with both of her hands, and what is more, she swooned. [3-21-21, 22]

The name Khara also stands for a he-ass

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे एक विंशः सर्गः

Thus, this is the 21st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 21

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 22

Verses converted to UTF-8, Oct 09

Introduction

Khara, the brother of Shuurpanakha starts out to wage war with Rama with fourteen thousand demons and with their unusual arsenal. This is the first major move of demons towards Rama that leads to the ultimate battle at the end of epic.

[Verse Locator](#)

एवम् आधर्षितः शूरः शूर्पणख्या खरः ततः ।

उवाच रक्षसाम् मध्ये खरः खरतरम् वचः ॥ ३-२२-१

1. tataH = then; shuurpaNakhya = by Shuurpanakha; evam rakSasaam madhye aadharSitaH = this way, demons, among, disparaged; shuuraH kharaH = valiant, Khara; kharaH = infuriated one; khara taram vacaH = hurtful, highly, words; uvaaca = spoke.

Thus when Shuurpanakha disparaged that valiant Khara amidst demons he is infuriated and spoke these highly hurtful words. [3-22-1]

[Verse Locator](#)

तव अपमान प्रभवः क्रोधो अयम् अतुलो मम ।

न शक्यते धारयितुम् लवण अंभ इव उल्बणम् ॥ ३-२२-२

2. tava apamaana prabhavaH = your, disgrace, originating from; mama atulaH ayam krodhaH = my, limitless, this, fury; ulbaNam lavaNa ambha iva = highly [bitter,] salt, water, like; dhaarayitum na shakyate = to contain, not, possible.

"This fury of mine originating from the disgrace brought on you is like the highly bitter salt water that is impossible to contain when ingested. [3-22-2]

[Verse Locator](#)

न रामम् गणये वीर्यान् मानुषम् क्षीण जीवितम् ।

आत्म दुश्चरितैः प्राणान् हतो यो अद्य विमोक्ष्यति ॥ ३-२२-३

3. maanuSam kSiiNa jiivitam raamam = human, one with dwindled, lifetime, Rama will be; viiryaat na gaNaye = by [his] valour, not, I do not reckon - I do not care; yaH = which Rama; aatma duH caritaiH = by his own, bad, doings; hataH = slain; adya praaNaan vi mokSyati = now, lives, is going to give up.

"I do not care the valour of that Rama for he is a human with dwindled lifetime, now going to give up his life slain by his own misdoings. [3-22-3]

[Verse Locator](#)

बाष्पः संधार्यताम् एष संभ्रमः च विमुच्यताम् ।

अहम् रामम् सह भ्रात्रा नयामि यम सादनम् ॥ ३-२२-४

4. eSa baaSpaH = these, tears, hold back; samdhaaryataam = hold back; sambhramaH ca vimucyataam = despair, too, cast off; aham raamam bhraatraa saha = I, Rama, brother, along with; nayaami yama saadanam = send, to Terminator's, abode.

"Control your tears and cast off your despair too, for I will send Rama to the abode of the Terminator along with his brother. [3-22-4]

[Verse Locator](#)

परश्वध हतस्य अद्य मन्द प्राणस्य भू तले ।

रामस्य रुधिरम् रक्तम् उष्णम् पास्यसि राक्षसि ॥ ३-२२-५

5. raakSasii = oh, demoness; adya = now; bhuu tale = to earth's, surface; parashvadha hatasya = by axe, hew down; manda praaNasya = one who is with slowed down, lives - short-lived Rama; raamasya raktam uSNam rudhiram = Rama's, red, hot, blood; paasyasi = you will swill.

"Now, you demoness, you will swill that Rama's red hot blood when that short-lived one is hewed down to earth with an axe." So Khara assured Shuurpanakha. [3-22-5]

[Verse Locator](#)

सा प्रहृष्ट्वा वचः श्रुत्वा खरस्य वदनात् च्युतम् ।

प्रशंसं पुनर् मौख्यात् भ्रातरम् रक्षसाम् वरम् ॥ ३-२२-६

6. saa kharasya vadanaat cyutam = she, frm Khara's, face - mouth, fallen; vacaH shrutvaa = words, on hearing; pra hR^iSTvaa = very, gladdened; maurkhyaat = by stupidity; bhraataram = about brother; rakSasaam varam = among demons, [you are] the best; punaH pra shashamsa = again - further, highly praised.

On hearing the words plunged from the mouth of Khara she is very much gladdened and in all her stupidity she further praised her brother highly saying, "you are the best among all the demons..." [3-22-6]

[Verse Locator](#)

तया परुषितः पूर्वम् पुनर् एव प्रशंसितः ।

अब्रवीत् दूषणम् नाम खरः सेना पतिम् तदा ॥ ३-२२-७

7. tayaa puurvam paruSitaH = by her, earlier, denounced; punaH eva prashamsitaH = again, thus, praised; kharaH = Khara [is overjoyed]; tadaa = then; duuSaNam naama senaa patim = Duushana, named, to army, commander; abraviit = said - ordered.

Though she denounced him earlier she alone praised him now for which Khara is overjoyed, and then he ordered his army commander, namely Duushana. [3-22-7]

[Verse Locator](#)

चतुर्दश सहस्राणि मम चित्त अनुवर्तिनाम् ।

रक्षसाम् भीम वेगानाम् समरेषु अनिवर्तिनाम् ॥ ३-२२-८

8. mama citta anuvartinaam = my, will, followers of; bhiima vegaanaam = of frightful, hustle; samareSu = in combats; a+ni vartinaam = not, return, coming [unretreating]; such of those; rakSasaam = demons; catur dasha sahasraaNi = four, ten, thousand [fourteen thousand]; are there.

"Those who are the followers of my will, whose hustle will be frightful and who will be unretreating in combats, such of those demons are there in fourteen thousand numbers, aren't they. [3-22-8]

[Verse Locator](#)

नील जीमूत वर्णानाम् लोक हिंसा विहाराणाम् ।
सर्व उद्योगम् उदीर्णानाम् रक्षसाम् सौम्य कारय ॥ ३-२२-९

8. **mama citta anuvartinaam** = my, will, followers of; **bhiima vegaanaam** = of frightful, hustle; **samareSu** = in combats; **a+ni vartinaam** = not, return, coming [unretreating]; such of those; **rakSasaam** = demons; **catur dasha sahasraaNi** = four, ten, thousand [fourteen thousand]; are there.

"And oh, gentle Duushana, those domineering demons are with dark-clouds like complexions, and they are the pamperers of genocide, as such, cause them for a belligerency, all at once. [3-22-9]

The very sight of these black cloud like demons will be murderous to humans, as Rama exclaimed about Tataka. If the on looking humans are not dead at first sight of these demons, then these demons can pamper in killing humans

[Verse Locator](#)

उपस्थापय मे क्षिप्रम् रथम् सौम्य धनूंषि च ।
शरान् च चित्रान् खड्गां च शक्ती च विविधाः शिताः ॥ ३-२२-१०

10. **saumya** = oh, gentle one; **me** = for me; **ratham** = chariot; **dhanuumSi sharaan ca** = bows, arrows, also; **citraan khaDgaam ca** = amazing, swords, also; **vi vidhaaH shitaH shaktii ca** = diverse, sharp, power bolts, also; **kSipram upa sthaapaya** = promptly, before me, be positioned.

"For me, oh, gentle one, promptly position my chariot before me along with bows and arrows, amazing swords and diverse sharp power bolts. [3-22-10]

[Verse Locator](#)

अग्रे निर्यातुम् इच्छामि पौलस्त्यानाम् महात्मनाम् ।
वधार्थम् दुर्विनीतस्य रामस्य रण कोविद ॥ ३-२२-११

11. **raNa kovida** = oh, war, expert Duushana; **dur viniitasya** = of evil, minded one; **raamasya vadha artham** = Rama's, for elimination, purpose of; **mahaatmanaam paulastyaanaam** great-souled ones, of all Paulastya clansmen [demon race]; **agre** = ahead of; **niryaatum icChaami** = to start, I wish to.

"Oh, war pert Duushana, I wish to start ahead of all the demons of ours, who are the clans-demons of the great souled Paulastya, for the purpose of elimination of that evil-minded Rama." So said Khara to Duushana. [3-22-11]

For this Maheshvara Tiirtha says: **raamasya agre paulastyaanaam raakShasaanaam vadhaartham niryaatum icchaami** which gives meaning: "Before Rama I wish to present all the demonic clansmen of Sage Paulastya, for the purpose of elimination, for which I am starting ahead as a starter of this elimination process..."

[Verse Locator](#)

इति तस्य ब्रुवाणस्य सूर्य वर्णम् महारथम् ।
सत् अश्वैः शबलैः युक्तम् आचक्षे अथ दूषणः ॥ ३-२२-१२

12. *tasya* = his, Khara's; *iti bruvaaNasya* = thus, while saying; *atha duuSaNaH* = then, Duushana; *suurya varNam mahaa ratham* = sun, coloured [dazzle,] great, chariot; *shabalaiH* = variegated in colours; *sat ashvaiH yuktam* = very good, horses, along with [yoked]; *aacacakSe* = informed - heralded.

While Khara is saying thus Duushana heralded saying, "Here comes the great chariot with sun's dazzle, yoked with very good horses of variegated colours." [3-22-12]

[Verse Locator](#)

तम् मेरु शिखर आकारम् तप्त कांचन भूषणम् ।
हेम चक्रम् असंबाधम् वैदूर्यमय कूबरम् ॥ ३-२२-१३
मत्स्यैः पुष्पैः द्रुमैः शैलैः चन्द्र सूर्यैः च कांचनैः ।
मा.ंगल्यैः पक्षि सम्यैः च ताराभिः च समावृतम् ॥ ३-२२-१४
ध्वज निस्त्रिंश संपन्नम् किंकिणी वर भूषितम् ।
सत् अश्व युक्तम् सः अमर्षात् आरुरोह खरः तदा ॥ ३-२२-१५

13, 14, 15. *saH kharaH* = he, that Khara; *meru shikhara aakaaram* = like Mt. Meru's, ridge, in shape; *tapta kaancana bhuuSaNam* = molten, gold, embellished in; *hema cakram* = golden, wheeled; *a sam baadham* = not, verily, inconvenient [not congested, having enough room, seating capacity]; *vauiduryamaya kuubaram* = with studded-gems, shaft of yoke; *kaancanaiH* = with golden [with artefacts of gold, like]; *matsyaiH puSpaiH drumaiH shailaiH* = with fishes, flowers, trees, mountains; *candra suuryaiH ca* = moon, sun, also; *maangalyaiH pakSi samghaiH ca* = auspicious one, bird, flocks; *taaraabhiH ca* = with stars, also; *sam aa vR^itam* = all over, encompassed; *dhvaja nistrinsha sampannam* = flags, swords, endowed with; *kinkiNii vara bhuuSitam* = jingle-bells, best ones, decorated with; *sat ashva yuktam* = best, horses, yoked with; [*ratham* = chariot] *tadaa* = then; *amarSaat aaruroha* = with rancour, mounted.

That chariot which has a roomy cabin with its rooftop like that of the ridge of Mt. Meru, body embellished in gold, wheels golden, gem-studded yoke-to-carriage shaft, all around encompassed with golden artefacts like fishes, flowers, trees, mountains, sun, moon, and auspicious birds flocks and stars, and even decorated with jingle-bells, endowed with flags, swords, and best horses, and such as it is, Khara embarked on it with all his rancour. [3-22-13, 14, 15]

[Verse Locator](#)

खरः तु तान् महत् सैन्याम् रथ चर्म आयुध ध्वजान् ।
निर्यात इति अब्रवीत् प्रेक्ष्य दूषणः सर्व राक्षसान् ॥ ३-२२-१६

16. *kharaH tu* = Khara, but; *mahat sainyaam* = great, army; *ratha carma [varma] aayudha dhvajaan* = which has - chariots, skins, [shields,] weaponry, flags; *taan sarva raakSasaan* = them, all, demons; *prekshya duuSaNaH* = on seeing - on overseeing, Duushana; *niryaata iti* = proceed, thus as; *abraviit* = said - charged.

On overseeing that great army with chariots, skins shields, weaponry and flags, and even at Duushana too, Khara charged all those demons saying "proceed." [3-22-16]

[Verse Locator](#)

ततः तद् राक्षसम् सैन्यम् घोर चर्म आयुध ध्वजम् ।
निर्जगाम जन स्थानात् महानादम् महाजवम् ॥ ३-२२-१७

17. *tataH* = then; *ghora carma [varman] aayudha dhvajam* = having ghoulish, skins, [shields] weaponry, flags; *tat raakSasam sainyam* = that, demonic, force; *mahaa naadam* =

with blatant, blare; **mahaa javam** = with hasty, foray; **janasthaanaat nirjagaama** = from Janasthaana, issued forth.

Then that demonic force with their ghoulish skin shields, weaponry and flags, issued forth from Janasthaana, blaring blatantly and foraying dashingly. [3-22-17]

[Verse Locator](#)

मुद्गरैः पट्टिशैः शूलैः सुतीक्ष्णैः च परश्वधैः ।
खड्गैः चक्रैः च हस्तस्थैः भ्राजमानैः स तोमरैः ॥ ३-२२-१८
शक्तिभिः परिघैः घोरैः अतिमात्रैः च कार्मुकैः ।
गदा असि मुसलैः वज्रैः गृहीतैः भीम दर्शनैः ॥ ३-२२-१९
राक्षसानाम् सुघोराणाम् सहस्राणि चतुर्दश ।
निर्यातानि जन स्थानात् खर चित्त अनुवर्तिनाम् ॥ ३-२२-२०

18. **gR^ihiitaiH** = taken; **hasta sthaiH** = in hands, carrying [wielding]; **mudgaraiH paTTishaiH shuulaiH** = maces, dart-bolts, spears; **su tiikSNaiH ca** = very, [razor-] sharp ones, also; **parashvadhaiH khaDgaiH cakraiH ca** = axes, swords, discs, also; **bhraajamaanaiH tomaraiH shaktibhiH** = flashing ones, power-darts, with power-bolts; **ghoraiH parighaiH** = dreadful ones, iron-maces; **ati maatraiH kaarmukaiH** = un, usual ones, bows; **gadaa asi musalaiH** = clubs, scimitars, pounding-shafts; **bhiima darshanaiH** = that are calamitous, in look; **vajraiH** = with thunderbolt [like weapons]; **khara citta anuvartinaam** = Khara's, whim, followers; **su ghoraanaam** = very, fiendish one; **raakSasaanaam** = of demons; **catur dasa sahasraaNi** = four, ten, thousand, [army of fourteen thousand]; **janasthaanaat niryaataani** = from Janasthaana, started out.

Wielding maces, dart-bolts, and spears, and also razor-sharp axes, swords and discs, and dreadful power-darts and power-bolts that are flashing, iron maces, unusual bows, clubs, scimitars and pounding-shafts, and even thunderbolt like weapons that are calamitous in look, that army which comprises fourteen thousand fiendish demons that are the followers of Khara's whim, has started from Janasthaana. [3-22-18, 19, 20]

Earlier batch which was sent against Rama consisted fourteen demons and now it is an army of fourteen thousand demons.

[Verse Locator](#)

तान् तु निर्धावतो दृष्ट्वा राक्षसान् भीम दर्शनम् ।
खरस्य अथ रथः किञ्चित् जगाम तत् अनन्तरम् ॥ ३-२२-२१

21. **nir dhaavataH** = out, rushing; **bhiima darshanam** = of diabolic, appearance; **taan raakSasaan dR^iSTvaa** = thgem, demons, on seeing; **kimcit tat anantaram** = a little, that, after - at their behind; **atha** = then; **kharasya rathaH jagaama** = Khara's, chariot, proceeded.

On seeing the outrush of those demons of diabolic appearance, then Khara's chariot also proceeded a little later at their behind. [3-22-21]

[Verse Locator](#)

ततः तान् शबलान् अश्वान् तप्त काञ्चन भूषितान् ।
खरस्य मतम् आज्ञाय सारथिः पर्यचोदयत् ॥ ३-२२-२२

22. **tataH** = then; **saarathiH** = charioteer; **tapta kaancana bhuuSitaan** = molten [polished] golden, adorned with; **shabalaan taan ashvaan** = colourful, them, horses; **kharasya matam aaj~naaya** = Khara's, notion, knowing [according to]; **pari acodayat** = set spurs to horses - speedily charioted.

Then the charioteer set spurs on those colourful horses that are adorned in polished gold according to the notions of Khara. [3-22-22]

[Verse Locator](#)

संचोदितो रथः शीघ्रम् खरस्य रिपु घातिनः ।
शब्देन आपूरयामास दिशः स प्रदिशः तथा ॥ ३-२२-२३

23. **tathaa** = that way; **ripu ghaatinaH** = enemy, destroyer; **kharasya** = of Khara; **shiighram coditaH** = quickly - impetuously, driven; **saH rathaH** = that, chariot; **dishaH** = quarters, sa pra dishaH = with, inter, quarters; **shabdena aapuurayaamaasa** = with noise, started to swell.

When the chariot of enemy destroyer Khara is driven that impetuously, it has started to swell earth's four cardinal quarters and inter-quarters with turbulence. [3-22-23]

[Verse Locator](#)

प्रवृद्ध मन्युः तु खरः खर स्वरे
रिपोः वध अर्थम् त्वरितो यथा अंतकः ।
अचूचुदत् सारथिम् उन्नदन् पुनर्
महाबलो मेघ इव अश्म वर्षवान् ॥ ३-२२-२४

24. **pra vR^iddha manyuH** = speedily, escalating, rancour; **khara svare** = having harsh - thunderous, voice; **kharaH** = Khara; **ripoH vadha artham** = enemy, killing, intending to; **antakaH yathaa** = Terminator, as with; **tvaritaH** = hastening; **ashma varSavaan** = having stones, storm; **mahaa balaH** = overwhelming; **megha iva** = a cloud, like; **saarathim** = at charioteer; **punaH** = again - repeatedly; **ut nadan** = loudly, shouting at; **acuucudat [a cuu cudat]** = hurried up.

He whose voice is thunderous and whose rancour escalated speedily, and who is hastening forward like the Terminator intending to destroy his enemy, that Khara repeatedly hurried the charioteer shouting at him loudly like a overwhelming cloud that is going to storm stones. [3-22-24]

इति वाल्मीकि रामायणे आदि काव्ये किष्किन्ध काण्डे द्वा विंशः सर्गः

Thus, this is the 22nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 22

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24



Book III : Aranya Kanda -The Forest Trek

Chapter [Sarga] 23 Verses converted to UTF-8, Oct 09

Introduction

On the starting out of Khara's demonic forces to wage a war with Rama, many bad omens are foreboded by vultures, animals, and even by nature. Though in the know of the portent evil, Khara proceeds with his army vaingloriously messaging his army that he can overcome these auguries or even Indra, and Rama is nothing before him.

[Verse Locator](#)

तत् प्रयातम् बलम् घोरम् अशिवम् शोणित उदकम् ।
अभ्यवर्षत् महा मेघः तुमुलो गर्दभ अरुणः ॥ ३-२३-१

1. gardabha aruNaH = ass-like [greyish,] in colour; tumulaH = tumultuous; mahaa megHaH = massy, cloud; prayaatam tat ghoram balam = advancing that, fiendish, army of Khara; a shivam = ill-omened; shoNita udakam = blood, waters; abhyavarSat = rained.

A massy and tumultuous ass-coloured cloud rained ill-omened bloody water while that fiendish force is advancing. [3-23-1]

[Verse Locator](#)

निपेतुः तुरगाः तस्य रथ युक्ता महाजवाः ।
समे पुष्पचिते देशे राजमार्गे यदृच्छहया ॥ ३-२३-२

2. ratha yuktaa = to chariot, paired; mahaa javaaH tasya turagaaH = highly, speedy, his, horses; raaja maarge = royal, road [high way]; puSpa cite = with flowers, overspread; same deshe = on even [surface,] at places; yadR^icChayaa nipetuH = in a trice, fallen [tottered.]

The highly speedy horses paired to Khara's chariot have tottered in a trice, even though that place on the highway is with even surface and spread with flowers. [3-23-2]

[Verse Locator](#)

श्यामम् रुधिर पर्यन्तम् बभूव परिवेषणम् ।
अलात चक्र प्रतिमम् प्रतिगृह्य दिवाकरम् ॥ ३-२३-३

3. divaakaram = sun; prati gR^ihya [pari gR^ihya] = on capturing; shyaamam = blackish; rudhira paryantam [pari antam] = blood-red, at edges - a corona; alaata cakra pratimam = fireball, circle of, in shape; pari veSaNam = a nest nested around; babhuuva = became - formed.

Capturing the sun a blackish corona with blood-red outer circle has formed and nested around it like the fiery ring formed by circling a fireball. [3-23-3]

This sort of corona can be seen during the total eclipse of sun where a black corona with red tinged glow forms around the eclipsed sun. This circling of fireball handheld on a sling is there even today, and it is performed before marriage processions or such other events as a daring sport.

ततो ध्वजम् उपागम्य हेम दण्डम् समुच्छिहृतम् ।

समाक्रम्य महाकायः तस्थौ गृध्रः सुदारुणः ॥ ३-२३-४

4. **tataH** = then; **mahaa kaayaH** = massive, bodied; **su daaruNaH gR^idhraH** = very, awful, eagle; **hema daNDam** = golden, shaft; **sam ucChritam** = very, lofty one; **dhvajam upaagamya** = flag, nearing at; [**hema daNDam** = golden shaft]; **sam aakramya** = well, occupying; **tasthau** = seated.

Then, nearing the golden shaft of the flag of the chariot with a very lofty flagstaff, an awful eagle with massive body occupied and perched atop of that golden shaft. [3-23-4]

[Verse Locator](#)

जनस्थान समीपे च समाक्रम्य खर स्वनाः ।

विस्वरान् विविधान् च चक्रुः मांस आदा मृग पक्षिणः ॥ ३-२३-५

5. **khara svanaaH** = cacophonous, voiced ones; **maamsa aadaa** = flesh, eating - carnivorous; **mR^iga pakSiNaH** = animals [predators,] birds - vultures; **janasthaana samiipe** **sam aakramya** = Janasthaana, nearby, took over; **vi vidhaan** = many, kinds of; **vi svaraan** = out of, tune - raucous sounds; **cakruH** = made.

Cacophonous and carnivorous predators and vultures took over the nearby places of Janasthaana and they made raucous sounds of many kinds. [3-23-5]

[Verse Locator](#)

व्याजहुः च पदीप्तायाम् दिशि वै भैरव स्वनम् ।

अशिवा यातुधानानाम् शिवा घोरा महास्वनाः ॥ ३-२३-६

6. **ghoraa mahaa svanaaH shivaa** = fearsome, loud, noised, jackals; **abhi diiptaayaam dishi** = very, [by sun] scorched, in direction, towards that stretch; **bhairava svanam** = [emitting] awful, sounds; **yaatudhaanaanaam** = to demons; **a shivaa vyaajahruH** = not, auspicious, made know - they howled.

Turning towards the stretch scorched by the sun, fearsome and loud noised jackals have howled emitting awful sounds, that which is inauspicious to the demons. [3-23-6]

[Verse Locator](#)

प्रभिन्नगजसंकाशतोयशोणितधारिणः । - यद्वा -

प्रभिन्न गज संकाश तोय शोणित धारिणः ।

आकाशम् तत् अनाकाशम् चक्रुः भीम अंबु वाहकाः ॥ ३-२३-७

7. **pra bhinna gaja [giri] samkaasha** = verily, bursting, elephant [mountain,] similar - burst mountains, or, elephants coving the sky ; **toya shoNita dhaariNaH** = waters, bloodlike, carrying; **bhiimaaH ambu vaahakaaH** = frightening, water, carriers [clouds]; **tadaa** = then; **aakaasham** = that, sky; **an aakaasham cakruH** = less, leeway, made as.

Then frightening clouds similar to bursting mountains carrying bloodlike water have rendered the firmament less of leeway. [3-23-7]

[Verse Locator](#)

बभूव तिमिरम् घोरम् उद्धृतम् रोम हर्षणम् ।

दिशो वा प्रदिशो वा अपि सुव्यक्तम् न चकाशिरे ॥ ३-२३-८

8. **ghoram uddhatam roma harSaNam** = abominable, upheave - cataclysmic, hair, raising; **timiram** = darkness; **babhuuva** = became; **disha vaa pradishaH vaa api** = in milieus, or, inter, milieus, or, even; **su vyaktam na cakaashire** = very, clearly, not, brightened.

There chanced an abominable, cataclysmic, hair-raising darkness whereby the milieus or inter-milieus are not very clearly brightened. [3-23-8]

[Verse Locator](#)

क्षतज आर्द्र सवर्णाभा संध्या कालम् विना बभौ ।
खरम् च अभिमुखम् नेदुः तदा घोरा मृगाः खगाः ॥ ३-२३-९
कंक गोमायु गृध्राः च चुक्रुशुः भय संशिनः ।

9, 10a. **kaalam vinaa** = time, without - untimely; **kSataja aardra sa varNa abhaa** = blood, drenched, similar, in colour, with hue of - similar to the hue and colour of blood wet object; **sandhyaa** = eventide; **babhau** = glistened; **tadaa** = then; **ghoraa mR^igaaH** = horrendous, brutes; **khagaaH** = birds; **kharam abhi mukham** = at Khara, towards, facing; **neduH** = clamoured; **kanka gomaayu gR^idhraaH ca** = vultures, jackals, eagles, also; **bhaya samshinaH cukrushuH** = danger, portending, screamed.

An untimely eventide glistened with a colour similar to the one drenched in blood, and then horrendous brutes and birds have clamoured facing Khara directly, and the vultures, jackals and eagles too have screamed portending danger. [3-23-9, 10a]

[Verse Locator](#)

नित्या अशिव करा युद्धे शिवा घोर निदर्शनाः ॥ ३-२३-१०
नेदुः बलस्य अभिमुखम् ज्वाल उद्गारिभिः आननैः ।

10. **yuddhe** = in war; **nityaa a hiva karaa** = always, not, auspicious, causers of - agents of; **ghora nidarshanaaH** = calamities, demonstrable for [foretellers]; **shivaa** = [female] jackals; **jvaala udgaaribhiH aananaiH** = blazes, spewing, with snouts; **balasya abhimukham neduH** = forces, in front of, howled.

Jackals, that too female jackals, are always the agents of inauspiciousness in wars with demonstrable calamities brought forth by their portending howling, and such jackals have now howled in front of Khara's army with their snouts spewing blazes. [3-23-10]

[Verse Locator](#)

कबन्धः परिघ आभासो दृश्यते भास्कर अंतिके ॥ ३-२३-११
जग्राह सूर्यम् स्वर्भानुः अपर्वणि महाग्रहः ।
प्रवाति मारुतः शीघ्रम् निष्प्रभो अभूत् दिवाकरः ॥ ३-२३-१२

11b, 12. **bhaaskara antike** = sun, near at; **parigha aabhaasaH** = club like - spherical object, in shape; **kabandhaH** = human trunk; **dR^ishyate** = is revealed; **mahaa grahaH** = great, planet; **svarbhaanuH** = Rahu, [the eclipsing planet]; **jagraaha suuryam** = captured, the sun; **maarutaH shiighram pravaati** = wind, swiftly, blew - frantically whirled; **divaakaraH niS prabhaH abhuut** = sun, without, shine, became.

A spherical object like that of a human trunk is revealed near at the sun, while the sun is rendered shineless as though Rahu, the great eclipsing-planet, has eclipsed him inopportunistly, and the wind too whirled frantically. [3-23-11b, 12]

[Verse Locator](#)

उत्पेतुः च विना रात्रिम् ताराः खद्योतन प्रभाः ।
संलीन मीन विहगा नलिन्यः शुष्क पंकजाः ॥ ३-२३-१३

तस्मिन् क्षणे बभूवुः च विना पुष्प फलैः द्रुमाः ।

13, 14a. kha dyotana prabhāaH = sky, illuminators, with brilliance of - with the brilliance equalling that of fire-flies; taaraaH = stars; vinaa raatrim = without, night nightfall; utpetuH = sprang up - seen; tasmin kSaNe = it that, moment; samliina miina vihagaa = merged - stood still, fishes, waterfowls - that have; nalinyaH = lakes; shuSka pankajaaH = with dried-up, lotuses - they became; drumaaH vinaa puSpa phalaiH babhuuvuH = trees, without, fruits, flowers, became - dropped of from trees.

Stars sprang up with the brilliance of fireflies though it is not night, and at that moment fishes and waterfowls stood still in lakes, lotuses have dried up, flowers and fruits have dropped from trees as though it is night. [3-23-13, 14a]

[Verse Locator](#)

उद्धूतः च विना वातम् रेणुः जलधर अरुणः ॥ ३-२३-१४

चीची कूचि इति वाश्यन्तो बभूवुः तत्र सारिकाः ।

14b, 15a. vinaa vaatam = without, wind [puffing]; jala dhara aruNaH = water, carrier [like the colour of such clouds,] reddish-brown; reNuH = dust; uddhuutaH = is shoved up; tatra = there; saarikaH = Sharika birds [Maina, Gracula Reliosa]; cii cii kuu cii = cii, cii, kuu, cii; iti = thus as; vaashyantaH babhuuvuH = twittering, they became - they are confused.

Without any puffing of wind dust in brownish-red colour is heaved up, and there the songbirds like Maina started to twitter as 'cii cii kuu cii'. [3-23-14b, 15a]

The expression cii cii kuu cii is an onomatopoeic expression for the twittering of birds.

[Verse Locator](#)

उल्काः च अपि स निर्घोषा निपेतुः घोर दर्शनाः ॥ ३-२३-१५

प्रचचाल मही च अपि स शैल वन कानना ।

15b, 16a. ghora darshanaaH = horrible, in look; sa nir ghoSaa = with, outgoing, sound - thunderously; ulkaaH ca api = meteors, also, even; nipetuH = fell down; sa shaila vana kaananaa = with, mountains, woods, forests; [sarvaa] mahii ca api = [entire] earth, also, even; pracacaala [pra ca caala] = verily, shakily, quaked.

Meteors horrible in their look have fallen down thunderously, and even the earth together with its mountains, woods and forests quaked shakily. [3-23-15b, 16a]

[Verse Locator](#)

खरस्य च रथस्थस्य नर्दमानस्य धीमतः ॥ ३-२३-१६

प्राकंपत भुजः सव्यः स्वरः च अस्य अवसज्जत ।

16b, 17a. ratha sthasya = in chariot, staying; nardamaanasya dhiimataH = while raving, clever one; kharasya = of Khara; savyaH bhujaH = left, shoulder; praa kampata = excessively, thrilled; asya svaraH ca = his, voice, also; ava sajjata = down, slacked - quavered.

He who is raving while sitting in his chariot that clever Khara's left shoulder thrilled excessively, and his voice too quavered. [3-23-16b, 17a]

[Verse Locator](#)

स अस्मा संपद्यते दृष्टिः पश्यमानस्य सर्वतः ॥ ३-२३-१७

ललाटे च रुजो जाता न च मोहात् न्यवर्तत ।

17b, 18a. sarvataH pashyamaanasya = everywhere, while seeing; [asya = his]; dR^iSTiH = sight - eyes; sa asraa sampadyate = is with, tears, obtained [eyes spawned tears]; lalaaTe ca =

on forehead, also; **ruja jaataa** = ache, is born - occurred; **mohaata** = owing to imprudence - by vanity; **na ca** = not, also; **niaavartata** [**ni aa vartata** = back, towards, proceeded] = he did not turn back.

While he is seeing everywhere his eyes spawned tears for no good reason, his forehead ached, but he did not retrace his steps owing to his own vanity. [3-23-17b, 18a]

[Verse Locator](#)

तान् समीक्ष्य महोत्पातान् उत्थितान् रोम हर्षणान् ॥ ३-२३-१८
अब्रवीत् राक्षसान् सर्वान् प्रहसन् स खरः तदा ।

18b, 19a. **saH kharaH** = he, that Khara; **tadaa utthitaan** = then - at that moment, stemmed up; **taan roma harSaNaan** = them, hair, raising ones; **mahaa utpaataan** = worst, auguries; **samiikSya** = observing; **prahasan** = laughing off; **sarvaan raakSasaan abraviit** = to all, demons, said.

On observing those worst auguries stemming up at that moment with hair-raising nature, Khara laughed them off and said this to all of the demons. [3-23-18b, 19a]

[Verse Locator](#)

महा उत्पातान् इमान् सर्वान् उत्थितान् घोर दर्शनान् ॥ ३-२३-१९
न चिंतयामि अहम् वीर्यात् बलवान् दुर्बलान् इव ।

19b, 20a. **utthitaan** = uprisen - cropped up; **ghora darshanaan** = horrible, appearing [in their nature]; **imaan mahaa utpaataan** = these, awful, auguries; **sarvaan** = all of them; **aham** = I; **viiryaat** = owing to [my own] valour; **balavaan dur balaan iva** = mighty one [is unworried of,] not, mighty one [mightless one,] as with; **na cintayaami** = I am not, thinking - I am unbothered.

"These awful auguries with their horrible nature have arisen, but owing to my own valour I am unbothered about all of them as with a mighty one unworried of the mightless. [3-23-19b, 20a]

[Verse Locator](#)

तारा अपि शरैः तीक्ष्णैः पातयेयम् नभः तलात् ॥ ३-२३-२०
मृत्युम् मरण धर्मेण संक्रुद्धो योजयामि अहम् ।

20b, 21a. **aham** = I; **taaraa api** = stars, even; **sharaiH tiikSNaiH** = with arrows, excruciating; **nabhaH talaat paatayeyam** = from sky's, plane, make to fall [strike to fall - hurtle]; **sam kruddhaH** = highly, infuriated; **mR^ityum** = to Death; **maraNaa dharmeNa** = with death's, disposition with mortality; **yojayaami** = I can enjoin.

"With the excruciating arrows of mine I can hurtle stars from the face of sky, and if highly infuriated, I can even enjoin mortality to Death himself. [3-23-20b, 21a]

[Verse Locator](#)

राघवम् तम् बल उत्सिक्तम् भ्रातरम् च अस्य लक्ष्मणम् ॥ ३-२३-२१
अहत्वा सायकैः तीक्ष्णैः न उपावर्तितुम् उत्सहे ।

21b, 22a. **bala utsiktam** = by might, enthused - haughty; **tam raaghavam** = that, Raghava; **asya bhraataram lakSmaNam ca** = his, brother, Lakshmana, too; **tiikSNaiH saayakaiH** = with incisive, arrows; **a hatvaa** = without, killing; **upaavartitum** [**upa aa vartitum**] = to return; **na utsahe** = not, enthusiastic - reluctant.

"I am reluctant to return without killing that Rama, a haughty one by his might, together with his brother Lakshmana, with my incisive arrows. [3-23-21b, 22a]

[Verse Locator](#)

यन् निमित्तम् तु रामस्य लक्ष्मणस्य विपर्ययः ॥ ३-२३-२२

सकामा भगिनी मे अस्तु पीत्वा तु रुधिरम् तयोः ।

22b, 23a. raamasya lakSmaNasya = Rama's, Lakshmana's; vi paryayaH = mis, behaviour - perverse of them; yat nimittam = in whose [Shuurpanakha's,] respect; sa [me] bhaginii = she, [my] sister; tayoH = of those two; rudhiram piitvaa = blood, on drinking; sa kaamaa astu = fulfilled, desire - contented, let her be.

"In whose respect both Rama and Lakshmana behaved perversely, let that sister of mine be contented in drinking the blood of those two. [3-23-22b, 23a]

[Verse Locator](#)

न क्वचित् प्राप्त पूर्वो मे संयुगेषु पराजयः ॥ ३-२३-२३

युष्माकम् एतत् प्रत्यक्षम् न अनृतम् कथयामि अहम् ।

23b, 24a. me samyugeSu = to me, in combats; kvacit paraajayaH na praaptaH puurvaH = anywhere, defeat, not, chanced, earlier; etat yuSmaakam pratyakSam = that is, to you all, obvious; aham an R^itam = I am, un, truth; na kathayaami = not, telling.

"No defeat has chanced on me in combats at anytime and anywhere, that to you all is obvious and I tell no untruth. [3-23-23b, 24a]

[Verse Locator](#)

देव राजम् अपि क्रुद्धो मत्त ऐरावत गामिनम् ॥ ३-२३-२४

वज्र हस्तम् रणे हन्याम् किम् पुनः तौ च मानुषौ ।

24b, 25a. kruddhaH = if I am in fury; matta airaavata gaaminam = ruttish, Iravata elephant, going on - treks; vajra hastam = Thunderbolt, wielder; deva raajam api = god's, king [Indra,] even; raNe hanyaam = in war, I kill; tau ca [ku] maanuSau = those two, are but, [base] humans; kim punaH = why, [speak of] again.

"If I am infuriated I can eliminate even the king of gods, wielder of Thunderbolt and a trekker on ruttish elephant Iravata, namely Indra in a war, then why talk about these two humans." Thus Khara addressed his troops. [3-23-24b, 25a]

[Verse Locator](#)

सा तस्य गर्जितम् श्रुत्वा राक्षसाअनाम् महा चमूः ॥ ३-२३-२५

प्रहर्षम् अतुलम् लेभे मृत्यु पाश अवपाशिता ।

25b, 26a. mR^ityu paasha ava paashitaa = death's, by noose, tied, down; saa mahaa camuuH raakSasaaanaam = that, sizable, army, of demons; tasya garjitam shrutvaa = his [Khara's,] thundered [speech,] on hearing; a tulam = not, comparable; pra harSam lebhe = rejoice, they obtained.

On hearing that thundering speech of Khara that sizeable army of demons which is tied down by the noose of death obtained an incomparable rejoice. [3-23-25b, 26a]

[Verse Locator](#)

समेयुः च महात्मानो युद्ध दर्शन कांक्षिणः ॥ ३-२३-२६

ऋषयो देव गन्धर्वाः सिद्धाः च सह चारणैः ।

26b, 27a. mahaa aatmaanaH = great souls; R^iSayaH deva gandharvaaH = sages, gods, gandharva-s; siddhaaH ca saha caaraNaiH = siddha-s, also, with, carana-s; yuddha darshana kaankSiNaH = war, see, desiring to; samiiyuH = came together [in firmament.]

Then desiring to see the war of Khara with Rama, great-souls like sages, gods, gandharva-s along with carana-s and siddha-s have come together in firmament. [3-23-26b, 27a]

[Verse Locator](#)

समेत्य च ऊचुः सहिताः ते अन्यायम् पुण्यकर्मणः ॥ ३-२३-२७
स्वस्ति गो ब्राह्मणेभ्यो अस्तु लोकानाम् ये च सम्मताः ।

27b, 28a. puNya karmaNaH = of pious, deeds; te = those; sametya = gathering at a place; anyaH anyam = other, to other [with one another]; sahitaH = on meeting; go braahmaNebhyaH = for cows, Brahmans; ye lokaanaam sam mataaH = those, who by people, are respected; to them; svasti astu = good, may betide; [uucuH = said.]

On gathering at a place those great souls met one another and said, "let good betide cows, Brahmans and those that are held respectful by the people at large." [3-23-27b, 28a]

[Verse Locator](#)

जयताम् राघवो युद्धे पौलस्त्यान् रजनी चरान् ॥ ३-२३-२८
चक्रहस्तो यथा विष्णुः सर्वान् असुर सत्तमान् ।

28. cakra hastaH viSnuH = dic, handler, Vishnu; yuddhe sarvaan asura sattamaan = in war, all, demons, mighty ones; yathaa = as with, as Vishnu dealt with demons; raaghavaH = Raghava [sankhye = in war]; rajanii caraan paulastyaan = [these] night walkers, belonging to Pulastya dynasty; jayataam = shall triumph over.

"Let Raghava triumph over these mighty night walkers from the lineage of Pulastya, as with Vishnu who once conquered all the mighty demons in war." So said celestials to one another. [3-23-28]

[Verse Locator](#)

एतत् च अन्यत् च बहुशो ब्रुवाणाः परम ऋषयः ॥ ३-२३-२९
जात कौतूहलात् तत्र विमानस्थाः च देवताः ।
ददृशुर् वाहिनीम् तेषाम् राक्षसानाम् गत आयुषाम् ॥ ३-२३-३०

29. etat ca anyat ca bahushaH = this, also, other, also, a good many topics; bruvaaNaaH parama R^iSayaH = while speaking, great, sages; tatra vimaana sthaaH = there, in aircrafts, abiding in; devataaH ca = gods, also; jaata kautuuhalaat = originated, inquisitiveness; gata aayuSaam = those with lapsed - beyond hope, longevity; teSaam raakSasaanaam = their, of demons; vaahiniim dadR^ishuH = [flow of] army, they saw.

While the great sages are speaking about this and many other topics, they and the gods abiding in their aircrafts have inquisitively seen the flow of army of demons, whose longevity is now beyond hope. [3-23-29, 30]

[Verse Locator](#)

रथेन तु खरो वेगात् सैन्यस्य अग्रात् विनिःसृतः ।
श्येनगामी पृथुग्रीवो यज्ञशत्रुः विहंगमः ॥ ३-२३-३१
दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।
हेममाली महामाली सर्पाअस्यो रुधिराशनः ॥ ३-२३-३२
द्वादश एते महावीर्याः प्रतस्थुः अभितः खरम् ।

31. kharaH rathena vegaat = Khara, by chariot's, speed; sainyasya agraat viniHsR^itaH = to army's, van of, bolted out; one additional foot: tam dR^iSTvaa raakshasam bhuuyo raakshasaascha vinihsR^itaaH = him, on seeing, the demon Khara, then, demons, also, rushed

out.] shyenagaamii pR^ithugriivaH yaGYashatruH vihangamaH = Shyenagaami, Prithugviira, Yajnashatu, Vihamgama durjayaH karaviiraakSaH paruSaH kaalakaarmukaH = Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka; **hemamaalii mahaamaalii sarpaaasyaH rudhiraashanaH** = Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha; **mahaa viiryaaH** = great, vigorous ones; **ete** = these are; **dvaa dasha** = two, ten [twelve demons]; **kharam abhitaH pratasthuH** = Khara, around - in a semicircle, cruised.

Khara speedily bolted in his chariot to the van of his legions, and on seeing that demon Khara going in front other important demons too rushed to fore. They are Shyenagaami, Prithugviira, Yajnashatru, Vihamgama and also Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha. These twelve highly valorous demons cruised in a semicircle around Khara. [3-23-31]

[Verse Locator](#)

महाकपालः स्थूलाक्षः प्रमाथी त्रिशिरः तथा ।
चत्वार एते सेना अग्रे दूषणम् पृष्ठतो अन्वयुः ॥ ३-२३-३३

33. mahaakapaalaH sthuulaakSaH pramaathii trishiraaH tathaa = Mahakapaala, Stuulaaksha, Pramaathii, Trishira, likewise; **ete catvaara** = these, four; **senaa agre** [senanyaH = forces, at fore [army commanders]; **duuSaNam pR^iSThataH anvayuh** = Duushana, at behind, followed.

Likewise Mahakapaala, Stuulaaksha, Pramaathii, Trishira are the four commanders of demonic forces and they followed Duushana marching at his behind. [3-23-33]

[Verse Locator](#)

सा भीम वेगा समर अभिकांक्षिणी
सुदारुणा राक्षस वीर सेना ।
तौ राज पुत्रौ सहसा अभ्युपेता
माला ग्रहाणाम् इव चन्द्र सूर्यौ ॥ ३-२३-३४

34. bhiima vegaa = infernally, speedy; **samara abhi kaamkshiNii** = for battle, readily, interested in; **su daaruNaa** = highly, execrable; **saa raakSasa viira senaa** = that, demonic, valiant ones', army of; **sahasaa** = quickly; **grahaaNaam maalaa iva** = of planets, festoon, as if; **candra suuryau** = to Moon, Sun; **tau raaja putrau abhi upetaa** = at them two, princes, towards, rushed.

That army of valiant demons which is highly execrable, infernally speedy, and readily inspirited for a battle quickly rushed towards those two princes, Rama and Lakshmana, as though a festoon of planets would rush towards the Moon and Sun so as to put them to rout. [3-23-34]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रयो विंशः सर्गः

Thus, this is the 23rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda -The Forest Trek : Chapter 23

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29

<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 24 Verses converted to UTF-8, Oct 09

Introduction

Rama perceives good omens of victory, but to safeguard Seetha he sends her away with Lakshmana to take shelter in a mountain's cave till the war is over. Then he adopts a furious nature to annihilate demons. Gods and divinities watch from heavens as to how a war can occur between one against fourteen thousand demons.

[Verse Locator](#)

आश्रमम् प्रति याते तु खरे खर पराक्रमे ।
तान् एव औत्पातिकान् रामः सह भ्रात्रा ददर्श ह ॥ ३-२४-१

1. khara paraakrame khare = of fierce, valour, Khara; aashramam prati yaate tu = hermitage, towards, started, while; raamaH bhraatraa saha = Rama, brother, along with; autpaatikaan = auguries; taan eva = them, only [those that appeared to Khara]; dadarsha ha = seen, indeed.

While fiercely valorous Khara proceeded towards Rama's hermitage, Rama along with his brother Lakshmana has indeed seen the very same auguries which have earlier appeared to Khara. [3-24-1]

[Verse Locator](#)

तान् उत्पातान् महाघोरान् रामो दृष्ट्वा अति अमर्षण ।
प्रजानाम् अहितान् दृष्ट्वा वाक्यम् लक्ष्मणम् अब्रवीत् ॥ ३-२४-२

2. mahaa ghoraan taan utpaataan dR^iSTvaa = very, gruesome, them, at bad omens, on looking at; [roma harSaNaan = hair raising ones]; dR^iSTvaa prajaanaam a hitaan = on seeing - perceiving them, for people, to be un, propitious to Lakshmana,; ati amarSaNaH = in high, resent; raamaH lakSmaNam vaakyam abraviit = Rama, sentence, said to.

On looking at those very gruesomely bad omens, and perceiving them to be unpropitious to people, Rama spoke this sentence to Lakshmana. [3-24-2]

[Verse Locator](#)

इमान् पश्य महाबाहो सर्व भूत अपहारिणः ।
समुत्थितान् महा उत्पातान् संहर्तुम् सर्व राक्षसान् ॥ ३-२४-३

3. mahaabaahuH = oh, dextrous brother; sarva bhuuta apahaariNaH = all, beings, that can annihilate; sarva raakSasaan = all, demons; sam hartum = complete, to eliminate; samutthitaan = arisen; imaan mahaa utpaataan = these, great, indications; pashya = you see.

"Oh, dextrous Lakshmana, for the complete elimination of all the demons these great indications have arisen, as though betokening the annihilation of all beings. See them. [3-24-3]

अमी रुधिर धाराः तु विसृजंतो खर स्वनाः ।
व्योम्नि मेघा निवर्तन्ते परुषा गर्दभ अरुणाः ॥ ३-२४-४

4. rudhira dhaaraaH = blood, streams, but; vi sR^ijantaH = copiously showering; khara svanaaH = with braying, thunderous; paruSaa gardabha aruNaaH = stark, ass-like, in reddish-grey tint; amii meghaa tu = these, clouds, on their part; vyomni ni vartante = in skies, clouds, moving - hovering.

"On their part these clouds are hovering on the sky with stark reddish-grey tint, thunderously braying and copiously showering streams of blood. [3-24-4]

[Verse Locator](#)

स धूमाः च शराः सर्वे मम युद्ध अभिनन्दिताः ।
रुक्म पृष्ठानि चापानि विचेष्टन्ते विचक्षण ॥ ३-२४-५

5. yuddha abhi nanditaaH [mahaa yuddha abhinandinaH] = war, towards, ecstatic; sarve mama sharaaH = all, my, arrows; sa dhuumaaH ca = with, fumes, too - incensed to fuming; rukma pR^iSThaani caapaani = golden plated, at their backside, bows; vicakshaNa = telling apart; vi ceSTante [viveSTante] = verily, gesturing - incessantly spurring.

"All my arrows too are incensed to fuming in an ecstasy towards a war, and dorsally gold-plated bows of mine are incessantly spurring to hook up those arrows, telling apart the impeding conflict. [3-24-5]

[Verse Locator](#)

यादृशा इह कूजन्ति पक्षिणो वन चारिणः ।
अग्रतो नः भयम् प्राप्तम् संशयो जीवितस्य च ॥ ३-२४-६

6. iha = here; vana caariNaH pakSiNaH = forest, moving, birds; yaa dR^ishaaH = in which sort of [birds]; kuujanti = [that are] shrieking; by that; naH agrataH bhayam praaptam = for us, up ahead, danger, is coming on; jiivitasya samshayaH ca = of lives, uncertainty, too.

"Judging by the kind of wild birds that are shrieking here, danger is up ahead and coming upon us, along with uncertainty of our lives. [3-24-6]

[Verse Locator](#)

संप्रहारः तु सुमहान् भविष्यति न संशयः ।
अयम् आख्याति मे बाहुः स्फुरमाणो मुहुर् मुहुः ॥ ३-२४-७
संनिकर्षे तु नः शूर जयम् शत्रोः पराजयम् ।
सुप्रभम् च प्रसन्नम् च तव वक्त्रम् हि लक्ष्यते ॥ ३-२४-८

7, 8. su mahaan sam prahaaraH tu bhaviSyati = very, great - critical riotous, conflict, for its part, will occur; na samshayaH = no, doubt; shuura = oh, brave one; muhuH muhuH = again, again; sphuramaaNaH = throbbing; ayam me baahuH = this, my, arm; sannikarSe = in the vicinity; naH jayam = our, victory; shatroH paraajayam = for enemies, defeat; aakhyaati = telling; tava vaktram = your, face; su prabham ca prasannam ca = well, glowing, also, brightened, also; lakSyate hi = appearing, for sure.

"This right hand of mine is indicating by its repeated throbbing that a critical and riotous conflict is going to occur, no doubt, but oh brave one, our victory and defeat to the enemies are also in vicinity, and for sure, your face is also appearing brightish and aglow, which itself is a good omen. [3-24-8] [3-24-7, 8]

[Verse Locator](#)

उद्यतानाम् हि युद्धार्थम् येषाम् भवति लक्ष्मणः ।
निष्प्रभम् वदनम् तेषाम् भवति आयुः परिक्षयः ॥ ३-२४-९

9. lakSmaNaH = Lakshmana; yuddha artham hi udyataanaam = for conflict, purpose of, indeed, who are poised for; yeSaam vadanam = whose, face; niS prabham bhavati = without, lustre, it becomes; teSaam = their; aayuH pari kSayaH bhavati = longevity, completely, dwindle, it will be - death looms large on their longevity.

"If the faces of those that are poised for a conflict lose lustre, deem that the death is looming large on their longevity too. [3-24-9]

[Verse Locator](#)

रक्षसाम् नर्दताम् घोरः श्रूयते अयम् महाध्वनिः ।
आहतानाम् च भेरीणाम् राक्षसैः क्रूर कर्मभिः ॥ ३-२४-१०

10. nardataam rakshasaam = uproar, of demons; raakshasaiH kruura karmabhiH = by demons, with fiendish, activities; aahataanaam bheriiNaam ca = drumming, war-drums, also; ghoraH = horrible - ear-splitting; ayam = this; mahaa dhvaniH = great - nasty, noise; shruuyate ca = is audible, also.

"This nasty noise which we hear pertains to the uproar of demons, and even to the drumming of war drums by the demons of fiendish activities, and this is ear-splitting. [3-24-10]

[Verse Locator](#)

अनागत विधानम् तु कर्तव्यम् शुभम् इच्छता ।
आपदम् शंकमानेन पुरुषेण विपश्चिता ॥ ३-२४-११

11. aapadam shankamaanena = danger, misgiving; shubham icChataa = by well, wisher; vi pashcitaa = verily, analysing one - by talented one; puruSeNa = by a person; an aagata vidhaanam = not, come yet - for imminent situation; kartavyam tu = procedure [preventive measures,] alone [be effectuated.]

"Preventive measures are to be effectuated for any imminent situation by any well-wishing person, or by a person with misgivings about a danger, or by a person of talent. [3-24-11]

The meaning can otherwise be rendered as: 'If any misgivings are caused by an imminent danger a well-wisher and intellectual person shall effectuate preventive measures...' but this becomes more self-centred and cannot become a maxim or axiom.

[Verse Locator](#)

तस्मात् गृहीत्वा वैदेहीम् शर पाणिः धनुर् धरः ।
गुहाम् आश्रय शैलस्य दुर्गाम् पादप संकुलाम् ॥ ३-२४-१२

12. tasmaat = therefore; vaidehiim gR^ihiitvaa = Vaidehi, on taking; shara paaNiH dhanur dharaH = arrows, [ready at] hand, bow, wielding; shailasya = of mountain; paadapa samkulaam = with trees, overgrown; durgaam guhaam aashraya = impassable, cave, take shelter.

"Hence, wield your bow, keep arrows ready at hand, and taking Vaidehi with you seek shelter in a impassable cave of a mountain overgrown with trees. [3-24-12]

[Verse Locator](#)

प्रतिकूलितुम् इच्छामि न हि वाक्यम् इदम् त्वया ।
शापितो मम पादाभ्याम् गम्यताम् वत्स मा चिरम् ॥ ३-२४-१३

13. **idam vaakyam** = this, word; **tvayaa prati kuulitum** = by you, to be gainsaid; **na icChaami hi** = not, I wish, indeed; **vatsa** = oh, boy; **mama paadaabhyaam shaapitaH** [asi = you are] = by my, pair of feet, you are sworn - have honour on my feet; **gamyataam maa ciram** = be gone, not, lately.

"I wish you to gainsay me for this word of mine, my boy, have honour on my feet and be gone not before long. [3-24-13]

[Verse Locator](#)

त्वम् हि शूरः च बलवान् हन्या एतान् न संशयः ।
स्वयम् निहन्तुम् इच्छामि सर्वान् एव निशाचरान् ॥ ३-२४-१४

14. **tvam shuuraH ca** = you, are a stalwart, also; **balavaan** = forceful one; **etaan hanyaa hi** = them [demons,] you can eliminate, for sure; **na samshayaH** = no, doubt; **tu** = but; **sarvaan nishaacaraan eva** = all of the, night-walkers demons, thus; **svayam nihantum icChami** = personally, to eliminate, I long to.

"You are a stalwart, a forceful one, and for sure you can eliminate them all, it is doubtless, but I long to eliminate all of the nightwalkers, personally" Rama said thus to Lakshmana. [3-24-14]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः सह सीतया ।
शरान् आदाय चापम् च गुहाम् दुर्गाम् समाश्रयत् ॥ ३-२४-१५

15. **raameNa evam uktaH** = by Rama, thus, one who is said; **lakSmaNaH** = Lakshmana; **sharaan caapam ca** = arrows, bow, also; **aadaaya** = on taking; **saha siitayaa** = along with, Seetha; **durgaam guhaam samaashrayat** = unreachable, in cave, took shelter.

When Rama said to him that way, Lakshmana picked up his bow and arrows, and together with Seetha he took shelter in an unreachable cave. [3-24-15]

This episode of sending away Seetha and Lakshmana has got three reasons in the complex of She-He-Me. 1] One is that this Seetha is to be sent away from that prospective battlefield, because Seetha is untrained for warfare like Rama's third mother Kaikeyi. Secondly, whenever Seetha is present we see no killings or slayings in Ramayana, because she, as Goddess Lakshmi, condones any sinner and accords salvation. As such, there may be a probability of not only hindering war, but there may be her blessing to every demon with a free passage to heaven, of which Rama becomes a helpless onlooker. 2] Second reason is that this Lakshmana is intolerant of any assault on his brother or sister-in-law and collides head-on with the aggressors, which may lead Lakshmana up to Lanka to confront even Ravana. That being the snakily aggressive nature of Lakshmana, Rama bids him to go away before any happening, or any further dialogue is given to Lakshmana. 3] Third is that Rama is the first one to promise the sages and saints to eradicate demons for himself, for which Seetha nags him not to wage a causeless war. Therefore, if Rama is going to hide in any cave camouflaged by trees along with Seetha, and Lakshmana goes on warring, the very character of Rama is at stake. Thus, as promised to sages and saints Rama alone wanted to trigger off the elimination process of demons. That is why Rama breathes fresh air saying "good riddance" in next verse.

[Verse Locator](#)

तस्मिन् प्रविष्टे तु गुहाम् लक्ष्मणे सह सीतया ।
हन्त निर्युक्तम् इति उक्त्वा रामः कवचम् आविशत् ॥ ३-२४-१६

16. **tasmin lakSmaNe** = that, Lakshmana; **siitayaa saha guhaam praviSTe tu** = Seetha, along with, in cave, on entering, but; **raamaH** = Rama; **hanta** = thank goodness; **nir yuktam** = minus, with them - good riddance, good idea; **iti uktvaa** = thus, saying [to himself]; **kavacam aavishat** = armour, shield, entered - donned.

On Lakshmana's entering into cave along with Seetha, Rama said to himself, "thank goodness, it is a good-idea!" and thus saying he donned his shield. [3-24-16]

[Verse Locator](#)

स तेन अग्नि निकाशेन कवचेन विभूषितः ।

बभूव रामः तिमिरे महान् अग्निर् इव उत्थितः ॥ ३-२४-१७

17. **agni nikaashena** = fire, in brilliance; **tena kavacena vi bhuuSitaH** = by that, armour, well, bedecked - which actually is a meaningless protection for Rama; **saH raamaH** = he, that Rama; **timire utthitaH** = in utter darkness, up-shot; **vi dhuumaH** = without, fumes; **agniH iva** = fire, as with; **babhuuva** = he became - shone forth.

Well bedecked in a shield that has fire-like brilliance that Rama shone forth like a fumeless conflagration up-shot in utter darkness. [3-24-17]

[Verse Locator](#)

स चापम् उद्यम्य महत् शरान् आदाय वीर्यवान् ।

संबभूव अवस्थितः तत्र ज्या स्वनैः पूरयन् दिशः ॥ ३-२४-१८

18. **viiryavaan** = valorous one; **saH** = he that Rama; **mahat caapam udyamya** = imposing bow, on raising up; **sharaan aadaaya** arrows, drawing up; **jyaa svanaiH** = bowstring, by sound of; **dishaH puurayan** = directions, while filling; **tatra avasthitaH** = there, he stood; **sam babhuuva** = he became - he firmed up.

On raising his imposing bow and drawing arrows, that valorous Rama firmed up and stood there, filling all the directions with the tinny sounds of bowstring. [3-24-18]

[Verse Locator](#)

ततो देवाः सगन्धर्वाः सिद्धाः च सह चारणैः ।

समेयुः च महात्मनो युद्ध दर्शन कांक्षया ॥ ३-२४-१९

19. **tataH** = then; **sa gandharvaaH devaaH** = with, gandharva-s gods; **mahaatmanaH siddhaaH ca caaraNaiH saha** = great-souls, siddha-s, carana-s, along with; **yuddha darshana kaankshayaa** = war, to see, aspiring to; **sam eyuH ca** = together, came, also.

Gods with gandharva-s and great-souled siddha-s along with carana-s have then met one another and came there aspiring to see the war. [3-24-19]

[Verse Locator](#)

ऋषयः च महात्मनो लोके ब्रह्मर्षि सत्तमाः ।

समेत्य च ऊचुः सहिताः ते अन्योन्यम् पुण्य कर्मणः ॥ ३-२४-२०

20. **mahaatmanaH R^iSayaH ca** = great-souls, sages, also; **loke brahmarSi sattamaaH** = those that are there in worlds, Brahma-sages, eminent ones; **puNya karmaNaH** = those with pious, exploits; **sametya** = came together; **anyaH anyam** = other, to other [one another]; **sahitaaH** = on meeting; **uucuH** = they talked.

The great-souled sages and those that are known in worlds as eminent Brahma-sages, on their coming together those beings of pious exploits spoke to one another, among themselves. [3-24-20]

[Verse Locator](#)

स्वस्ति गो ब्राह्मणानाम् च लोकानाम् च इति संस्थिताः ।

जयताम् राघवो युद्धे पौलस्त्यान् रजनी चरान् ॥ ३-२४-२१

चक्र हस्तो यथा युद्धे सर्वान् असुर पुं गवान् ।

21, 22a. **go braahmaNebhyaH** = for cows, Brahmans; **ye lokaanaam sam sthitaH** = those, in worlds, well, abiding in; **svasti astu** = good, may betide; **raaghavaH** = Raghava [sankhye = in

war]; **rajanii caraan paulastyaan** = [these] night walkers, belonging to Pulastya dynasty; **jayataam** = shall triumph over; **cakra hastaH viSNuH** = disc, handler, Vishnu; **yuddhe sarvaan asura pungavaan** = in war, all, demons, mighty ones; **iti uucuH** = thus, said.

"Let good betide cows, Brahmans and those people that are abiding in all the worlds. Raghava shall be victorious in the war over the clansmen of Sage Paulastya, the nightwalkers." Thus they talked among themselves. [3-24-21]

[Verse Locator](#)

एवम् उक्त्वा पुनः प्र ऊचुः आलोक्य च परस्परम् ॥ ३-२४-२२

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।

एकः च रामो धर्मात्मा कथम् युद्धम् भविष्यति ॥ ३-२४-२३

22b, 23. **evam uktvaa** = thus, on saying; **aalokya ca parasparam** = on seeing, at each other; **punaH pra uuchuH** = again, they well, said; **bhiima karmaNaam rakSasaam** = of fiendish, deeds, demons [force is]; **catur dasha sahasraaNi** = four, ten, thousand [fourteen thousand]; **dharmaatmaa raamaH ca ekaH** = virtue-souled, Rama, also, one [only]; **yuddham katham bhaviSyati** = war, how, results in.

Thus speaking they also well-said again, looking at each other "the demons of fiendish deeds are fourteen thousand in number and this virtue-souled Rama is solitary... what would be the result of this war!" Thus the sages discussed among themselves. [3-24-22b, 23]

[Verse Locator](#)

इति राजर्षयः सिद्धाः स गणाः च द्विजर्षभाः ।

जात कौतूहलात् तस्थुर् विमानस्थाः च देवता ॥ ३-२४-२४

24. **raaja rSayaH** = kingly-sages; **sa gaNaaH siddhaaH** = with, assemblages, siddha-s; **dvija rSabhaaH** = Brahmans, the eminent ones; **vimaana sthaaH devataaH ca** = on aircraft, staying, gods, also; **jaata kautuuhalaat tasthuH** = originated, inquisitiveness, tarried there.

Thus the assemblages of kingly-sages, siddha-s and the eminent Brahmans, along with gods that are staying in their aircrafts, tarried there in the firmament peering inquisitively at Rama. [3-24-24]

[Verse Locator](#)

आविष्टम् तेजसा रामम् स.ंग्राम शिरसि स्थितम् ।

दृष्ट्वा सर्वाणि भूतानि भयात् विव्यथिरे तदा ॥ ३-२४-२५

25. **tadaa** = then; **sangraama shirasi sthitam** = war's, head of [forefront,] standing up to; **tejasaa aaviSTam raamam** = by aura [of invincibility,] immured, at Rama; **dR^iSTvaa** = on seeing; **sarvaaNi bhuutaani** = all, beings; **bhayaat vivyathire [vi vyathire]** = by dread, verily, in throes of.

Immured in an aura of invincibility Rama is standing up to the war in its vanguard, and then on seeing at him all beings went into the throes of dread. [3-24-25]

[Verse Locator](#)

रूपम् अप्रतिमम् तस्य रामस्य अक्लिष्ट कर्मणः ।

बभूव रूपम् क्रुद्धस्य रुद्रस्य इव महात्मनः ॥ ३-२४-२६

26. **a kliSTa karmaNaH** = without, causing difficulties, lone with such deeds - Rama with unarmful deeds; **tasya raamasya** = that, Rama's; **a pratimam ruupam** = un, equalling [nonesuch,] aspect; **kruddhasya** = infuriated; **mahaatmanaH** = supreme-souled; **rudrasya ruupam iva** = Rudra's, aspect, as with; **babhuuva** = became.

That nonesuch aspect of Rama whose deeds are unharmed to any, has become the aspect of wrathful supreme-souled Rudra. [3-24-26]

The wrathful aspect of Rudra at the time of era ending has chanced on Rama to start the elimination of demonic clan and this is as observed by caaraNaa-s in firmament. caaraNaa-s are those divine beings that journey in heavens in their auspicious paths. Hanuma while jumping the ocean to Lanka treads the path of caaraNaa-s because their footpath is so auspicious. For this skaanda puraaNa has something to tell: rudra tejo vilasitam dR^iShTvaa raama kalebaram | sa~Nkham cakra shuulam ca pinaakam kheTam eva ca | khaTvaa ca ghanTaam Damaru baaNa paasha ankusham tathaa | caapam vajram khaDgam ca parashum traasa kaaraNam | jaya shriyam ca gangaam ca dadR^ishuH siddha caaraNaaH | skaandda puraaNa According to Maheshvara Tiirtha.

[Verse Locator](#)

इति संभाष्यमाणो तु देव गंधर्व चारणैः ।
ततो गंभीर निर्हृदम् घोर चर्म आयुध ध्वजम् ॥ ३-२४-२७
अनीकम् यातुधानानाम् समन्तात् प्रत्यदृश्यत ।
वीर आलापान् विसृजताम् अन्योन्यम् अभिगच्छताम् ॥ ३-२४-२८
चापानि विस्फुरयताम् जृम्भताम् च अपि अभीक्ष्णशः ।
विप्रघुष्ट स्वनानाम् च दुंदुभीम् च अपि निघ्नताम् ॥ ३-२४-२९

27, 28, 29. iti sam bhaaSyamaaNah tu = thus, while conversing, but; deva gandharva caaraNaiH = by gods, gandharva-s, carana-s; tataH = then; gambhiira nirhraadam = with boisterous, noise; ghora [varama] carma aayudha dhvajam = having grisly, [shields] skin [shields,] weaponry, war-flags; yaatudhaanaanaam anikam samantaat = of demons, legions, all over; pratyadR^ishyata = are seen [by gods]; viira aalaapaan visR^ijataam = bravo, cries, spouting out; anyonyam abhigacChataam [abhigarjataam] = at each other, rushing [bawling]; caapaani vispharayataam = with bows, making brassy noise; abhiikSNashaH = too much for; jR^imbhataam ca api = jumping by leaps and bounds, also, even; dundubhiim ca api = drums, also, even; nighnataam = while drumming vi pra ghuSTa = with verily, loud, clamorous; svanaanaam ca = with noise, also [filled the area.]

While gods, gandharva-s, carana-s are conversing thus, then they have seen there the legions of the demons arriving from all over with boisterous noises, spouting cries of bravo, handling their grisly skins, shields, weaponry and war-flags, and onrushing at each other in disarray. With brassy twanging of bows, with the drumming of war drums, and even by their jumping, leaping and bouncing that area is filled with very loud and clamorous noise. [3-24-27, 28, 29]

[Verse Locator](#)

तेषाम् सुतुमुलः शब्दः पूरयामास तद् वनम् ।
तेन शब्देन वित्रस्ताः श्वापदा वन चारिणः ॥ ३-२४-३०
दुद्रुवुः यत्र निःशब्दम् पृष्ठतो न अवलोकयन् ।

30, 31a. teSaam su tumulaH shabdaH = their, highly, brutish, noise; tat vanam puurayaamaasa = that, forest, started to fill; tena shabdena vi trastaaH = by that, noise, verily, panicked; vana caariNaH = forest, ranging; shvaapadaa = brutes; yatra = where; niH shabdham = without, noise - silence is there; to there; pR^iSThataH na avalokayan = at back, not, looking; dudruvuH = dashed off.

When highly brutish cacophony of demons started to fill the forest, that jangling even panicked the brutes ranging in that forest, and those beasts dashed off to other places where silence prevailed, without looking back. [3-24-30, 31a]

[Verse Locator](#)

तत् च अनीकम् महावेगम् रामम् समनुवर्तत ॥ ३-२४-३१

घृत नाना प्रहरणम् गंभीरम् सागरोपमम् ।

31b, 32a. mahaa vegam = highly, speedy - temerarious; ghR^ita naanaa praharaNam = taking, many, assault weapons; gambhiiram saagara upamam = unfathomable - unnavigable [tumultuous,] ocean, in simile; tat aniikam = that, army; raamam = towards Rama; sam anu vartata [sam upa sarpata] = well, near to, steered.

And that foolhardy army of demons which in simile is like an unnavigable ocean steered towards Rama handling many assault weapons. [3-24-31b, 32a]

[Verse Locator](#)

रामो अपि चारयन् चक्षुः सर्वतो रण पण्डितः ॥ ३-२४-३२

ददर्श खर सैन्यम् तत् युद्ध अभिमुखो गतः ।

32b, 33a. raNa paNDitaH = war, expert - Rama; raamaH api = Rama, even; cakSuH sarvataH caarayan = eyes [sight,] all over, spreading - casting; yuddha abhi mukhaH gataH = war, towards, going - lunging at; tat khara sainyam dadarsha = that, Khara's, army, [Rama] has seen.

Casting his sight all-over even that war-expert Rama has seen that army of Khara lunging at a conflict. [3-24-32b, 33a]

[Verse Locator](#)

वितत्य च धनुर् भीमम् तूण्याः च उद्धृत्य सायकान् ॥ ३-२४-३३

क्रोधम् आहारयत् तीव्रम् वधार्थम् सर्व रक्षसाम् ।

33. bhiimam dhanuH vitatya ca = awesome, bow, on stretching, also; tuuNyaaH saayakaan uddhR^itya ca = from quiver, arrows, on whipped out; sarva rakSasaam vadhaartham = all, demons, to eliminate; tiivram krodham aahaarayam = extreme, wrath, he called forth - [adopted a mask.]

Rama stretched his awesome bow to examine the taut of bowstring, and even whipped arrows out of quiver, and then adopted a mask of extreme wrath to eliminate all the demons. [3-24-33]

Rama has no built-in feature of ire or wrath. He has to whip it up at times to show divine fury as a mask. From the start Vishnu is changing get-ups and when Milky Ocean was churned, He became Mohini, and from then on his role-play is continuous in all the incarnations. As said in Bala Kanda 1-1-18: kaalaagni sadR^ishaH krodhe 'resembles like fierce fire in anger...' thus it is a resemblance, not an actuality, even that is unbearable for a glance. atha yuddha samudyata yaatudhaanaanidhaanaaya satvaram udagra kopam aaviShTasya pracaNDa anila dodhuuyamaana jvaalaakalaapa yugaanta anala kalpasya sakala jana duShprekShyasya - - dharmaakuutam Even now, on seeing Rama's unsightly aspect, should these demons fall prostrate before him, there would be no loss to their lives. But Khara, as his name itself indicates that he has an asinine mentality, will not yield.

[Verse Locator](#)

दुष्प्रेक्ष्यश्चाभवत्क्रुद्धो युगान्ताग्निरिवज्वलन् - यद्वा -

दुष्प्रेक्ष्यः च अभवत् क्रुद्धो युगान्त अग्निः इव ज्वलन् ॥ ३-२४-३४

तम् दृष्ट्वा तेजसा आविष्टम् प्राव्यथन् वन देवताः ।

34. kruddhaH = one who is enraged; that Rama; jvalan = while blazing; yuga anta agniH iva = era, ending, Fire, like, blazing; duS prekSyah = un, sightly - frightful-looking; abhavat ca = he became, also; tejasaa aaviSTam = by conflagration, when pervaded; tam dR^iSTvaa = at him [Rama,] on seeing; vana devataaH = pastoral, deities; praa vyathan = very much, annoyed.

And when he is enraged and blazing he became frightful-looking like the blazing Fire at the end of era, and on seeing such a Rama when he is pervaded with conflagration like anger, the pastoral deities are very much annoyed. [3-24-34]

[Verse Locator](#)

तस्य रुष्टस्य रूपम् तु रामस्य ददृशे तदा ।
दक्षस्य इव क्रतुम् हन्तुम् उद्यतस्य पिनाकिनी ॥ ३-२४-३५

35. tataH = then; ruSTsya tasya raamasya ruupam = exasperated, his, that Rama's, aspect; dakshasya kratum hantum = Daksha's, ritual, to destroy; udyatasya = embarked; pinaakinii iva = one who wields Pinaaka bow - namely Rudra, as with; dadR^ishe = appeared.

The all-pacific aspect of that Rama then in his exasperation appeared to be like that of the all-ruinous Rudra, the wielder of bow called Pinaki, namely peaceful Shiva when enraged, at the time of Rudra's embarking on to ruin the Vedic ritual of Daksha Prajaapati. [3-24-35]

[Verse Locator](#)

तत् कार्मुकैः आभरणैः रथैः च
तत् वर्माभिः च अग्नि समान वर्णैः ।
बभूव सैन्यम् पिशित अशनिनाम्
सूर्य उदये नीलम् इव अभ्र जालम् ॥ ३-२४-३६

36. pishita ashaninaam tat sainyam = of raw-flesh, eaters, that, army; kaarmukaiH aabharaNaiH rathaiH ca = with bows, embellishments, chariots, also; agni samaana varNaiH = fire, equalling, in colour; tat [taiH] varmaabhiH ca = that, [with those,] armours, also; suurya udaye = of sun, at dawn time; niilam = blue-black; abhra jaalam [abhra bR^indam] = clouds, cluster of; iva = as with; babhuuva = became - varied.

That army of raw-flesh eaters with their bows, embellishments, and chariots, and also with their armours, all glittering with the dazzle of flaming fire, varied into a sky-blue coloured cluster of clouds on which the dazzling sunrays will be glittering at the dawning of the sun. [3-24-36]

The metaphor of cloud-clusters with the demons is to explain that the clouds will evaporate on the advent of fire-like sun at his dawn or rising of Rama to war. The night-walking demons have their powers increased in evening times and dwindled in morning. Thus their fire-like armours will cease to exist when the real Sun's fire [or fire of Rama's arrows] starts to flame, their bows cease to exist if the rainbow-giver comes in, and their flagging ensigns will cease with the ensigncy of raising sun in sky, and ill becomes of them, the evil-doers, after a short while.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर् विंशः सर्गः

Thus, this is the 24th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 24

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 25 Verses converted to UTF-8, Oct 09

Introduction

The ambidextrous archery of Rama is established here for the first time. So far, he has been using his archery sporadically, and here it is said to have a different dimension. The speed with which he draws arrows from quiver, the quickness with which he strings them, and the precision with which he shoots, is suggested here, though not explained. Though no apparent divinity is attached to this exercise, it suggests a divine expertise of a human.

There are fourteen thousand demons against one Rama, and the Divine beings watch this from heavens as a sport, without according any miraculous powers to Rama, suggesting that a human has to face any number of problems, here fourteen thousand demons, for himself and no divine grace suddenly comes to his help.

Rama gives the demons enough time and warning, but as the atrocity is escalating, he uses one gandharva missile and many other arrows, which will devastate the entire army of Dushana's brute force.

[Verse Locator](#)

अवष्टब्ध धनुम् रामम् क्रुद्धम् च रिपु घातिनम् ।
ददर्श आश्रमम् आगम्य खरः सह पुरःसरैः ॥ ३-२५-१

1. kharaH puraHsaraiH saha = Khara, forerunning soldiers, along with; aashramam aagamya = at hermitage, on coming; avaSTabdha dhanum = at Rama, who is holding fast, bow; kruddham = wrathful one; ripu ghaatinam raamam ca = enemy, eliminator, also; dadarsha = has seen.

Khara on arriving at the hermitage along with forerunning soldiers saw the enemy-eliminator and wrathful Rama holding fast to his bow. [3-25-1]

[Verse Locator](#)

तम् दृष्ट्वा सगुणम् चापम् उद्यम्य खर निःस्वनम् ।
रामस्य अभिमुखम् सूतम् चोद्यताम् इति अचोदयत् ॥ ३-२५-२

2. tam dR^iSTvaa = at him [Rama,] on seeing; khara niHsvanam = Khara, bawling [or, ass-like, braying bow]; sa guNam caapam udyamya = with, string-taut, bow, on raising up; raamasya abhimukham = to Rama's, fore; codyataam = let [chariot] be driven; iti suutam acodayat = thus, at charioteer, drove [him crazy.]

On seeing Rama that bawling Khara raised his string-taut bow that makes an ass-like braying twang, drove his charioteer crazy saying, "drive to the fore of that Rama..." [3-25-2]

[Verse Locator](#)

स खरस्य आज्ञया सूतः तुरगान् समचोदयत् ।
यत्र रामो महाबाहुः एको धुन्वन् धनुः स्थितः ॥ ३-२५-३

3. saH suutaH = that, charioteer; kharasya aaj~nayaa = Khara's, by order; mahaabaahuH ekaH raamaH = mighty armed one, single, Rama; yatra dhanuH dhunvan sthitaH = where he is, bow, while swaying, standing; to there; turagaan sam acodayat = horses, well, driven.

On the orders of Khara the charioteer drove the horses to there where the mighty armed Rama is standing single-handedly while swaying his bow. [3-25-3]

[Verse Locator](#)

तम् तु निष्पतितम् दृष्ट्वा सर्वे ते रजनी चराः ।
मुंचमाना महानादम् सचिवाः पर्यवारयन् ॥ ३-२५-४

4. niSpatitam = who has fallen in - descended on; tam tu dR^iSTvaa = him, but - for their part, on seeing; sacivaaH te sarve rajanii caraaH = ministers - deputies, they, all, demons; mahaa naadam = with great, noise - battle cries; muncamaanaa venting out; pari avaarayan = around, encircled.

On seeing Khara descending on Rama then all those nightwalkers who are the deputies of Khara encircled Khara venting out loud battle cries. [3-25-4]

[Verse Locator](#)

स तेषाम् यातुधानानाम् मध्ये रथः गतः खरः ।
बभूव मध्ये ताराणाम् लोहिताङ्ग इव उदितः ॥ ३-२५-५

5. teSaam yaatudhaanaanaam madhye = of their, of demons, among; rathaH gataH saH kharaH = in chariot, staying, he, that Khara; taaraaNaam madhye = stars, in midst of; uditaH lohita anga = up-shot, copper, coloured bodied one - Mars; iva = like; babhuuva = became - shone forth.

Khara staying on his chariot in the thick of those demons appeared to be like coppery-red planet Mars up-shot in the thick of stars. [3-25-5]

[Verse Locator](#)

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।
अर्दयित्वाअ महानादम् ननाद समरे खरः ॥ ३-२५-६

6. tataH = then; kharaH samare = Khara, in combat - prone to a combat; shara sahasrena = with arrows, a thousand; a pratima ojasam = one with - not, paralleled [unique,] force; raamam = Rama is; ardayitvaa = having assaulted; mahaa naadam nanaada = loud, battle cry, blared.

In his proneness to war then Khara assaulted that uniquely forceful Rama with a thousand arrows and blared a roaring battle cry. [3-25-6]

[Verse Locator](#)

ततः तम् भीम धन्वानम् क्रुद्धाः सर्वे निशाचराः ।
रामम् नाना विधैः शस्त्रैः अभ्यवर्षन्त दुर्जयम् ॥ ३-२५-७

7. tataH = then; sarve kruddhaaH nishaacaraaH = all, infuriated, nightwalkers; bhiima dhanvaanam = one with - horrific, bow; dur jayam = one impossible, to vanquish - invincible; tam raamam = at him, that Rama; naanaa vidhaiH shastraiH abhyavarSanta = with many, types, of weapons, much [incessantly] rained.

All of those infuriated nightwalkers then incessantly rained diverse weapons on that invincible Rama who is handling a horrific bow. [3-25-7]

[Verse Locator](#)

मुद्गरैः आयसैः शूलैः प्रासैः खड्गैः परश्वधैः ।
राक्षसाः समरे रामम् निजघ्नू रोष तत्पराः ॥ ३-२५-८

8. raakSasaaH roSa tatparaaH = demons, to rancour, indulged - caught up; mudgaraiH aayasaiH shuulaiH praasaiH khaDgaiH parashvadhahiH = with bludgeons, lances, tridents, darts, hatchets; samare raamam nijaghnuu = in war, Rama, bombarded.

Those demons that are already caught up with rancour bombarded Rama with bludgeons, lances, tridents, darts and hatchets. [3-25-8]

[Verse Locator](#)

ते वलाहक संकाशा महाकाया महाबलाः ।
अभ्यधावन्त काकुत्स्थम् रथैः वाजिभिः एव च ॥ ३-२५-९
गजैः पर्वत कूट अभैः रामम् युद्धे जिघासवः ।

9, 10a. valaahaka samkaashaa = immense-cloud, resembling - and jostling; mahaa kaayaa mahaa balaaH = massive bodied, exceptionally mighty ones; such as they are; te = those; rathaiH vaajibhiH eva ca = with chariots, horses, even, also; parvata kuuTa abhaiH gajaiH = mountain, ridges, similar, on elephants; yuddhe raamam jimghaasavaH = in war, Rama, eager to kill; kaakutstham abhyadhaavanta = towards Rama, they rushed in on.

Those massive bodied and exceptionally mighty demons came jostling like immense clouds in their eagerness to kill Rama in that war, while some mounted on chariots and horsebacks, and some more riding mountain-ridges like elephants rushed in on Rama. [3-25-9,10a]

[Verse Locator](#)

ते रामे शर वर्षाणि व्यसृजन् रक्षसाम् गणाः ॥ ३-२५-१०
शैलेन्द्रम् इव धाराभिर् वर्षमाणा महाधनाः ।

10b, 11a. te rakSasaam gaNaaH = those, of demons, bands of; raame = on Rama; varSamaaNaa = that which is raining; mahaa ghanaaH = enormous, black clouds; dhaaraabhiH = with discharge of torrents; shaila indram iva = on mountain, the best - lofty one, as with; shara varSaaNi = arrow, torrents; vyasR^ijan = outpoured.

And those bands of demons have outpoured arrows on Rama, as with enormous black-clouds disemboguing torrents on a lofty mountain. [3-25-10b, 11a]

[Verse Locator](#)

सर्वैः परिवृतो रामो राक्षसैः कूरदर्शिनैः ॥ ३-२५-११
तिथिषु इव महादेवो वृतः पारिषदाम् गणैः ।

11b, 12a. raamaH = Rama; sarvaiH raakshasaiH kR^Ira darshinaiH = by all, demons, by demons, grisly, in their appearance; mahaa devaH = supreme, deity [Rudra]; tithiSu = on [certain] days; paariSadaam gaNaiH vR^itaH iva = retinue, group of, surrounded, as with; pari vR^itaH = around, [Rama is] hemmed in.

When hemmed in with those grisly-looking demons Rama appeared like Rudra surrounded by his divine retinue called prathama gaNa-s, on certain days, whereupon he starts his all-destructive cosmic-dance. [3-25-11b, 12a]

[Verse Locator](#)

तानि मुक्तानि शस्त्राणि यातुधानैः स राघवः ॥ ३-२५-१२

प्रतिजग्राह विशिखैः नदि ओघान् इव सागरः ।

12b, 13a. saH raaghavaH = he, that Raghava; yaatudhaanaiH muktaani taani shastraaNi = by demons, discharged, those, arrows; saagaraH nadi oghaan iva = ocean, rivers', onrush, as with; vi shikhaiH = by verily, pointed [his arrows]; prati jagraaha = in turn, taken [pre-empted.]

That Raghava has pre-empted those arrows discharged by the demons with his excruciatingly pointed arrows as an ocean would do with the river's onrush. [3-25-12b, 13a]

[Verse Locator](#)

स तैः प्रहरणैः घोरैः भिन्न गात्रो न विव्यथे ॥ ३-२५-१३

रामः प्रदीप्तैर् बहुभिर् वज्रैर् इव महा अचलः ।

13b, 14a. ghoraiH taiH praharaNaiH = gruesome one, with those, assault weapons; bhinna gaatraH san = gashed, bodied, even if; saH raamaH = he, that Rama; pra diiptaiH = highly, blazing; bahubhiH vajraiH = with very many, Thunderbolts; mahaa a calaH iva = enormous, not, moving one - mountain [Mt. Meru,] as with; na vi vyathe = not, at all, hurt - not rendered feeble.

Even if his body is gashed with those gruesome assault weapons Rama is not enfeebled, as with the enormous Mt. Meru that can withstand even if battered by very many highly blazing thunderbolts of Indra. [3-25-13, 14a]

[Verse Locator](#)

स विद्धः क्षतज दिग्धः सर्व गात्रेषु राघवः ॥ ३-२५-१४

बभूव रामः सन्ध्य अभ्रैः दिवाकर इव आवृतः ।

14b, 15a. viddhaH sarva gaatreSu = bruised, on all, limbs; kSataja digdhaH = with blood, bedaubed; raaghavaH = one from the dynasty of Raghu-s; saH raamaH = that, Rama; sandhya abhraiH aavR^itaH = of eventide, by cloudscapes, covered with; divaakara iva = sun, as like; babhuuva = became -shone forth.

Bruised and bedaubed with blood on all his limbs that Rama of Raghu's dynasty took shape of the sun enshrouded by cloudscapes at eventide. [3-25-14b, 15a]

Rama is not fading away like the evening sun but becoming more like blood red sun. The 'covering of blood' on his limbs suggests the covering of reddish flaring fire on all his limbs, as we say that evening sun is stained with blood and fire.

[Verse Locator](#)

विषेदुर् देव गन्धर्वाः सिद्धाः च परम ऋषयः ॥ ३-२५-१५

एकम् सहस्रैः बहुभिः तदा दृष्ट्वा समावृतम् ।

15b, 16a. tadaa = then; bahubhiH sahasraiH samaavR^itam = many, thousands [of demons,] surrounded by; ekam dR^iSTvaa = single one, on seeing; deva gandharvaaH siddhaaH parama R^iSayaH ca = gods, celestials, saints, sages, also; viSeduH = are dispirited.

On seeing lone Rama beset by many demons, then the gods, celestials, saints and sublime-sages are dispirited. [3-25-15b, 16a]

[Verse Locator](#)

ततो रामः तु सुसंकुद्धो मण्डली कृत कार्मुकः ॥ ३-२५-१६

ससर्ज निशितान् बाणान् शतशः अथ सहस्रशः ।

16b, 17a. tataH = then; raamaH tu = Rama, for his part; susamkruddhaH = becoming highly, infuriated; maNDalii kR^ita kaarmukaH = circularity, made [curved,] having bow; shatashaH = in hundreds; atha = why hundreds?; sahasrashaH = in thousands; nishitaan baaNaan sasarja = trenchant, arrows, jetted out.

But Rama on becoming highly infuriated curved his bow to a full circularity on stretching the bowstring up to his ear, and then jetted out trenchant arrows in hundreds. Why hundreds? He surged them in thousands. [3-25-16b, 17a]

[Verse Locator](#)

दुस्वारान् दुर्विषहान् कालपाश उपमान् रणे || ३-२५-१७

मुमोच लीलया रामः कंकपत्रान् कांचन भूषणान् |

17b, 18a. raamaH raNe = Rama, in that war; dur a vaaraan = impossible, not to, stop - unstoppable ones; dur vi sahaan = impossible, to verily, tolerate - intolerable ones; kaala paasha [daNDa] upamaan = Time's, lead [shaft,] in simile; kanka patraan = eagle, feathered; kaancana bhuuSaNaan = in gold, adorned; such arrows; mumoca liilayaa = discharged, sportily.

In that war Rama sportily discharged eagle-feathered arrows adorned in gold which are unstoppable and intolerable, and which in simile are the leads of Time-god. [3-25-17b, 18a]

[Verse Locator](#)

ते शराः शत्रु सैन्येषु मुक्ता रामेण लीलया || ३-२५-१८

आददू रक्षसाम् प्राणान् पाशाः कालकृता इव |

18b, 19a. raameNa liilayaa = by Rama, playfully; shatru sainyeSu muktaa = on enemy's, army, discharged; te sharaaH = those, arrows; kaala kR^itaa paashaaH iva = by Time-god, made [flung,] tethers, as with; rakSasaam praaNaan aadaduu = demon's, lives, [arrows] grabbed.

Those arrows that are playfully discharged on the army of enemy have grabbed the lives of demons like the tethers flung by the Time-god. [3-25-18b, 19a]

[Verse Locator](#)

भित्त्वा रक्षस देहान् ताम् ते शरा रुधिर आप्लुताः || ३-२५-१९

अंतरिक्ष गता रेजुः दीप्त अग्नि सम तेजसः |

19b, 20a. te sharaa = those, arrows; taam raakSasa dehaan bhittvaa = their, demon's, bodies, on impaling; rudhira aaplutaaH = in blood, swamped; antarikSa gataa = into welkin, on going; diipta agni sama tejasaH = inflamed, flame, equal, with the flare; rejuH = shone forth.

On impaling the bodies demons, the arrows swamped in blood have gone into welkin, where they are aglow with flares equalling inflamed flames. [3-25-19b, 20a]

The similitude between redness of blood and the redness of flaring fire is again suggested, as said at 3-25-14b, 15a above.

[Verse Locator](#)

असंख्येयाः तु रामस्य सायकाः चाप मण्डलात् || ३-२५-२०

विनिष्पेतुः अतीव उग्रा रक्षः प्राण अपहारिणः |

20b, 21a. raamasya = Rama's; caapa maNDalaat = bow's, from nimbus - from circularly bent arrow; atiiva ugraaH = highly, frightening; rakSaH praaNa apahaariNaH = demons, lives, filchers of [resulted in]; a sankhyeyaaH = not, calculable; saayakaaH viniSpetuH [vi niS petuH = verily, out, fell] = fusilladed.

Innumerable and highly frightening arrows fusilladed from the nimbus of the bow of Rama that resulted as the filchers of the lives of demons. [3-25-20b, 21a]

[Verse Locator](#)

तैः धनूंषि ध्वज अग्राणि चर्माणि च शिरांसि च ॥ ३-२५-२१
बहून् स हस्त आभरणान् ऊरून् करि कर उपमान् ।
चिछहेद रामः समरे शतशः अथ सहस्रशः ॥ ३-२५-२२

21b, 22. **raamaH** = Rama; **samare** = in that war; **taiH** = with such of them - arrows; **shatashaH atha sahasrashaH** = in hundreds, now, in thousands; **dhanuumSi dhvaja agraaNi** = bows, war-flags, pinnacles; **carmaaNi ca** = skins [armours,] also; **shiraamsi ca** = heads [of demons,] also; **sa hasta aabharaNaan** = with, hand, ornaments; **bahuun** = arms; **kari kara upamaan** = elephant's, trunk, similar; **uuruun** = thighs; **ciCheda** = shredded.

In that war, shooting now with hundreds, and now with thousands of such arrows, Rama shredded those many bows, pinnacles of war-flags, armours and the like. And even shred are the heads of demons, along with their ornamented arms and thighs similar to the trunks of elephants. [3-25-21b, 22]

[Verse Locator](#)

हयान् कांचन सन्नाहान् रथ युक्तान् स सारथीन् ।
गजाम् च स गज आरोहान् स हयान् सारधिनः तदा ॥ ३-२५-२३
चिछिहदुः बिभिदुः च एव राम बाणा गुण च्युताः ।
पदातीन् समरे हत्वा हि अनयत् यम सदनम् ॥ ३-२५-२४

23, 24. **raama baaNaa [caapaat] guNa cyutaaH** = Rama's, bow's, string, fallen from [with arrows]; **kaancana sannaahaan** = with golden, harnesses; **ratha yuktaan** = chariots, yoked to; **sa saarathiin** = with, charioteers; **hayaan** = horses; **sa gajaam aaroahaan** = with, elephants, along with those that are riding; **gajaam ca** = elephants, also; **ciChiduH bibhiduH ca eva hi** = shredded, scrapped, also, thus, indeed; **tadaa** = likewise; **sa hayaan saaradinaH** = with, horses, cavaliers; **padaatiin** = infantrymen; **samare hatvaa** = in war, on killing; **yama sadanam anayat** = to Yama's, abode, led.

With the arrows flung from the bow-bowstring-nimbus of Rama, he indeed shredded and scraped the horses hitched with golden harnesses, and the chariots to which they are yoked, and even their charioteers. Likewise, he even ripped off the elephants along with their riders, and the horses along with their cavaliers. And on eliminating infantrymen in that war Rama led them to the abode of Yama, the Time-god. [3-25-23, 24] [3-25-23]

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः विकर्णिभिः ।
भीमम् आर्त स्वरम् चक्रुः छिद्यमाना निशाचराः ॥ ३-२५-२५

25. **tataH naaliika naaraacaiH** = then, tubular arrows, iron arrows; **tiikshNa agraiH** = sharp, edged ones; **vi karNibhiH** = upturned, ears [crescent-tipped] arrow; **Chidyamaanaa** = while ripped to pieces; **nishaacaraaH** = nightwalkers; **bhiimam aarta svaram cakruH** = disgusting, anguish, cries, let out.

While ripped to pieces with tubular arrows, with arrows made of iron, and with sharp-edged and crescent-tipped arrows those demons have let out disgusting cries of anguish. [3-25-25]

[Verse Locator](#)

तत् सैन्यम् निशितैः बाणैः अर्दितम् मर्म भेदिभिः ।
न रामेण सुखम् लेभे शुष्कम् वनम् इव अग्निना ॥ ३-२५-२६

26. raameNa = by Rama; marma bhedibhiH = critical places, piercing ones; nishitaiH baaNaiH arditam = with sharp, arrows, when harrowed; tat sainyam = that, army; sukham vanam agninaa iva = dried-up - burnt to a cinder, forest, by wild fire, as with; shuSkam na lebhe = pleasure, not, they have taken - disquieted.

When those arrows that gore the critical parts are thus harrowing, that army is discomposed like a forest burnt to a cinder by wild-fire. [3-25-26]

[Verse Locator](#)

केचिद् भीम बलाः शूराः प्रासान् शूलान् परश्वधान् ।
चिक्षिपुः परम क्रुद्धा रामाय रजनीचराः ॥ ३-२५-२७

27. bhiima balaaH shuuraaH = grotesquely, sinewy, brave ones; kecit rajaniicaraaH = some, nightwalkers; parama kruddhaa = highly, enraged; praasaan shuulaan parashvadhaan = darts, tridents, hatchets; raamaaya cikSipuH = towards Rama, they dashed.

Some of the grotesquely sinewy and braving nightwalkers are highly enraged and dashed their darts, tridents, and hatchets towards Rama. [3-25-27]

[Verse Locator](#)

तेषाम् बाणैः महाबाहुः शस्त्राणि आवार्य वीर्यवान् ।
जहार समरे प्राणान् चिच्छहेद च शिरो धरान् ॥ ३-२५-२८

28. mahaabaahuH = mighty armed Rama; viiryavaan = valorous one; samare = in war; baaNaiH = with arrows; teSaam shastraani aavaarya = their, weapons, on fending off; shiraH dharaan = head, holders - necks; cicCheda = sheared off, praaNaan jahaara ca = filched, lives, also.

On fending off those weapons with his arrows that mighty armed and valorous Rama filched away their lives by shearing off their necks in that war. [3-25-28]

[Verse Locator](#)

ते छिहन्न शिरसः पेतुः छिहन्न चर्म शरासनाः ।
सुपर्ण वात विक्षिप्ता जगत्याम् पादपा यथा ॥ ३-२५-२९

29. te = those demons; Chinna shirasaH = with severed, heads; Chinna carma shara aasanaaH = wrecked, shields, bows; superNa vaata vikshiptaa = by Garuda, Divine-eagle, its gust, strewn around; paadapaa yathaa = trees, as with; jagatyaam petuH = on earth, crashed down.

Those demons crashed down to earth with their heads severed and shields and bows wrecked, like the trees strewn around on earth owing to the gust raised by Garuda, the Divine Eagle, when he takes a sudden flight in heavens. [3-25-29]

[Verse Locator](#)

अवशिष्टाः च ये तत्र विषण्णाः ते निशाचराः ।
खरम् एव अभ्यधावन्त शरणार्थम् शर आहताः ॥ ३-२५-३०

30. tatra avashiSTaaH = there, remaining; ye nishaacaraaH = those, nightwalkers, even; shara aahataaH = by arrows, battered; viSaNNaaH ca = desperately, also; kharam eva = to Khara, alone; sharaNa artham abhyadhaavanta = for shelter, seeking, rushed.

Those nightwalkers that are battered by those arrows and remaining there, they desperately rushed towards Khara alone seeking shelter. [3-25-30]

[Verse Locator](#)

तान् सर्वान् धनुर् आदाय समाश्वास्य च दूषणः ।
अभ्यधावत सुसंकुद्धः क्रुद्धः [रुद्रम्] क्रुद्ध इव अन्तकः ॥ ३-२५-३१

31. **duuSaNaH** = Duushana; **taan sarvaan** = them, all; **samaashvaasya** = on comforting; [**punaH** = again]; **aadaaya** = on taking them; **su sam kruddhaH antakaH** = very, highly, infuriated, Terminator; [**rudram**] **iva** = [to Rudra,] as with; **dhanuH aadaaya** = bow, taking; **kruddham** = infuriated - Rama; [kaakutstham = to Rama]; **abhyadhaavata** = hurried towards.

Comforting all of them and taking his bow, very highly infuriated Duushana rushed towards that infuriated Rama like the furious Eliminator Yama.

Or

That highly infuriated Duushana rushed towards Rama as highly infuriated Yama rushes towards Rudra, where Rudra being the ultimate eliminator himself, angry rush of Yama towards Rudra is therefore futile. [3-25-31]

The second meaning can be expressed by substituting the word 'kruddha' with 'rudra' as in other mms than that of Gorakhpur version.

[Verse Locator](#)

निवृत्ताः तु पुनः सर्वे दूषण आश्रय निर्भयाः ।
रामम् एव अभ्यधावन्त साल ताल शिल आयुधाः ॥ ३-२५-३२

32. **sarve** = all of them; **duuSaNa aashraya nir bhayaaH** = Duushana, in shelter of, without, fear - emboldened; **punaH nivR^ittaaH tu** = again, returned, but; **saala taala shila aayudhaaH** = saala trees, palm trees, boulders, as weapons; **raamam eva abhyadhaavanta** = to Rama, alone, towards rushed.

Coming under the shelter of Duushana all of those demons are but emboldened and returned, and they once again rushed towards Rama with saala trees, palm trees and boulders as their weapons. [3-25-32]

[Verse Locator](#)

शूल मुद्गर हस्ताः च पाश हस्ता महाबलाः ।
सृजन्तः शर वर्षाणि शस्त्र वर्षाणि संयुगे॥ ३-२५-३३
द्रुम वर्षाणि मुंचन्तः शिला वर्षाणि राक्षसाः ।

33, 34a. **shuula mudgara hastaaH ca** = tridents, maces, in hands, along with; **paasha hastaa** = leashes, in hands; **mahaabalaaH raakshasaaH** = great-mighty, demons; **shara varSaaNi** = arrow, torrents; **shastra varSaaNi** = missile, torrents; **druma varSaaNi** = tree, torrents; **shilaa varSaaNi** = boulder, torrents; **sa.nyuge** = in that war; **sR^ijantaH** = created; **muncantaH** = released.

Handling tridents, maces, and leashes those great-mighty demons have created torrents of arrows, missiles, trees and boulders, and inundated Rama in that war. [3-25-33, 34a]

[Verse Locator](#)

तद् बभूव अद्भुतम् युद्धम् तुमुलम् रोम हर्षणम् ॥ ३-२५-३४
रामस्य अस्य महाघोरम् पुनः तेषाम् च रक्षसाम् ।

34b, 35a. **punaH** = again; **raamasya** = to Rama; **teSaam rakSasaam ca** = to the, demons, also; **tumulam adbhutam** = tumultuous, stunning; **roma harSaNam** = hair, raising one; **asya yuddham** = that, war; **mahaa ghoram babhuuva** = highly, gruesome, became.

Again there chanced a highly gruesome war between Rama and those demons that is tumultuous, stunning, and a hair-raising. [3-25-34b, 35a]

[Verse Locator](#)

ते समन्तात् अभिक्रुद्धा राघवम् पुनर् आर्दयन् ॥ ३-२५-३५

ततः सर्वा दिशो दृष्ट्वा प्रदिशाः च समावृताः ।

राक्षसैः सर्वतः प्राप्तैः शर वर्षाभिः आवृतः ॥ ३-२५-३६

स कृत्वा भैरवम् नादम् अस्त्रम् परम भास्वरम्।

समयोजयत् गान्धर्वम् राक्षसेषु महाबलः ॥ ३-२५-३७

35b, 36, 37. **te** = those demons; **abhi kruddhaa** = in high, dudgeon; **punaH raaghavam** = again, at Raghava; **samantaat** = all around; **aardayan** = on pressurising; [**ahyayuH** - **abhi yayuH** = came towards him - resurfaced]; **tataH** = then; **mahaa balaH saH** = exceptionally, forceful, he, that Rama; **raakshasaiH sarvataH praaptaiH** = by demons, from everywhere, reappeared; **sarvaa dishaH pra dishaaH ca** = all, directions, inter, directions, also; **sam aavR^itaaH** = fully, filled in; **shara varSaabhiH aavR^itaH** = with arrow, torrents, storming; **dR^iSTvaa** = on seeing; **bhairavam naadam kR^itvaa** = thunderous, sound, making; **raakshaseSu** = among demons; **parama bhaasvaram astram** = extremely, blazing, missile; **gaandharvam samayojayat** = gandharva missile, launched.

Those demons have resurfaced from all around pressurising Raghava in high dudgeon. On seeing the reappearance of demons from everywhere, with whom all the directions and inter-directions are fully filled, and who are storming torrents of arrows, then that exceptionally forceful Rama made a thunderous sound and launched an extremely blazing missile among the gather of demons, called gandharva missile. [3-25-35b, 36, 37]

[Verse Locator](#)

ततः शर सहस्राणि निर्ययुः चाप मण्डलात् ।

सर्वा दश दिशो बानैः आपूर्यन्त समागतैः ॥ ३-२५-३८

38. **tataH caapa maNDalaat** = then, from bow's, nimbus; **shara sahasraaNi** = arrows, in thousands; **nir yayuH** = out, scurried; **samaagataiH baanaiH** = with arrived, arrows; **sarvaaH dasha dishaH** = all, ten, sides; **aapuuryanta** = started to fill - crammed.

Then from the nimbus of his bow, arrows in thousand have scurried out, and with them thus arrived all the ten sides are cramped up. [3-25-38]

[Verse Locator](#)

न आददानाम् शरान् घोरान् विमुंचंतम् शर उत्तमान् ।

विकर्षमाणम् पश्यन्ति राक्षसाः ते शर आर्दिताः ॥ ३-२५-३९

39. **shara aarditaaH** = by arrows, harrowed; **te raakshasaaH** = those, demons; **ghoraan** = deadly ones; **sharaan aadadaanaam** = arrows, drawing forth; **na pashyanti** = not, seeing; **shara uttamaan vimuncantam** = arrows, supreme, unloosening; **na** = not [seen]; **vikarSamaaNam** = traction [of bowstring]; [**na** = they have not seen.]

Either the drawing of those supreme arrows from the quiver, or the traction of bowstring on placing them, or unloosing them from the bow is unperceived by those demons that are harrowing under those arrows. [3-25-39]

[Verse Locator](#)

शर अन्धकारम् आकाशम् आवृणोत् स दिवाकरम् ।

बभूव अवस्थितो रामः प्रक्षिपन् इव तान् शरान् ॥ ३-२५-४०

40. shara andhakaaram = arrows, darkness; sa divaakaram aakaasham = with, sun, sky; aavR^iNot = overspread; raamaH = Rama; taan sharaan = those, arrows; pra kshipan iva [pra vaman iva] = spew forth, as though; avasthitaH babhuuva = standing - persevered, he became.

Darkness caused by the thick of the arrows overspread the sky including its sun, while Rama happened to persevere spewing forth his arrows. [3-25-40]

Dark grew the air with arrowy hail / Which hid the sun as with a veil. - Griffith.

[Verse Locator](#)

युगपत् पतमानैः च युगपच्च हतैः भ्रिशम् ।

युगपत् पतितैः चैव विकीर्णा वसुधा अभवत् ॥ ३-२५-४१

41. vasudhaa = earth; yugapat patamaanaiH ca = in a trice, falling down, and; yugapat hataiH ca = in a trice, killed, even; yugapat patitaiH caiva = in a trice, fallen down, also thus; bhrisham vikiirNaa abhavat = far and wide, scattered [with them,] became.

Far and wide the earth is scattered with herds that are falling instantaneously, hosts that have fallen instantly, and huddles that are already felled with an instantaneity. [3-25-41]

Fiends wounded, falling, fallen, slain, / All in a moment, spread the plain, - Griffith.

[Verse Locator](#)

निहताः पतिताः क्षीणा च्छिहन्न भिन्न विदारिताः ।

तत्र तत्र स्म दृश्यन्ते राक्षसाः ते सहस्रशः ॥ ३-२५-४२

42. te raakshasaaH = those, demons; tatra tatra = there, and there; sahasrashaH nihataaH = in thousands, when killed; patitaaH = when fell; kshiiNaa = when enfeebled; bhinna = when gashed; cChinna = when slashed; vidaaritaaH = when ripped; dR^ishyante sma = noticeable, they are.

Thousands of demons are noticeable hither and yon, killed, fallen and enfeebled, and slashed, gashed and ripped. [3-25-42]

And thousands scarce alive were left / Mangled, and gashed, and torn, and cleft. - Griffith.

[Verse Locator](#)

स उष्णीषैः उत्तम अंगैः च स अङ्गदैः बाहुभिः तथा ।

ऊरुभिः बाहुभिः च्छिहन्नैः नाना रूपैः विभूषणैः ॥ ३-२५-४३

हयैः च द्विप मुख्यैः च रथैः भिन्नैः अनेकशः ।

चामर व्यजनैः छहन्नैः ध्वजैः नाना विधैः अपि ॥ ३-२५-४४

रामेण बाण अभिहतैः विच्छिहन्नैः शूल पट्टिशैः ।

खड्गैः खण्डीकृतैः प्रासैः विकीर्णैः च पश्वधैः ॥ ३-२५-४५

चूणिताभिः शिलाभिः च शरैः चित्रैः अनेकशः ।

विच्छिहन्नैः समरे भूमिः विस्तीर्णा अभूत् भयङ्करा ॥ ३-२५-४६

43, 44, 45, 46. samare = in war; sa uSNiiSaiH = with, headgears; uttama angaiH ca = with best, body part [heads,] also; tathaa = likewise; sa angadaiH baahubhiH = with, bicep-lets, with arms, cChinnaiH uurubhiH = cut off, with thighs; baahubhiH = arms [or, jaanubhiH =

with knees]; **naanaa ruupaiH vibhuuSaNaH** = diverse, patterns, with ornaments; **an ekashaH** = not, one - numerous; **hayaiH ca** = with horses, also; **dvipa mukhyaiH ca** = elephants, best ones, also; **bhinnaiH** = ravaged; **rathaiH** = chariots; **caamaraiH vyajanaiH** = chaamara animal's tail fur, royal-fans; **ChatraiH** = royal-parasols; **naanaa vidhaiH** = very many, kinds of; **dhvajaiH api** = war-flags, even; **raameNa** = by Rama; **baaNa abhihataiH** = by arrows, battered; **vicChinnaiH shuula paTTishaiH** = splintered, tridents, spears; **khaNDii kR^itaiH** = to pieces, made as - broken to pieces; **khaDgaiH** = swords; **praasaiH** = darts; **vikiiRNaiH** = shattered and strewn; **pashvadhaiH ca** = with hatchets, even; **shilaabhiH** = with boulders; **cuuNitaabhiH** = pulverised [arrows]; **an ekashaH vicChinnaiH** = in many ways, gone to rack and ruin; **citraiH sharaiH** = with amazing, arrows; **vistiirNaa bhuumiH** = spread about, earth which is; **bhayamkaraa aabhuut** = horrifying, it [earth] became.

Some severed heads still have their headgears and some bare, some arms are with armlets and some bare, while some with their arms cut off, some with their thighs cut off, some with their divers patterns of ornaments on their bodies have fallen on ground. Numerous horses and elephants are felled. Chariots, royal-fans, royal-parasols, war-flags of very many kinds are ravaged in many ways. Hit down by Rama's arrows spears and tridents are variously splintered, swords broken to pieces, darts and hatchets shattered and strewn around. Also the boulders are pulverised, various amazing arrows have gone to rack and ruin in many ways. Spread with such wreckage the earth has become horrifying for a glance. [3-25-43, 44, 45, 46]

[Verse Locator](#)

तान् दृष्ट्वा निहतान् सर्वे रक्षसाः परम आतुराः ।

न तत्र चलितुम् शक्ता रामम् पर पुरंजयम् ॥ ३-२५-४७

47. **sarve rakshasaaH** = all, [surviving] demons; **taan nihataan dR^iSTvaa** = them, killed, on seeing; **parama aaturaaH** = highly, enervated; **tatra calitum na shaktaa** = there, to make a move, not, capable of; **raamam para puram jayam** = towards Rama, enemy's, capital/castle, conqueror.

On seeing the killed demons all the surviving demons have become enervated and they are rendered incapable to make a move towards Rama, the conqueror of enemy's capitals. [3-25-47]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच विंशः सर्गः

Thus, this is the 25th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 25

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 26 Verses converted to UTF-8, Oct 09

Introduction

Rama eliminates fourteen thousand demons led by Duushana. Firstly, the forerunning demons are killed, next Duushana is routed, and then twelve other captains who on knowing Duushana's downfall dashed towards Rama. Left behind are only two, Khara and Trishira, the chiefs of that demonic force in Janasthaana.

[Verse Locator](#)

दूषणः तु स्वकम् सैन्यम् हन्यमानम् विलोक्य च ।
संदिदेश महाबाहुः भीम वेगान् निशाचरान् ॥ ३-२६-१
राक्षसान् पंच साहस्रान् समरेषु अनिवर्तिनः ।

1. mahaabaahuH duuSaNaH tu = mighty armed one, Duushana, on his part; hanyamaanam = while being shattered; svakam sainyam vilokya ca = his own, forces, on seeing, also; bhiima vegaan nishaacaraan = of monstrous, impetus, nightwalkers; samareSu a nivartinaH = in war, not, retreating; panca saahasraan raakshasaan = t five, thousands, demons; sandidesha = ordered.

On seeing the shattering of his own forces, Duushana bid five thousand mighty-armed nightwalkers of monstrous impetus, and who knew no retreat in war, to attack Rama. [3-26-1]

[Verse Locator](#)

ते शूलैः पट्टिशैः कदगैः शिला वरषैः द्रुमैः ॥ ३-२६-२
शर वर्षैः विच्छिन्नम् ववर्षुः तम् समन्ततः ।

2b, 3a. te = they; shuulaiH paTTishaiH kadagaiH = with spears, scimitars, swords; shilaa varaSaiH = with boulder, rains; drumaiH = with trees; shara varSaiH = with arrow, rains; a vi cChinam = not, verily, ceasing [incessantly]; sam antataH = completely, from all over; tam = on that Rama; va varSuH = inordinately, rained.

And they with spears, scimitars, swords, and with the rains of boulders, trees and arrows rained incessantly and inordinately upon Rama from all over. [3-26-2b, 3a]

[Verse Locator](#)

तत् द्रुमाणाम् शिलानाम् च वर्षम् प्राण हरम् महत् ॥ ३-२६-३
प्रतिजग्राह धर्मात्मा राघवः तीक्ष्ण सायकैः ।

3b, 4a. dharmaatmaa raaghavaH = virtue-souled, Raghava; tat praaNa haram = that, lives, taking; mahat = ghastly one [storming]; drumaaNaam shilaanaam ca = of trees, of boulders, also; varSam = storm; tiikSNa saayakaiH = with fierce, arrows; prati jagraaha = in return, taken [neutralised.]

Raghava, the virtue-souled, in his turn has neutralised that ghastly and life-taking storm of boulders and trees with his fierce arrows. [3-26-3b, 4a]

[Verse Locator](#)

प्रतिगृह्य च तद् वर्षम् निमीलित इव ऋषभः ॥ ३-२६-४
रामः क्रोधम् परम् लेभे वध अर्थम् सर्व रक्षसाम् ।

4b, 5a. raamaH = Rama; nimiilita R^iSabhaH iva = with closed eyes, a bull, as with; tat varSam prati gR^ihya = that, storm, on receiving - on assimilating; sarva rakSasaam vadha artham = of all, demons, elimination, for the sake of; param krodham lebhe = inordinate, infuriation, he took [he evoked.]

Like a bull receiving rain with closed eyes Rama assimilated that storming and then evoked an inordinate infuriation for eliminating all of the demons. [3-26-4b, 5a]

[Verse Locator](#)

ततः क्रोध समाविष्टः प्रदीप्त इव तेजसा ॥ ३-२६-५
शरैः अभ्यकिरत् सैन्यम् सर्वतः सह दूषणम् ।

5b, 6a. tataH krodha samaaviSTaH = then, exasperation, prevailing over; tejasaa pradiipta iva = with blaze [of virtue,] highly blazing, like; saha duuSaNam sainyam = along with, Duushana, on army; sarvataH = from all over; sharaiH = with arrows; abhi akirat = fully, bestrewn - diffused.

Exasperation prevailing on him who appeared to be highly blazing with the blaze of his own virtue, he then diffused Duushana and his army with arrows from all over. [3-26-5b, 6a]

[Verse Locator](#)

ततः सेना पतिः क्रुद्धो दूषणः शत्रु दूषणः ॥ ३-२६-६
शरैः अशनि कल्पैः तम् राघवम् समवारयत् ।

6b, 7a. tataH = then; senaa patiH = army, commander; shatru duuSaNaH duuSaNaH = rival's, railer, Duushana; kruddhaH = becoming enraged; ashani kalpaiH sharaiH = thunderbolt, simulative of, with arrows; tam raaghavam = him, that Raghava; sam avaarayat = virtually, forestalled.

And on becoming enraged Duushana, the railer of his rivals and the commander of that army, then virtually forestalled Raghava's onslaught with his arrows that are simulative of thunderbolts. [3-26-6b, 7a]

[Verse Locator](#)

ततो रामः संक्रुद्धः क्षुरेण अस्य महत् धनुः ॥ ३-२६-७
चिच्छहेद समरे वीरः चतुर्भिः चतुरो हयान् ।

7b, 8a. tataH sam kruddhaH = then, infuriated [Rama]; samare viiraH raamaH = in war, valiant one, Rama; kshureNa = razor-sharp [arrow with crescent-shaped barb]; asya mahat dhanuH = his [Duushana's,] sturdy, bow; caturbhiH caturaH hayaan = with four [arrows,] four, horses; cicCheda = shivered [bow broken into shivers] / shredded [horses shredded into pieces.]

That valiant one in warring Rama is then infuriated and with his crescent-barbed arrow shivered the sturdy bow of Duushana, shredding four of his horses with four more arrows. [3-26-7b, 8a]

[Verse Locator](#)

हत्वा च अश्वान् शरैः तीक्ष्णैः अर्थ चन्द्रेण सारथे ॥ ३-२६-८

शिरो जहार तद् रक्षः त्रिभिर् विव्याध वक्षसि ।

8b, 9a. tiikshNaiH sharaiH = with excruciating, arrows; ashvaan ca hatvaa = horses, even, on destructing; artha candreNa = with half, moon-shaped - crescent-barbed arrow; saarathe shiraH jahaara = charioteer's, head, snatched away - fragmented; tribhiH = with three [arrows]; tat rakshaH vakshasi vivyaadha = that, demon [Duushana,] in chests, impaled.

On destructing the horses with excruciating arrows, he even fragmented the head of the charioteer with a crescent-barbed arrow, and even impaled the chest of demon Duushana with some more arrows. [3-26-8b, 9a]

One crescent dart he aimed which shred / Clean from his neck the driver's head; / Three more with deadly skill addressed / Stood quivering in the giant's breast. - Griffith.

[Verse Locator](#)

स च्छिहन्न धन्वा विरथो हत अश्वो हत सारथिः ॥ ३-२६-९

जग्राह गिरि शृंग आभम् परिघम् रोम हर्षणम् ।

वेष्टितम् कांचनैः पट्टैः देव सैन्य अभिमर्दनम् ॥ ३-२६-१०

आयसैः शंकुभिः तीक्ष्णैः कीर्णम् पर वसा उक्षिताम् ।

वज्र अशनि सम स्पर्शम् पर गोपुर दारणम् ॥ ३-२६-११

9b, 10, 11. cChinna dhanvaa = with a fractured, bow; vi rathaH without - shattered, chariot; hata ashvaH hata saarathiH = killed, horses, killed, charioteer; saH = he that Duushana; giri shR^inga aabham = mountain, peak, in its shine - outranking; roma harSaNaam = hair, thriller of; kaancanaiH paTTaiH veSTitam = with golden, girdles, girt with; deva sainya abhi mardanam = god's, army, now, gritter of; tiikSNaiH aayasaiH shankubhiH = with incisive, iron, spikes; kiirNam = overlain - studded with; para vasaa ukSitaam = , with others [enemy's,] fats, saturated once; vajra ashani sama sparsham = diamond, thunderbolt, coequal, for touch; para gopura daaraNam = others [adversaries',] archway, which ransacks; such a; parigham jagraaha = mace, he grabbed.

With his bow fractured and chariot shredded, and with horses and charioteer killed, he that Duushana grabbed a mace which outranks a peak of mountain and a hair-thriller at its sight, and which girt with golden girths once gritted the armies of gods, the head of which is studded with incisive iron spikes and saturated with the fat of foes, a coequal of a diamond and a thunderbolt in its hardness and flashiness, and a ransacker of the archways of fortresses of his adversaries. [3-26-9b, 10, 11]

[Verse Locator](#)

तम् महा उरग संकाशम् प्रगृह्य परिघम् रणे ।

दूषणो अभ्यपतत् रामम् क्रूर कर्मा निशाचरः ॥ ३-२६-१२

12. kruura karmaa nishaacaraH = one with infernal, exerts, nightwalker; duuSaNaH = Duushana; raNe = in war; mahaa uraga samkaasham = infernal, serpent, akin to; tam parigham = that, mace; pra gR^ihya = well, taking - gripping firmly; raamam = towards Rama; abhyaapatat [abhi aa patat = towards, came, falling] fell upon - rushed at.

On firmly gripping that mace which in war is akin to an infernal serpent, and the touch of which tantamount to snakebite, rushed that nightwalker Duushana with infernal exerts rushed towards Rama. [3-26-12]

[Verse Locator](#)

तस्य अभिपतमानस्य दूषणस्य स राघवः ।

द्वाभ्याम् शराभ्याम् चिच्छहेद स हस्त आभरणौ भुजौ ॥ ३-२६-१३

13. saH raaghavaH = he, Raghava; abhi patamaanasya = towards, while coming upon; tasya duuSaNaasya = his, of Duushana; sa hasta aabharaNau bhujaau = with, hand, ornaments, shoulders - arms with wrist-ornaments; dvaabhyaam sharaabhyaam cicCheda = two, arrows, sheared off.

While Duushana came falling on, he that Raghava sheared off his shoulders that have wrist-ornaments on his arms with two arrows. [3-26-13]

[Verse Locator](#)

भ्रष्टः तस्य महाकायः पपात रण मूर्धनि ।

परिघः छिहन्न हस्तस्य शक्र ध्वज इव अग्रतः ॥ ३-२६-१४

14. raNa muurdhani = in war, in vanguard of; Chinna hastasya = on who has sheared, hands; tasya = his; mahaa kaayaH = gigantic, in construct; parighaH bhraSTaH = mace, having slipped - and spinned; shakra dhvaja iva = Indra's, flagstaff, like [when collapsed]; agrataH pa paata = in front of [Duushana,] fell.

When Duushana's arms are thus sheared in the van of war, his gigantic mace slipped and spun in his own front, like the flagstaff with flag raised in honour of Indra, and collapsed . [3-26-14]

[Verse Locator](#)

कराभ्याम् च विकीर्णाभ्याम् पपात भुवि दूषणः ।

विषाणाभ्याम् विशीर्णाभ्याम् मनस्वी इव महागजः ॥ ३-२६-१५

15. duuSaNaH = Duushana; vikiirNaabhyaam karaabhyaam = with strewn, arms; vishiirNaabhyaam viSaaNaabhyaam = broken down, with two tusks; manasvii = self-regarding - haughty one; mahaa gajaH iva = gigantic, elephant, like; bhuvi papaata = on earth, fell down.

With both of his arms strewn around Duushana fell down onto earth like a haughty and gigantic elephant when both of its tusks are broken down. [3-26-15]

[Verse Locator](#)

दृष्ट्वा तम् पतितम् भूमौ दूषणम् निहतम् रणे ।

साधु साधु इति काकुत्स्थम् सर्व भूतानि अपूजयन् ॥ ३-२६-१६

16. raNe nihatam = in war, elimination of; bhuumau patitam = on earth, fallen; tam duuSaNam dR^iSTvaa = him, that Duushana, on seeing; sarva bhuutaani = all, beings; kaakutstham = to Kakutstha; saadhu saadhu iti = good, good, thus as; apuujayan = venerated - applauded.

On seeing Duushana eliminated and fallen to ground, all the beings have applauded Rama saying, 'good, good...' [3-26-16]

[Verse Locator](#)

एतस्मिन् अन्तरे क्रुद्धाः त्रयः सेना अग्र यायिनः ।

संहत्य अभ्यद्रवन् रामम् मृत्यु पाश अवपाशिताः ॥ ३-२६-१७

महाकपालः स्थूलाक्षः प्रमाथी च महाबलः ।

17, 18a. etasmin antare = in this, meantime; kruddhaaH = infuriated ones; mahaakapaalaH sthuulaakSaH = Mahakapaala, Sthulaaksha; mahaabalaH pramaathii ca = great-mighty one, Pramaathi, also; trayaH senaa agra yaayinaH = three, army, fore, striders [leading, commanders]; mR^ityu paasha ava paashitaaH = by death's, rein, bound by; samhatya [samhR^itya] = collectively; raamam abhi dravan = to Rama, towards, ran.

In the meantime infuriated are the three leading commanders of that army, namely Mahakapaala, Sthulaaksha and great mighty Pramaathii, and they collectively ran towards Rama, bound by the rein of death. [3-26-17, 18a]

[Verse Locator](#)

महाकपालो विपुलम् शूलम् उद्यम्य राक्षसः ॥ ३-२६-१८

स्थूलाक्षः पट्टिशम् गृह्य प्रमाथी च परश्वधम् ।

18b, 19a. mahaakapaalaH vipulam shuulam udyamya = Mahakapaala, broad, trident, raising up; raakSasaH sthuulaakSaH paTTisham gR^ihya = demon, Sthulaaksha, scimitar, handling; pramaathii ca parashvatham = Pramaathi, also, axe [handling, they rushed.]

Mahakapaala raising a broad trident, Sthulaaksha handling a scimitar, Pramaathi handling an axe rushed towards Rama. [3-26-18b, 19a]

[Verse Locator](#)

दृष्ट्वा एव आपततः ताम् तु राघवः सायकैः शितैः ॥ ३-२६-१९

तीक्ष्ण अग्रैः प्रतिजग्राह संप्राप्तान् अतिथीन् इव ।

19b, 20a. raaghavaH = Raghava; aa patataH = coming, falling on; taam tu = them, but; dR^iSTvaa eva = on seeing, thus; shitaiH tiikSNa agraiH saayakaiH = sharpened, with acute, edges, with arrows; sampraaptaan a tithiin iva = chanced, [guests] without, time limit [an inopportune guests of war] as with; jagraaha = received - taken on.

As one would receive guests meeting his basic needs, Raghava too took on these untimely guests of war, rather the insurgents, meeting their basic needs which now are no more than highly sharpened acute edged arrows, when he saw them coming and falling upon him, inopportunately. [3-26-19b, 20a]

[Verse Locator](#)

महाकपालस्य शिरः चिच्छहेद रघुनंदनः ॥ ३-२६-२०

असंख्येयैः तु बाण ओघैः प्रममाथ प्रमाथिनम् ।

स्थूलाक्षस्य अक्षिणी स्थूले पूरयामास सायकैः ॥ ३-२६-२१

स पपात हतो भूमौ विटपी इव महाद्रुमः ।

दूषणस्य अनुगान् पंच सहस्रान् कुपितः क्षणात् ॥ ३-२६-२२

हत्वा तु पंच सहस्रान् अनयत् यम सदनम् ।

20b, 21, 22, 23a. raghunandanaH = Raghu's, legatee - Rama; mahaakapaalasya shiraH cicCheda = Mahakapaala's, head, chopped off; a +samkhyeyaiH tu baaNa oghaiH = not, calculable, but, arrows, with spate of; pramaathinam = Pramatha is; prama maatha [pra ma maatha = totally, routed, down] = eliminated; sthuulaakSasya = Sthuulakaya's; sthuule akSiNii = bulging, eyes; saayakaiH puurayaamaasa = with arrows, started to fill; saH = he [Sthulaaksha]; kshaNaat hataH = forthwith, killed; viTapii mahaa drumah iva = with branches, burly, tree, like; bhuumau papaata = onto ground, fell down; kupitaH = infuriated one - Rama; duuSaNasya panca sahasraan anugaan = Duushana's, five, thousand, henchmen are; panca sahasraan = with five, thousand [arrows]; hatvaa tu = on eliminating, but; anayat yama sadanam = led them, to Yam, Time-god's, residence [hell.]

Rama, the legatee of Raghu, chopped off the head of Mahakapaala, with incalculable spates of arrows he eliminated Pramaathi, and filled the bulging eyes of Sthulaaksha with arrows by which Sthulaaksha is killed and fell down onto ground like a burly tree with its broad branches. Then still infuriated Rama forthwith eliminated the five thousand hench-demons of Duushana with five thousand arrows, and thus he led them to the residence of Time-god, namely the hell. [3-26-20b, 21, 22, 23a]

The words **viTapi** 'a tree with branches and twigs...' and **druma** 'a tree' in general. Though they are similar to give the general meaning of a tree, they are juxtaposed taking the **viTapi** as the adjective of the word **druma**. This is not exactly synonymic usage, but a shade of difference is available in both words. Readers may please refer to the excellent book of Dr. Satya Vrat, The Ramayana - A Linguistic Study.

[Verse Locator](#)

दूषणम् निहतम् श्रुत्वा तस्य च एव पदानुगान् ॥ ३-२६-२३
व्यादिदेश खरः क्रुद्धो सेन अध्यक्षान् महाबलान् ।

23b, 24a. **duuSaNam nihatam** = Duushana, as killed; **tasya pada anugaan** = his own, followers; **shrutvaa** = on hearing; **kharaH kruddhaH** = Khara, irately; **mahaa balaan sena adhyakshaan** = to them who have mighty forces under them, to army, captains; **vyaadidesha** = ordered.

On hearing about the killing of Duushana and also thus of the followers of Duushana, Khara irately ordered his army captains, under whose captaincy mighty forces are there. [3-26-23b, 24a]

[Verse Locator](#)

अयम् विनिहतः संख्ये दूषणः स पदानुगाः ॥ ३-२६-२४
महत्या सेनया सार्धम् युद्ध्वा रामम् कुमानुषम् ।
शस्त्रैः नाना विध अकारैः हनध्वम् सर्व राक्षसाः ॥ ३-२६-२५

24b, 25. **ayam** = he [Duushana]; **sa pada anugaaH** = with, followers; **duuSaNaH** = Duushana; **sankhye** = in war; **vinihataH** = is killed; **sarva raakshasaaH** = oh, all, demons; **mahatyaa senayaa saardham** = formidable, army, along with - take; **yuddhvaa** = on combat; **naanaa vidha akaaraiH shastraiH** = diverse, kinds of, having designs, with weapons; **ku maanuSam** = evil, human; **raamam** = Rama; **hanadhvam** = be killed.

"Duushana is killed in war along with his followers, hence all you demons, take formidable army, take weapons of diverse designs, combat and kill that evil-human Rama..." Thus Khara ordered the remaining demons. [3-26-24b, 25]

[Verse Locator](#)

एवम् उक्त्वा खरः क्रुद्धो रामम् एव अभि दुद्रुवे ।
श्येनगामी पृथुग्रीवो यज्ञशत्रुर् विहंगमः ॥ ३-२६-२६
दुर्जयः करवीराक्षः परुषः कालकार्मुकः ।
हेममाली महामाली सर्पस्यो रुधिराशनः ॥ ३-२६-२७
द्वादश एते महावीर्या बल अध्यक्षः स सैनिकाः
रमम् एव अभ्यधावंत विसृजंतः शरोत्तमान् ॥ ३-२६-२८

26, 27, 28. **kharaH evam uktvaa** = Khara, = thus, saying; **kruddhaH** = in rage; **raamam eva abhi dudruve** = to Rama, alone, towards, rushed; **shyenagaamii pR^ithugriivaH yaj~nashatruH vihangamaH** = Shyenagaami, Prithugriiva, Yajnashatru, Vihangama durjayaH karaviiraakshaH parusaH kaalakaarmukaH = Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka; **hemamaalii mahaamaalii sarpasyaH rudhiraashanaH** = Hemamaali, Mahaamaali, Sarpaasya, Rudhiraaksha; **ete mahaaviiryaa dvaadasha** = these, fiendishly atrocious [demons] twelve are; **bala adhyakshaaH** = troop, leaders; **sa sainikaaH** = with, demon forces; **shara uttamaan**

visR^ijantaH = arrows, best ones - atrocious one, while launching; ramam eva abhyadhaavanta = to Rama, alone, towards, rushed.

Saying so Khara himself rushed towards Rama in rage, and Shyenagaami, Prithugriiva, Yajnashatru, Vihangama Durjaya, Karaviiraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahaamaali, Sarpaasya, and Rudhiraaksha are the twelve fiendishly atrocious troop leaders of demonic forces, and they too rushed towards Rama launching their atrocious arrows. [3-26-26, 27, 28]

[Verse Locator](#)

ततः पावक संकाशैः हेम वज्र विभूषितैः ।

जघन शेषम् तेजस्वी तस्य सैन्यस्य सायकैः ॥ ३-२६-२९

29. tejasvii = resplendent - Rama; tataH = then; paavaka samkaashaiH = ritual-fire, isimilar in blaze; hema vajra vibhuuSitaiH = with gold, diamonds, embellished with; saayakaiH = with arrows; tasya sainyasya sheSam = of that, army's, remaining [demons]; jaghana = annihilated.

He who is resplendent that Rama then annihilated the remaining demons of that army with his arrows that are embellished with gold and diamonds, and that are blazing like ritual-fires. [3-26-29]

[Verse Locator](#)

ते रुक्म पुंखा विशिखाः स धूमा इव पावकाः ।

निजघ्नुः तानि रक्षांसि वज्रा इव महाद्रुमान् ॥ ३-२६-३०

30. rukma punkhaa = with golden, tailpieces; sa dhuumaa paavakaaH iva = with, fumes, similar to, [dazzling] ritual-fires, as though; te vi shikhaaH = those [arrows,] with sharp barbs; vajraaH mahaa drumaan iva = Thunderbolts, gigantic, trees, as with; taani rakSaamsi nijaghnuaH = them, demons, felled.

With those arrows that have golden tailpieces and sharp barbs, and that are dazzling like fuming ritual fires Rama felled the demons, as Thunderbolts of Indra will be felling gigantic trees. [3-26-30]

[Verse Locator](#)

रक्षसाम् तु शतम् रामः शतेन एकेन कर्णिना ।

सहस्रम् तु सहस्रेण जघान रण मूर्धनि ॥ ३-२६-३१

31. raamaH tu rakSasaam shatam = Rama, but, demons, a hundred; karNinaa = with rudder-like [helm/tiller of a rudder of a ship,] suchlike arrow; ekena shatena = with one, hundred; sahasram = thousand [demons]; sahasreNa = with thousand [arrows]; raNa muurdhani = in war's, forefront; jaghaana = hit down.

With a hundred rudder like arrows Rama hit down a hundred demons, and with a thousand more, thousand more demons are hit in the forefront of that war. [3-26-31]

[Verse Locator](#)

तैः भिन्न वर्म आभरणाः छिन्न भिन्न शर आसनाः ।

निपेतुः शोणित आदिग्धा धरण्याम् रजनीचराः ॥ ३-२६-३२

32. taiH = with them [arrows]; bhinna varma aabharaNaaH = ripped off, shields, armorial-ornaments; Chinna bhinna shara aasanaaH = ruined, rickety, arrow's, seat [bow]; rajanii caraaH shoNita aa digdhaa = nightwalkers, by blood, wholly, [bodies] smudged; dharaNyaam = onto ground; nipetuH = fell down.

Ripped are their shields and armorial-ornaments, ruined and rickety are their bows, and they the nightwalkers fell flat on ground, bodies wholly smudged with blood. [3-26-32]

[Verse Locator](#)

तैः मुक्त केशैः समरे पतितैः शोणित उक्षितैः ।
विस्तीर्णा वसुधा कृत्स्ना महावेदिः कुशैः इव ॥ ३-२६-३३

33. **samare patitaiH** = in war, fell down; **mukta keshaiH** = released, head-hair [tousling]; **shoNita ukSitaiH** = with blood, drenched; **taiH** = with them, those demons; **kR^itsnaa vasudhaa** = entire, earth; **mahaa vediH kushaiH vistiirNaa iva** = vast, fire-altar, with holy-grass, spread over with, like [became.]

With those demons that have fallen down in war, whose hair is tousled and who are drenched in blood, entire earth looked like a vast altar of fire overspread with holy grass. [3-26-33]

[Verse Locator](#)

तत् क्षणे तु महा घोरम् वनम् निहत राक्षसम् ।
बभूव निरय प्रख्यम् मांस शोणित कर्दमम् ॥ ३-२६-३४

34. **niyata raakSasam vanam** = with killed, demons, forest; **kSaNe mahaa ghoram** = in a moment, very, disgustingly; **maamsa shoNita kardamam** = flesh, blood, sludgy; **niraya prakhyam** = hell, identical with; **babhuuva** = became.

That forest which became sludgy with the flesh and blood of killed demons and very disgusting, in a moment it became identical with hell. [3-26-34]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
हतानि एकेन रामेण मानुषेण पदातिना ॥ ३-२६-३५

35. **maanuseNa** = by a human; **padaatinaa** = foot-soldier; **raameNa ekena** = by Rama; a lone one; **bhiima karmaNaam** = of frightening, exploits; **rakSasaam** = demons are; **catur dasha sahasraaNi** = four, ten, thousand - fourteen thousand; **hataani** = are eliminated.

Thus that Rama, a lone one, that too a foot-soldier, has eliminated fourteen thousand demons of frightening exploits. [3-26-35]

[Verse Locator](#)

तस्य सैन्यस्य सर्वस्य खरः शेषो महारथः ।
राक्षसः त्रिशिराः चैव रामः च रिपुसूदनः ॥ ३-२६-३६

36. **sarvasya** = of the entire [army]; **tasya sainya** = of his [Khara's,] army; **mahaarathaH kharaH sheSaH** = great-charioteer, Khara, remnant - excepting for; **raakSasaH trishiraaH caiva** = demon, Trishira, also thus [except for]; **raamaH ca ripu suudanaH** = Rama, also, enemy, destroyer; **[nishaacaraa hata sheSau** = on killing, reaming ones, nightwalkers;]

Of his entire army great-charioteer Khara and Trishira are the remaining nightwalkers, and Rama, the enemy destroyer, naturally on the other side. [3-26-36]

The last compound in the second foot indicates that Rama is also remaining as one among the army of Khara, which is found irksome to some scholars. They said that the older mms contain the expression **hata sheSau nishaacaraa** instead of **raamaH ca ripu suudanaH** taking the finishing line from the opening words of next verse. Otherwise, it can be said 'on the side of Khara only two demons, namely Khara and Trishira are remaining, and on the other side Rama is remaining...' as given here. But it is said to be inappropriate, because

Rama cannot be grouped with the killable side. Further, there are some petty demons besides Khara and Trishira, to carry a word to Ravana, as said in the coming chapters.

[Verse Locator](#)

शेषा हता महावीर्या राक्षसा रण मूर्धनि ।
घोरा दुर्विषहाः सर्वे लक्ष्मणस्य अग्रजेन ॥ ३-२६-३७

37. mahaa viiryaa = highly, valorous ones; ghoraah = ghastly ones; durviSahaaH = unbearable ones; sarve sheSaa raakshasaa = all, remaining, demons; [te = they are]; lakshmaNasya agrajena = by Lakshmana's, elder brother - Rama; raNa muurdhani hataa = in war's, forefront, are eliminated.

Lakshmana's elder brother Rama eliminated all of the remaining demons in the forefront of war who are highly valorous, ghastly and unbearable. [3-26-37]

[Verse Locator](#)

ततः तु तद् भीम बलम् महा आहवे
समीक्ष्य रामेण हतम् बलीयसा ।
रथेन रामम् महता खरः ततः
समाससाद इन्द्र इव उद्यत अशनिः ॥ ३-२६-३८

38. tataH = then; kharaH = Khara; mahaa aahave = in great war; baliiyasaa raameNa = by forceful one, Rama; hatam = those that are - killed; tat bhiima balam = that, gigantic, force; samiikSya = on surveying; tataH = then; udyata ashaniH = one with - upraised, Thunderbolt; indra iva = Indra, as with; mahataa rathena = by a great, chariot; raamam samaasasaada [sam aa sa saada] = to Rama, marched onto reach.

Then on surveying that great demonic force which is eliminated by Rama in that staggering war, Khara then marched on to reach Rama in a huge chariot, as with Indra who will march upraising his Thunderbolt. [3-26-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षड् विंशः सर्गः

Thus, this is the 26th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 26

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 27

Verses converted to UTF-8, Oct 09

Introduction

Trishira, the demon, supersedes Khara to fight Rama at his turn. He hits Rama with arrows for which Rama says that it is no more than the patting with flowers. Then a combat ensues and Rama becoming infuriated eliminates Trishira in the battle.

[Verse Locator](#)

खरम् तु राम अभिमुखम् प्रयांतम् वाहिनी पतिः ।
राक्षसः त्रिशिरा नाम संनिपत्य इदम् अब्रवीत् ॥ ३-२७-१

1. **raama abhimukham pra yaantam** = towards Rama's, forefront, verily, journeying - lunging at; **kharam tu** = to Khara, but; **vaahinii patiH** = forces, commander; **trishiraa naama raakSasaH** = Trishira, named demons; **sam nipatya** = on nearing / on saluting; **idam abraviit** = this, said.

But when Khara is about to lunge to the forefront of Rama, nearing him the commander of demonic forces named Trishira spoke this to him. [3-27-1]

[Verse Locator](#)

माम् नियोजय विक्रांतम् त्वम् निवर्तस्व साहसात् ।
पश्य रामम् महाबाहुम् संयुगे विनिपातितम् ॥ ३-२७-२

2. **vikraantam maam niyojaya** = invader [such as I am,] me, enjoin; **saahasaat tvam ni vartasva** = from adventure, you, return - desist from; **samyuge** = in combat; **vi ni paatitam** = verily, down, felled; **mahaabaahum raamam pashya** = mighty-armed, Rama, you [are certain to] see.

"Desisting from your personal adventure you enjoin me for I am an invader, and then you are certain to see me felling that mighty-armed Rama in combat. [3-27-2]

The spirit of soldiery is explained in this verse. When junior rankers are available, they are not supposed to allow higher ups to lunge forward in the first instance. Dharmaakuutam puts it thus, in Maha Bharata war, when Duryodhana himself wanted to deal with Arjuna, Ashvatthama holds him back saying: **mayi jiivati gaandhaare na yuddham kartum arhasi ... aham aavaara iSyaami paartham tiSta suyodhana...** 'when I am alive you are not supposed to combat, I will take over Arjuna, you stay back, oh, Suyodhana...' But the same Suyodhana does not show this much war-nicety when killing the lone Abhimanyu, the son of Arjuna.

[Verse Locator](#)

प्रतिजानामि ते सत्यम् आयुधम् च अहम् आलभे ।
यथा रामम् वधिष्यामि वधार्हम् सर्व रक्षसाम् ॥ ३-२७-३

3. **aham te** = I, to you; **satyam prati jaanaami** = truly, promising; **aayudham ca aalabhe** = weapon, I am, on touching - oath on my weapon, too; **yathaa** = as to how; **sarva rakSasaam** =

for all, demons; **vadha arham** = kill, meant to - deserves to be killed, killable by all demons; such; **raamam vadhiSyaami** = Rama, I wish to kill.

"Taking oath on my weapon I promise to you that I truly wish to kill this Rama, as he deserves ill of all the demons by killing. [3-27-3]

[Verse Locator](#)

अहम् वा अस्य रणे मृत्युः एष वा समरे मम ।
विनिवर्त्य रण उत्साहम् मुहूर्तम् प्राश्निको भव ॥ ३-२७-४

4. **raNa utsaaham vinivartya** [vi ni vartya] = combat, adventurism, hold back; **raNe aham asya mR^ityuH vaa** = in conflict, I [will become,] his, death, whether; **samare eSa mama vaa** = in combat, he, mine, or; **muhuurtam praashnikaH bhava** = for a while, examiner, you become.

"Hold back your combative-adventurism and become an examiner to decide whether I am going to become his god of death in this combat, or he becomes mine. [3-27-4]

The word **praashnikaH** is said to a rare expression meaning 'one who asks questions, an examiner, a judge...' in its fine sense. Secondly, it is 'a witness' 'a spectator.' [After Prof. Satya Vrat.]

[Verse Locator](#)

प्रहृष्टो वा हते रामे जनस्थानम् प्रयास्यसि ।
मयि वा निहते रामम् संयुगाय प्रयास्यसि ॥ ३-२७-५

5. **raame hate** = while Rama, is killed; **pra hR^iStah janasthaanam pra yaasyasi** = very gladly, to Janasthaana, you may proceed; **vaa** = else if; **mayi nihate** = when I am, killed; **samyugaaya raamam prayaasyasi** [upa yaasyasi] = to combat, towards Rama, you can proceed.

"If I were to kill Rama you may gladly proceed to Janasthaana, else if Rama kills me then you can adventurously proceed against him for a combat." Thus Trishira spoke to Khara. [3-27-5]

These verses have commentary in depth. **sarva raakshasaam vadhaa artham** 'he who is meant to kill all the demons...' **raamam** 'about that Rama...' **yathaa - yathaa vat** 'as it is, in his true form; **aham prati jaanaami** 'I am in the full know of him...' 'I know fully well that this Rama has come to eliminate all the demons...' These are the same words told by Sage Vishvamitra to Dasharatha when he came to take Rama and Lakshmana. **tam vadhiSyaami** 'him, I shall kill...' for that only **sarvam aayudham aalabhe**... 'all weaponry I am handling...' 'However, knowing him well I am handling these weapons for sake of show, only entice him to accord salvation to me firstly...' because **aham vaa raNe mR^ityuH**? 'can I be his death in war? No I cannot... **eSa vaa samre mama mR^ityuH** 'he is my death in combat...' **muhur praasniko bhava** for a while you become an examiner, and examine and know it yourself; **raame a + hate sati, mayi ca nihate sati** 'if Rama is not killed by me, or if I am killed by Rama, then you can adventurously proceed to him, and have your turn to get salvation at Rama's arrows...'

[Verse Locator](#)

खरः त्रिशिरसा तेन मृत्यु लोभात् प्रसादितः ।
गच्छह युध्य इति अनुज्ञातो राघव अभिमुखो ययौ ॥ ३-२७-६

6. **kharaH** = Khara; **tena trishirasaa** = by him, that Trishira; **mR^ityu lobhaat** = death, greedy demon; **prasaaditaH** = manoeuvred; **gacCha yudhya** = go, combat; **iti anuj~naataH** = thus, when permitted; **raaghava abhimukhaH yayau** = to Raghava's, forefront, proceeded.

By that death-greedy demon Trishira, Khara is manoeuvred and Khara to him said 'begone... combat...' and thus permitted, Trishira proceeded to the forefront of Rama. [3-27-6]

[Verse Locator](#)

त्रिशिराः तु रथेन एव वाजि युक्तेन भास्वता ।

अभ्यद्रवत् रणे रामम् त्रि शृंग इव पर्वतः ॥ ३-२७-७

7. trishiraaH tu = Trishira, on his part; vaaji yuktena = horses, yoked; bhaasvataa rathena eva = with lustrous, chariot, thus; tri shR^inga parvataH iva = tri, peaked, mountain, as if; raNe raamam abhyadravat = in war, to Rama, hurried.

Trishira with a lustrous chariot that is yoked with equally lustrous horses hurried towards Rama in that war, like a tri-peaked mountain, for they say, he is a tri-headed demon. [3-27-7]

[Verse Locator](#)

शर धारा समूहान् स महामेघ इव उत्सृजन् ।

व्यसृजत् सदृशम् नादम् जल आद्रस्य इव दुन्दुभेः ॥ ३-२७-८

8. saH mahaa megha iva = he, hefty, cloud, as with; shara dhaaraa samuuhaan = arrow, torrents, hosts of; utsR^ijan = while discharging; jala aadrasya dundubheH sadR^isham iva = with water, wet, war-drum, in similarity, like; naadam vyaasR^ijat [vi ava sR^ijat] = sound, readily discharged.

Discharging hosts of arrow-torrents like a hefty-arrow-cloud, he readily discharged a noise similar to the thudding drumbeat when a water-wet war-drum is beaten, rather than a blast from a heated drum. [3-27-8]

[Verse Locator](#)

आगच्छहंतम् त्रिशिरसम् राक्षसम् प्रेक्ष्य राघवः ।

धनुषा प्रतिजग्राह विधुन्वन् सायकान् शितान् ॥ ३-२७-९

9. raaghavaH = Raghava; aagacChantam raakSasam trishirasam = oncoming, demon, of Trishira; prekSya = on seeing; shitaan saayakaan = smarting, arrows; dhanuSaa vi dhunvan = with bow, speedily, shoving - winnowing; prati jagraaha = in turn received -welcomed him.

On seeing the oncoming of that demon Trishira, Raghava welcomed him by speedily winnowing smarting arrows from his bow. [3-27-9]

[Verse Locator](#)

स संप्रहारः तुमुलो राम त्रिशिरसोः तदा ।

संबभूव अतीव बलिनोः सिंह कुं~जरयोः इव ॥ ३-२७-१०

10. raama trishirasoH = of Rama, of Trishira; tumulaH = tumultuous one; saH sam prahaaraH = that, grave, encounter; atiiva balinoH = extremely, forceful ones; simha kun~jarayoH iva = lion, elephant, like that of; tadaa = then; sam babhuuva = chanced.

That grave and tumultuous encounter chanced between Rama and Trishira is like the extremely forceful encounter between a loin and an elephant. [3-27-10]

[Verse Locator](#)

ततः त्रिशिरसा बाणैः ललाटे ताडितः त्रिभिः ।

अमर्षी कुपितो रामः संरब्धम् इदम् अब्रवीत् ॥ ३-२७-११

11. tataH = later; a + marSii raamaH = not, happy - highly, enraged, Rama is; trishirasaa = by Trishira; tribhiH baaNaiH = with three, arrows; lalaaTe = on forehead [of Rama]; taaDitaH = when smote; Rama; kupitaH = is [further] ireful - ire intensified; samrabdham idam abraviit = frantically, this, [Rama] said.

Later when Trishira smote on the forehead of highly enraged Rama with three arrows, Rama's ire is intensified and he frantically said this to that demon. [3-27-11]

[Verse Locator](#)

अहो विक्रम शूरस्य राक्षसस्य ईदृशम् बलम् ।
पुष्पैः इव शरैः यस्य ललाटे अस्मि परिक्षितः ॥ ३-२७-१२

12. aho = oho; vikrama shuurasya = triumphing, of adventurer; raakSasasya balam = demon's, energy; iidR^isham! = just this?; yasya sharaiH = whose, with arrows; puSpaiH iva lalaaTe = with flowers, as if, on forehead; pari kSataH asmi = peripherally, struck - rap, I am.

"Oho! What an energy of a triumphing adventurer is this! A demon with this sort of energy is adventuring me, whose arrows rap my forehead peripherally, like flowers! [3-27-12]

[Verse Locator](#)

मम अपि प्रतिगृह्णीष्व शरान् चाप गुण च्युतान् ।
एवम् उक्त्वा सुसंरब्धः शरान् आशीविष उपमान् ॥ ३-२७-१३
त्रिशिरो वक्षसि क्रुद्धो निजघान चतुर् दश ।

13, 14a. mama caapa guNa cyutaan = mine, bow's, from bowstring, falling - plunging; sharaan api = arrows, even; prati gR^ihNiiSva = in return, you acknowledge - accept - withstand; evam uktvaa = thus, saying; su sam rabdhaH = one who has very, high - alacritous, swiftness; kruddhaH = infuriated; aashiiviSa upamaan = with venomous snakes, like; catur dasa sharaan four, ten [fourteen,] arrows; trishiraH vakSasi = Trishira's, on chest; nijaghaana = hit; [nicakhaana = staved in.]

"Now you accept arrows plunging from the string of my bow..." saying thus, that infuriated Rama with his alacritous swiftness hit the chest of Trishira with fourteen arrows similar to venomous snakes. [3-27-13, 14a]

[Verse Locator](#)

चतुर्भिः तुरगान् अस्य शरैः संनत पर्वाभिः ॥ ३-२७-१४
न्यपातयत तेजस्वी चतुरः तस्य वाजिनः ।

14b, 15a. tejasvii = resplendent [Rama]; sam nata parvaabhiH = hook, barbed, straight-shooting ones; caturbhiH sharaiH = with four, arrows; tasya = such [kind of arrows]; asya = his [Trishira's]; turagaan = speedy going; caturaH vaajinaH = four, horses - of chariot; nyapaatayata = fell down - hewed down.

With four of his straight shooting arrows that have hook-like barbs, that resplendent Rama hewed down four of the speedy horses of Trishira's chariot. [3-27-14b, 15a]

[Verse Locator](#)

अष्टभिः सायकैः सूतम् रथ उपस्थे न्यपातयत् ॥ ३-२७-१५
रामः चिच्छहेद बाणेन ध्वजम् च अस्य समुच्छिहतम् ।

15b, 16a. raamaH aSTabhiH saayakaiH = Rama, with eight, arrows; suutam = charioteer is; ratha upasthe nyapaatayat = from chariot's, seat, fell down; baaNena = with one arrow; asya = his [Trishira's]; sam ucChritam = hoisted high; dhvajam ca = flag, also; cicCheda = ripped off.

With eight arrows Rama felled the charioteer from his settle on the chariot, and with one arrow ripped off the high flying flag on that chariot. [3-27-15b, 16a]

[Verse Locator](#)

ततो हत रथात् तस्मात् उत्पतंतम् निशाचरम् ॥ ३-२७-१६

चिच्छहेद रामः तम् बाणैः हृदये सो अभवत् जडः ।

16b, 17a. tataH = then; raamaH = Rama; tasmaat hata rathaat = from that, smashed, chariot; ut patantam = up, falling - vaulting; tam nishaacaram = that, nightwalker is; baaNaiH hR^idaye cicCheda = with arrows, at heart's place, tore to shreds; saH jaDaH abhavat = he [Trishira,] became, inert.

When that nightwalker is vaulting from that smashed chariot Rama with his arrows tore his chest to shreds and he that Trishira became inert. [3-27-16b, 17a]

[Verse Locator](#)

सायकैः च अप्रमेय आत्मा सामर्षः तस्य रक्षसः ॥ ३-२७-१७

शिरांसि अपातयत् त्रीणि वेगवद्भिः त्रिभिः शतैः ।

17b, 18a. a prameya aatmaa = not, estimable, with aptitude - Rama; sa amarSaH = with, exasperation; vegavadbhiH tribhiH = rapid ones, wit three; sharaiH = arrows; as in other mms - shitaliH = sharp ones; saayakaiH = with arrows; tasya rakSasaH = of that, demon; triiNi shiraamsi apaatayat = three, heads, made to fall - rolled.

And with three sharp and rapid arrows, and even with his own exasperation, Rama of inestimable aptitude rolled the three heads that demon. [3-27-17b, 18a]

[Verse Locator](#)

स धूम शोणित उद्गारी राम बाण अभिपीडितः ॥ ३-२७-१८

न्यपतत् पतितैः पूर्वम् समरस्थो निशाचरः ।

18b, 19a. raama baaNa abhi piiDitaH = Rama's, arrow, highly, tortured; saH nishaacaraH = that, nightwalker; dhuuma shoNita udgaarii = fumes, blood, spewing; puurvam patitaiH = earlier - just now, fallen; samara sthaH = in war, standing; nyapatat = fell down.

When that nightwalker is highly tortured with Rama's arrows he collapsed spewing blood with fumes, whereat he is standing in war, at where his three heads rolled just now. [3-27-18b, 19a]

[Verse Locator](#)

हत शेषाः ततो भग्ना राक्षसाः खर संश्रयाः ॥ ३-२७-१९

द्रवन्ति स्म न तिष्ठन्ति व्याघ्र त्रस्ता मृगा इव ।

19b, 20a. tataH = then; khara samshrayaaH = by Khara, so far protected; hata sheSaaH raakSasaaH = on killing - liquidation, remaining ones, demons; bhagnaa = with shattered [confidence]; vyaaghra trastaa mR^igaaH iva = by tiger, alarmed, deer, as with; dravanti sma = running away; na tiSThanti = they are, not, standing - defecting Khara.

As with the fleeing of deer alarmed by a tiger, the demons remaining after liquidation, whom Khara has protected so far and whose confidence is now shattered, are running away, and they gave Khara the run-around. [3-27-19b, 20a]

[Verse Locator](#)

तान् खरो द्रवतो दृष्ट्वा निवर्त्य रुषितः त्वरन् ।

रामम् एव अभिदुद्राव राहुः चन्द्रमसम् यथा ॥ ३-२७-२०

20b, c. ruSitaH kharaH = piqued Khara; dravataH taan dR^iSTvaa = runners - deserters, them, on seeing; tvaran nivartya = quickly, bringing them back; raahuH candramasam

yathaa = planet Rahu, to Moon, as with; raamam eva abhi dudraava = to Rama, alone, towards, scurried.

On seeing at those deserters Khara is piqued and quickly brought them back to his control, and then as with the scampering of eclipsing planet Rahu towards moon during lunar-eclipse, he scurried towards Rama alone. [3-27-20b, c]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त विंशः सर्गः

Thus, this is the 27th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 27

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 28

Verses converted to UTF-8, Oct 09

Introduction

Khara the demon brother of Shuurpanakha confronts Rama when all of his valiant warriors are eliminated. He wages a fearful war showing all his expertise and he even brings down the amour of Rama with his arrows. The combat of Rama and Khara takes a longer time, as Khara is not easy-to-deal demon.

[Verse Locator](#)

निहतम् दूषणम् दृष्ट्वा रणे त्रिशिरसा सह ।
खरस्य अपि अभवत् त्रासो दृष्ट्वा रामस्य विक्रमम् ॥ ४-२८-१

1. raNe trishirasaa saha = in war, Trishira, along with; nihatam duuSaNam dR^iSTvaa = slain, Duushana, on seeing; raamasya vikramam dR^iSTvaa = Rama's, intrepidity, on seeing [inasmuch as]; kharasya traasaH api abhavat = of Khara, intimidated, even, became.

Khara is intimidated on seeing the elimination of Duushana along with Trishira inasmuch as the intrepidity of Rama is concerned. [4-28-1]

[Verse Locator](#)

स दृष्ट्वा राक्षसम् सैन्यम् अविषह्यम् महाबलम् ।
हतम् एकेन रामेण दूषणः त्रिशिरा अपि ॥ ४-२८-२
तद् बलम् हत भूयिष्ठम् विमनाः प्रेक्ष्य राक्षसः ।
आससाद खरो रामम् नमुचिर् वासवम् यथा ॥ ४-२८-३

2, 3. saH kharaH = he Khara; mahaabalam aviSahyam raakSasam sainyam = mighty force, insufferable, demon's, force; ena raameNa hatam = by lone one, by Rama, as annihilated; trishiro duuSaNaH api = Trishira, Duushana, even [as eliminated]; dR^iSTvaa = on seeing; raakSasaH tat balam = demons, that, force; hata bhuuyiSTham = destructed, wholly; prekSy = on observing - apprehending; vi manaaH = without, heart - became apprehensive; namuciH vaasavam yathaa = Namuchi [the demon,] to Indra, as with; raamam aasasaada = at Rama, reached out - lunged at.

On seeing the annihilation of the insufferable and mighty force of demons, even that of Duushana and Trishira by lone Rama, and thus to apprehend that the demonic force is wholly destructed, that demon Khara became apprehensive, and then he lunged at Rama, as with demon Namuchi who once lunged at Indra. [4-28-2, 3]

[Verse Locator](#)

विकृष्य बलवत् चापम् नाराचान् रक्त भोजनान् ।
खरः चिक्षेप रामाय क्रुद्धान् आशी विषान् इव ॥ ४-२८-४

4. kharaH = Khara, balavat caapam vikR^iSyā = forcefully, bow [string,] drawing out; kruddhaan aashii viSaan iva = furious one [arrows,] snake, venomous ones, like [arrows]; rakta bhojanaan = that have blood, as their meals; naaraacaan raamaaya cikSepa = iron-arrows, for Rama, discharged.

Forcefully drawing the bowstring fitted with iron-arrows, which looked like furious serpents of venom ingesting only blood, Khara discharged them on Rama. [4-28-4]

[Verse Locator](#)

ज्याम् विधुन्वन् सुबहुशः शिक्षया अस्त्राणि दर्शयन् ।

चचार समरे मार्गान् शरै रथ गतः खरः ॥ ४-२८-५

5. ratha gataH kharaH = chariot, who is on, Khara; su bahushaH = in very, many ways; ज्याम् vidhunvan = bowstring, fidgeting; shikSayaa = by [his] training [skills in warfare]; astraaNi darshayan = missiles, brandishing; samare = in war - on battleground; sharaiH = with arrows [showing expertise]; maargaan cacaara = in many ways - in many a manner, moved about.

Fidgeting with bowstring in many a way, brandishing missiles with many a skill, Khara moved about the battleground in many a manner, seated on chariot and showing his expertise with arrows. [4-28-5]

[Verse Locator](#)

स सर्वाः च दिशो बाणैः प्रदिशः च महारथः ।

पूरयामास तम् दृष्ट्वा रामो अपि सुमहत् धनुः ॥ ४-२८-६

स सायकैः दुर्विषहैः स स्फुलिङ्गैः इव अग्निभिः ।

नभः चकार अविवरम् पर्जन्य इव वृष्टिभिः ॥ ४-२८-७

6. mahaa rathaH saH = great-chariot fighter, he that Khara; sarvaaH dishaH ca pra dishaH ca = all, stretches, and, inter-stretches, also; baaNaiH puurayaamaasa = with arrows, started to fill; tam dR^iSTvaa raamaH api = him, on seeing, Rama, even; su mahat dhanuH puurayaamaasa = [his] very, great, bow, started to pull the bowstring - take aim [in reciprocation]; saH = he [Rama]; dur vi SahaiH = not, verily, endurable - unendurable ones; sa sphulingaiH agnibhiH iva = with, sparks, [tongues of] fire, like; saayakaiH = with [such] arrows; parjanyaH vR^iSTibhiH nabhaH iva = Rain-god, with torrents, as with; a vivaram = without, leeway; cacaara = made [chocking the sky.]

That great chariot-fighter Khara then started to fill all the stretches and inter-stretches with arrows, seeing that even Rama reciprocally started to take aim with his bow Rama, and then filled and made the sky less of leeway with verily unendurable arrows that are like tongues of fire emitting sparks, as with Rain-god chocking the sky with torrents, less of latitude. [4-28-6, 7]

[Verse Locator](#)

तद् बभूव शितैः बाणैः खर राम विसर्जितैः ।

परि आकाशम् अनाकाशम् सर्वतः शर संकुलम् ॥ ४-२८-८

8. khara raama visarjitaiH = by Khara, by Rama, discharged; shitaliH baaNaiH = with sharp, arrows; tat pari aakaasham = that, vault of, sky - in and around there; sarvataH shara sankulam = everywhere, arrows, riotous; an aakaasham babhuuva = without, empty space, it became.

No empty space is left out in the space around since it has become riotous with the sharp arrows discharged by Rama and Khara from everywhere. [4-28-8]

[Verse Locator](#)

शर जाल आवृतः सूर्यो न तदा स्म प्रकाशते ।

अन्योन्य वध संरम्भात् उभयोः संप्रयुध्यतोः ॥ ४-२८-९

9. **anyaH anyaH vadha samrambhaat** = one, another, to slay, in excitement; **ubhayoH** = both; **sam pra yudhyatoH** = mutually, well, while warring; **tadaa** = then; **shara jaala aavR^itaH** = arrows, by mesh, obscured; **suuryaH na prakaashate sma** = sun, not, shining, he is.

While both of them are warring with excitement to slay one another, then the sun obscured with the mesh of arrows has not shined. [4-28-9]

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।

आजघान रणे रामम् तोत्रैर् इव महा द्विपम् ॥ ४-२८-१०

10. **tataH** = then; **Khara**; **raNe** = in combat; **naaliika** = tubular; **naaraacaiH** = with iron arrows; **tiikSNa agraiH ca** = acutely, edged, also; **vikarNibhiH** = crescent-edged arrows; **raamam** = Rama is; **totraiH mahaa dvipam iva** = with a goad, great, elephant, as with; **aajaghaana** = swatted.

Then with acutely edged tubular, iron, and crescent-edged arrows Khara swatted Rama in that combat, as a great elephant will be swatted with a goad. [4-28-10]

[Verse Locator](#)

तम् रथस्थम् धनुष् पाणिम् राक्षसम् पर्यवस्थितम् ।

ददृशुः सर्व भूतानि पाश हस्तम् इव अंतकम् ॥ ४-२८-११

11. **ratha stham** = who is on chariot; **dhanuS paaNim** = with bow, in hand; **paravasthitam** = who is in the presence, ready for a close combat; **tam raakSasam** = that, demon; **paasha hastam antakam iva** = noose, handling, Terminator, as if; **sarva bhuutaani dadR^ishuH** = all, beings, saw at - appeared to be.

When charioted Khara came to the presence of Rama with bow in hand and ready for a close combat, that demon appeared to all beings as the Terminator handling his noose. [4-28-11]

[Verse Locator](#)

हन्तारम् सर्व सैन्यस्य पौरुषे पर्यवस्थितम् ।

परिश्रन्तम् महासत्त्वम् मेने रामम् खरः तदा ॥ ४-२८-१२

12. **kharaH** = Khara; **sarva sainyasya hantaaram** = all, [demonic] forces, eliminator of; **pauruSe paravasthitam** = in boldness, abiding - shown his mettle with boldness; **mahaa sattvam** = greatly, indefatigable one; **raamam** = at Rama; **tadaa** = then - by now; **pari shrantam** = wholly, fatigued; **mene** = presumed to be.

Khara presumed that greatly indefatigable Rama is wholly fatigued by now, though he has shown his mettle of boldness in eliminating all of the demonic forces, all the while. [4-28-12]

[Verse Locator](#)

तम् सिंहम् इव विक्रान्तम् सिंह विक्रान्त गामिनम् ।

दृष्ट्वा न उद्विजते रामः सिंहः क्षुद्र मृगम् यथा ॥ ४-२८-१३

13. **simham iva vikraantam** = at him [Khara,] like, prancing; **simha vikraanta gaaminam** = one who is - lion, pace, with the gait; **tam dR^iSTvaa** = him [Khara,] on seeing; **raamaH** = Rama; **simhaH kSudra mR^igam yathaa** = lion, at least, beat, as with; **na udvijate** = not, agitated - unruffled.

On seeing Khara who is prancing like a lion with a gait of a lion, Rama is unruffled like a lion that sees a least beast. [4-28-13]

For the last compound in second foot the other versions contain siMhaH siMham iva aparam 'a lion on seeing another lion...' Firstly comparing Khara with lion and later comparing him with kshudra mR^iga 'petty animal...' is not found aesthetic by some scholars.

[Verse Locator](#)

ततः सूर्य निकाशेन रथेन महता खरः ।

आससाद अथ तम् रामम् पतंग इव पावकम् ॥ ४-२८-१४

14. tataH = then; kharaH = Khara; suurya nikaashena = sun, equalling; mahataa rathena = by great - radiant one, by chariot; raamam = to Rama; patanga paavakam iva = a moth, towards fire, as with; tam aasasaada = him - Rama, reached - attacked.

In a chariot that equals the sun in its radiance then Khara reached Rama as a moth reaches fire. [4-28-14]

[Verse Locator](#)

ततो अस्य सशरम् चापम् मुष्टि देशे महात्मनः ।

खरः चिच्छहेद रामस्य दर्शयन् हस्त लाघवम् ॥ ४-२८-१५

15. tataH = then; kharaH = Khara; hasta laaghavam = hand's, skill - sleight of hand; darshayan = showing; mahaatmanaH asya raamasya = great-souled one, that, Rama's; sa sharam caapam = with, arrow, bow; muSTi deshe = at the fist, place- at handgrip; cicCheda = broke.

Showing sleight of hand Khara then broke the handgrip of the bow of that great-souled Rama along with an arrow fitted on it. [4-28-15]

[Verse Locator](#)

स पुनः तु अपरान् सप्त शरान् आदाय वर्मणि ।

निजघान रणे क्रुद्धः शक्र अशनि सम प्रभान् ॥ ४-२८-१६

16. saH = he, Khara; kruddhaH = infuriated; punaH = again - still; shakra ashani sama prabhaan = Indra's, thunderbolt, equalling, in radiance; aparaan sapta sharaan aadaaya = other, seven arrows, on drawing; raNe varmaNi nijaghaana = in war, armour, hit at.

Still infuriated Khara has drawn seven more arrows that equal the radiance of Indra's thunderbolts and hit Rama's armour in that war. [4-28-16]

[Verse Locator](#)

ततः शर सहस्रेण रामम् अप्रतिम ओजसम् ।

अर्दयित्वा महानादम् ननाद समेरे खरः ॥ ४-२८-१७

17. tataH = then; kharaH = Khara; a pratima ojasam = not, equalling, in vitality; raamam = Rama is; shara sahasreNa = with arrows, a thousand; ardayitvaa = on distressing; samere mahaa naadam nanaada = in war, great blare, blared.

Then, on distressing Rama of unequalled vitality with a thousand arrows in that combat Khara blared a loud blare. [4-28-17]

[Verse Locator](#)

ततः तत् प्रहतम् बाणैः खर मुक्तैः सुपर्वभिः ।

पपात कवचम् भूमौ रामस्य आदित्य वर्चसः ॥ ४-२८-१८

18. tataH = then; khara muktaiH = by Khara, released; su parvabhiH = those with great, egress; baaNaiH = with arrows; raamasya aaditya varcasaH = of Rama, sun-like, in resplendence; tat kavacam = that, armour; pra hatam = completely, destroyed; bhuumau papaata = on field, fell down.

With the arrows released by Khara that have a great egress, then that armour of Rama that has a sun-like resplendence is completely destroyed and fell on the field. [4-28-18]

[Verse Locator](#)

स शरैः अर्पितः क्रुद्धः सर्व गात्रेषु राघवः ।

रराज समरे रामो विधूमो अग्निर् इव ज्वलन् ॥ ४-२८-१९

19. sharaiH sarva gaatreSu arpitaH = with arrows, in all, limbs, given to - hit; raaghavaH saH raamaH = one from Raghu's dynasty, he that, Rama; kruddhaH = is enraged; vi dhuumaH agniH iva jvalan = without, fume, fire, like, flaring; samare raraaja = in war, flared up.

When all his limbs are hit with arrows Rama is enraged and in that war Rama flared up like a fumeless flaring fire. [4-28-19]

[Verse Locator](#)

ततो गंभीर निर्हादम् रामः शत्रु निबर्हणः ।

चकार अंताय स रिपोः सज्यम् अन्यन् महत् धनुः ॥ ४-२८-२०

20. tataH = then; shatru nibarhaNaH = enemy, blaster; saH raamaH = he that, Rama; ripaH antaaya = of enemy, for ending; gambhiira nirhraadam = thunderously, blasting [bow that has]; anyat mahat dhanuH = another, great, bow; sa jyam = with bowstring; cakaara = made - strung.

Then Rama, the blaster of enemies, strung bowstring to another thunderously blasting bow, to end the enemy. [4-28-20]

[Verse Locator](#)

सुमहत् वैष्णवम् यत् तत् अतिसृष्टम् महर्षिणा ।

वरम् तत् धनुः उद्यम्य खरम् समभिधावत् ॥ ४-२८-२१

21. tat = that one - renowned bow; yat = which one; su mahat vaiSNavam dhanuH = verily, admirable, Vishnu's, bow; maharSiNaa ati sR^iSTam = by great-sage [Agastya,] well, released [awarded]; varam = the best one; tat udyamya = that, on upraising; kharam = to Khara; sam abhi dhaavata = verily, towards, rushed [rushed at.]

That which is a very admirable bow of Vishnu and that which is awarded by great-sage Agastya, upraising that choicest bow Rama rushed towards Khara. [4-28-21]

[Verse Locator](#)

ततः कनक पुंखैः तु शरैः संनत पर्वभिः ।

चिच्छहेद रामः संक्रुद्धः खरस्य समरे ध्वजम् ॥ ४-२८-२२

22. tataH = then; raamaH sam kruddhaH = Rama, highly infuriated; kanaka punkhaiH = with golden, finned ones; sannata parvabhiH = with curved, barbs; sharaiH = with such arrows; samare kharasya dhvajam = in that war, Khara's, flag; cicCheda = fragmented.

With arrows that have golden fins and curved barbs that highly infuriated Rama then fragmented Khara's flagstaff with flag in that war. [4-28-22]

[Verse Locator](#)

स दर्शनीयो बहुधा विच्छिन्नः कांचनो ध्वजः ।

जगाम धरणीम् सूर्यो देवतानाम् इव आज्ञया ॥ ४-२८-२३

23. bahudhaa vicChinnaH = severally, shattered; darshaniiyaH = seeable - good looking; saH kaancanaH dhvajaH = that, golden, flagstaff with flag; devataanaam aaj~nayaa = by god's, order - damnation; suuryaH iva = sun, as with; dharaNiim jagaama = to earth, went - fallen on earth.

That eye-pleasing golden flagstaff with flag is severally shattered and fell onto ground as if it is god-damned sun fallen on earth. [4-28-23]

[Verse Locator](#)

तम् चतुर्भिः खरः क्रुद्धो रामम् गात्रेषु मार्गणैः ।

विव्याध हृदि मर्मज्ञो मातंगम् इव तोमरैः ॥ ४-२८-२४

24. kruddhaH = enraged [by fall of flag]; marma j~naH = crucial points, knower [or, knower of war tactics]; kharaH = Khara; tam raamam = at that, Rama; hR^idi = on chest; caturbhiH maargaNaiH = with four, arrows; maatangam tomaraiH iva = elephant, with lancers as if [one would prod]; gaatreSu = on limbs of Rama; vivyaadha = assaulted.

By that Khara is enraged, and as one who is aware of striking crucial parts/war tactics assaulted on the chest of Rama with four arrows, and even on other limbs, as one would prod an elephant with lancers. [4-28-24]

[Verse Locator](#)

स रामो बहुभिः बाणैः खर कार्मुक निःसृतैः ।

विद्धो रुधिर सिक्तांगो बभूव रुषितो भृशम् ॥ ४-२८-२५

25. saH raamaH = he, that Rama; khara kaarmuka niHsR^itaiH = from Khara's, bow, unloosened; bahubhiH baaNaiH = with various, arrows; viddhaH = when impacted; rudhira sikta angaH = with blood, drenched, limbs; bhR^isham ruSitaH babhuuva = highly, indignant, he became.

Impacted with various arrows unloosened from the bow of Khara, limbs of Rama are drenched in blood and he became highly indignant. [4-28-25]

[Verse Locator](#)

स धनुर् धन्विनाम् श्रेष्ठः प्रगृह्य परम आहवे ।

मुमोच परम इष्वासः षट् शरान् अभिलक्षितान् ॥ ४-२८-२६

26. parama aahave = in that great, war; dhanvinaam shreSThaH = among archers, ablest one; parama iSvaasaH = one who got great, bow; saH = he that Rama; dhanuH pragR^ihya = bow, on taking - on aiming; abhi lakSitaan = the arrow that have already targeted their targets - targeting pointedly; SaT sharaan mumoca = six, arrows, released.

On aiming his great bow that ablest one among archers, namely Rama, then in that war released six arrows targeting pointedly. [4-28-26]

[Verse Locator](#)

शिरसि एकेन बाणेन द्वाभ्याम् बाह्वोर् अथ आर्पयत् ।

त्रिभिः चन्द्र अर्ध वक्त्रैः च वक्षसि अभिजघान ह ॥ ४-२८-२७

27. ekena baaNena shirasi = only one, with arrow, on head; atha = next; dvaabhyaam baahvoH = with two, on hands; aarpayat = given, hit; tribhiH candra ardha vaktraiH ca = with

three, moon, half, faced ones, also [crescent shaped arrows]; **vakSasi abhijaghaana ha** = on chest, toward, hit, indeed.

Rama indeed hit Khara's head with one arrow, with two his hands, and next with three crescent shaped arrows he hit his chest. [4-28-27]

[Verse Locator](#)

ततः पश्चात् महातेजा नाराचान् भास्कर उपमान् ।
जघान राक्षसम् क्रुद्धः त्रयोदश शिला अशितान् ॥ ४-२८-२८

28. **tataH pashcaat** = then, afterwards; **mahaatejaa kruddhaH** = great-resplendent Rama, infuriately; **raakSasam jaghaana [jighaaMsu]** = demon, to kill; **bhaaskara upamaan** = sun, similar to [in dazzle]; **trayaH dasha naaraacaan** = three, ten [thirteen,] iron arrows; **shilaa ashitaan** = on stone, grind - sharply whetted; [launched.]

Then afterwards that great-resplendent Rama wishing to eliminate the demon, infuriately launched thirteen iron arrows that are sharply whetted and similar to the dazzle of sun. [4-28-28]

[Verse Locator](#)

रथस्य युगम् एकेन चतुर्भिः शबलान् हयान् ।
षष्ठेन च शिरः संख्ये चिच्छहेद खर सारथेः ॥ ४-२८-२९
त्रिभिः त्रिवेणून् बलवान् द्वाभ्याम् अक्षम् महाबलः ।
द्वादशेन तु बाणेन खरस्य स शरम् धनुः ॥ ४-२८-३०
छिहत्त्वा वज्र निकाशेन राघवः प्रहसन् इव ।
त्रयोदशेन इन्द्र समो बिभेद समरे खरम् ॥ ४-२८-३१

29, 30, 31. **samare** = in combats; **indra samaH** = Indra, one who is equal to [Rama]; **balavaan** = mighty one; **raaghavaH** = Raghava; **prahasan iva** = laughing at [making a sport of,] as though; **samkhye** = in combat; **ekena** = with one [arrow]; **asya rathasya** = his [Khara's,] of chariot; **yugam** = yoke; and then; **caturbhiH shabalaan [caturaH] hayaan** = with four, dappled, [four] horses; **SaSThena** = with sixth [arrow]; **khara saaratheH shiraH** = Khara's, charioteer's, head; **tribhiH triveNum** = with three [arrows,] three-pronged shaft [from yoke to body of chariot]; **dvaabhyaam akSam** = with two, the axle; **cicCheda** = fragmented [the chariot]; **dvaa dashena tu baaNena** = two, ten [twelve,] but, with arrows; **kharasya sa sharam dhanuH [cicCheda]** = Khara's, together with, arrow, bow; **Chittvaa** = on wrecking; **mahaabalaH** = great-mighty [Rama]; **vajra nikaashena** = thunderbolt, similar [with arrows]; **trayodashena** = with thirteenth arrow; **kharam bibheda** = Khara, is impaled.

That mighty Raghava who equals Indra in combats, smiling at the warfare of Khara, smashed the yoke of the chariot with one arrow; with four, four of the dappled horses; with the sixth, the head of the charioteer of Khara; with three, the three-pronged shaft from yoke to the base of chariot; with two the axels, thus that chariot is fragmented. Then, on wrecking Khara's bow on which an arrow is placed with the twelfth, that mighty one Rama impaled Khara with the thirteenth arrow that is similar to a thunderbolt. [4-28-29, 30, 31]

[Verse Locator](#)

प्रभग्न धन्वा विरथो हत अश्वो हत सारथिः ।
गदा पाणिः अवप्लुत्य तस्थौ भूमौ खरः तदा ॥ ४-२८-३२

32. **tadaa** = then; **pra bhagna dhanvaa** = one with utterly, shattered, bow; **vi rathaH** = one without, chariot; **hata ashvaH hata saarathiH** = with killed, horses, killed, charioteer; **kharaH** = Khara; **gadaa paaNiH** = mace, in hand - wielding it; **ava plutya** = hopped down; **bhuumau** = on ground; **tasthau** = stood fast.

With his bow utterly shattered, chariot fragmented, horses killed, and charioteer felled, that Khara then hopped down to ground from the dilapidated chariot wielding a mace, and stood fast. [4-28-32]

[Verse Locator](#)

तत् कर्म रामस्य महारथस्य
समेत्य देवाः च महर्षयः च ।
अपूजयन् प्रांजलयः प्रहृष्टाः
तदा विमान अग्र गताः समेताः ॥ ४-२८-३३

33. devaaH ca maharSayaH ca = gods, also, great-sages, too; tadaa = then; sametaaH = assembling; vimaana agra gataaH = on aircrafts, tops, staying; sametyaH = coming together; pra hR^iSTaaH = highly, gladdened; praanjalayaH = with adjoined palms; mahaarathasya raamasya tat karma = great chariot-fighter, Rama's, that, deed; apuujayan = worshipped.

The gods as well as great-sages have then came together and assembled in heavens, and those assemblies that are aboard their aircrafts are highly gladdened at the exploit of the great chariot-fighter Rama, and they worshipped him with their adjoined palms. [4-28-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट विंशः सर्गः

Thus, this is the 28th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 28

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 29

Verses converted to UTF-8, Oct 09

Introduction

Khara provokes Rama to fight, but Rama gives enough advise to Khara to yield up. Khara presumes that Rama is overtired to fight him back and thus enters into verbal fight. Ultimately Khara hurls a mammoth mace at Rama, which burns down all the neighbouring plants and bushes, and Rama splinters it down while it is still sky rocketing.

[Verse Locator](#)

खरम् तु विरथम् रामो गदा पाणिम् अवस्थितम् ।

मृदु पूर्वम् महातेजाः परुषम् वाक्यम् अब्रवीत् ॥ ३-२९-१

1. mahaatejaaH raamaH = great-resplendent, Rama; vi ratham = without chariot [lost it]; gadaa paaNim = with mace, in hand; avasthitam = who is staying before; kharam tu = to Khara, but; mR^idu puurvam = soft [words,] firstly; paruSam vaakyam abraviit = forbidding, sentence, said.

Rama, the great-resplendent, spoke these words forbiddingly albeit softly to Khara who lost his chariot but staying his course wielding a mace. [3-29-1]

Rama is said to have tested whether Khara is ready to surrender or not, at least at this stage of loosing all paraphernalia of war. Hence he is said to have talked softly but harshly to that demon.

[Verse Locator](#)

गज अश्व रथ संबाधे बले महति तिष्ठता ।

कृतम् सुदारुणम् कर्म सर्व लोक जुगुप्सितम् ॥ ३-२९-२

2. gaja ashva ratha = elephants, horses, chariots; sam baadhe = abounding with; mahati bale = with gigantic, forces; tiSThataa = staying - you who hold sway; such as you are; sarva loka jugupsitam karma = by all, worlds, detestable - loathsome, deed; su daaruNam = very, heinous one; kR^itam = is perpetrated - in Dandaka forests.

"Although you hold sway over a gigantic force abounding with elephants horses and chariots, you have perpetrated heinous deeds in Dandaka forests that are loathsome to all the worlds, that is unseemliest to this soldiery. [3-29-2]

[Verse Locator](#)

उद्वेजनीयो भूतानाम् नृशंसः पाप कर्मकृत् ।

त्रयाणाम् अपि लोकानाम् ईश्वरो अपि न तिष्ठति ॥ ३-२९-३

3. bhuutaanaam udvejaniiaH = for living beings, causing suffering; paapa karma kR^it = evil, deed, doer - transgressor; nR^ishamsaH = completely ruthless one; trayaaNaam lokaanaam api = for three, worlds, even if; iishvaraH api = lord, may be; na tiSThati = not, stand up for [himself.]

"One who causes suffering to living beings, besides being a transgressor and completely ruthless, he does not stand up for himself even if he were to be the lord of all the three worlds. [3-29-3]

[Verse Locator](#)

कर्म लोके विरुद्धम् तु कुर्वाणम् क्षणदा चर ।
तीक्ष्णम् सर्वं जनो हन्ति सर्पम् दुष्टम् इव आगतम् ॥ ३-२९-४

4. **kSaNadaa cara** = oh, night-walker; **loka viruddham karma kurvaaNam** = to world, infringing, deeds, who will be doing - an infringer of worldly routine; **tiikSNam** = one who is imperious; **sarva janaH** = all, people; **aagatam duSTam sarpam iva** = that came, vicious, serpent, as with; **hanti** = will eradicate.

"All people will eliminate him, oh, nightwalker, who is imperious and an infringer of worldly routine, as they would eradicate a vicious serpent, in the event of its running across them. [3-29-4]

[Verse Locator](#)

लोभात् पापानि कुर्वाणः कामात् वा यो न बुध्यते ।
दृष्टः पश्यति तस्य अन्तम् ब्राह्मणी करकात् इव ॥ ३-२९-५

5. **lobhaat** = by selfishness; **kaamaat vaa** = obsessively, or; **yaH paapaani kurvaaNam** = who, evils, while going on doing; **na budhyate** = will not, know - does not realise - heedless; **such a one**; **hR^iSTaH** = delighted, [**bhraSTaH** = becomes decadent]; **karakaat** = hail [pellets on eating]; **braahmaNii** = a lizard [with red tail]; **iva** = as with; **tasya** = what has been done - evil deed; **antam pashyati** = end [result,] he sees.

"He who goes on performing evils selfishly, obsessively, heedlessly, more so delightedly, he will see the results of his own doings, like red-tailed-lizard on its eating self-destructive hailstones, obsessively and delightedly. [3-29-5]

Hailstones are life-taking poisonous pellets to this particular red-tailed lizard, called **brahmaNi**. It is still called as 'bamaani' in Bhojpuri vernacular of Hindi.

Parting with some parts of one's own accrual is **lobha**, and craving for that which is absolutely unavailable is **moha**. People tend to commit sin while protecting their own accruals as well as trying to acquire unavailable things. But any person, if goes on undertaking these evils, even after realizing that both are mistakes, it is an unpardonable crime. The metaphor of a red-tail-lizard is said to be unavailable in older scripts. There is another variation to this foot wherein the simile is with a Brahman bereft of his self-respect, and that foot reads as: **bhrSTaH pashyati duHkham sa braahmaNa paravaan iva**.

Next, implying the prospective question of Khara, viz., 'What sin I have committed?' Rama answers it in the next verse.

[Verse Locator](#)

वसतो दण्डकारण्ये तापसान् धर्मं चारिणः ।
किम् नु हत्वा महाभागान् फलम् प्राप्स्यसि राक्षस ॥ ३-२९-६

6. **raakSasa** = oh, demon; **daNDaka araNye vasataH** = in Dandaka, forest, while living in; **dharma caariNaH** = virtue, treaders; **mahaa bhaagaan** = highly, propitious ones; **taapasaan** = sages; **hatvaa** = on killing; **kim nu phalam praapsyasi** = why [what], really, fruit [benefit,] you will gain.

"The residents of Dandaka forest are the highly-propitious sages that tread the path of virtue, and oh, demon, what benefit you gain in killing them, really? [3-29-6]

Again Khara may ask, 'There are many more sinners, what will become of them, why holding me alone responsible?' For this Rama is saying that the sinners in general will get their punishment after their mortality

when karmic cycle is over. But those that are not only sinners but cruel, and even abhorred by world, will ruin here only, because their merit accumulated in earlier births has come to a standstill on this earth itself. Those sinners will become like petrified trees trunks, they neither fall nor their boughs flower.

[Verse Locator](#)

न चिरम् पाप कर्माणः क्रूरा लोक जुगुप्सिताः ।
ऐश्वर्यम् प्राप्य तिष्ठन्ति शीर्ण मूला इव द्रुमाः ॥ ३-२९-७

7. **paapa karmaaNaH** = evil, doers; **loka jugupsitaaH** = by world, abominated; **kruuraa** = reprobates; **aishvaryam praapya** = a fortune, on getting - on making [for lavish living]; **shiirNa muulaa drumaaH iva** = petrified, base [trunk,] of tree, as with; **ciram na tiSThanti** = long-lastingly, will not, sit tight - will not last long.

"Even if a fortune is made for a lavish living with an iota of merit, the evildoers, that too reprobates, further more those that are abominated by world will not last long, no more that petrified tree trunks. [3-29-7]

[Verse Locator](#)

अवश्यम् लभते कर्ता फलम् पापस्य कर्मणः ।
घोरम् पर्यागते काले द्रुमः पुष्पम् इव आर्तवम् ॥ ३-२९-८

8. **kaale pari aagate** = of time, upon, coming; **kartaa** = doer [jantuH = people]; **paapasya karmaNaH** = of evil, doings; **ghoram phalam** = ghastly, result; **drumaH** = trees; **aartavam** = seasonal; **puSpam iva** = flower, as with; **avashyam labhate** = definitely, reaps.

"One who undertakes evildeings will definitely and seasonably reap their fruits, which in his case will be ghoulish, as with the flowering of trees according to season. [3-29-8]

dhvani/allusion: That fruit of sin will not be immediate alike the a crop that yields long after sowing. Moreover the fruit of sin will be venomous, for the greedy harvester of that sin alone will devour it.

[Verse Locator](#)

न चिरात् प्राप्यते लोके पापानाम् कर्मणाम् फलम् ।
स विषाणाम् इव अन्नानाम् भुक्तानाम् क्षणदाचर ॥ ३-२९-९

9. **kSaNadaacara** = oh, nightwalker; **loke** = in world; **paapaanaam karmaNaam phalam** = of profane, acts, fruit of; **bhuktaanaam sa viSaaNaam annaanaam iva** = devoured, with, venom, food, as with; **na ciraat praapyate** = not, long after, is acquired.

"In the world one acquires the fruit of profane acts not before long, oh, nightwalker, and it will be like venomous food devoured. [3-29-9]

dhvani/allusion: 'As one quickly acquires the results of the venomous food devoured, oh, nightwalker, the perpetrator of profane acts will acquire their fruits that quickly, in the world.' Eating food, or committing a sin is simply subjective. If one commits sin unknowingly, that will be as good as the intake of venomous food, unsuspectingly. Both the poisonous food, and committing sins will act internally and rapidly than any other ruinous inflictor. Then the sinner, or the consumer of poisonous food will acquire an inconsolable wretched state.

[Verse Locator](#)

पापम् आचरताम् घोरम् लोकस्य अप्रियम् इच्छताम् ।
अहम् आसादितो राजा प्राणान् हन्तुम् निशाचर ॥ ३-२९-१०

10. **nishaacara** = oh nightwalker; **ghoram paapam aacarataam** = hideous, evil, perpetrators; **lokasya a priyam icChataam** = world's, not, approbatory, those wishful of; **praaNaan hantum** = lives, to exterminate; **[raajaa] raaj~naa** = [king] at the behest of king; **aham aasaaditaH** = I, arrived.

"I am the king who arrived to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world.

Or

"I am the one who arrived at the behest of the king Dasharatha, or Bharata to exterminate the lives of those that perpetrate hideous sins, and even of those that wish to do evils to the disapprobation of world. [3-29-10]

The word 'raaj~na' is 'sent by some king' for it is in fifth case. Whereas the word 'raajaa' is 'as a king I have come...' This is as appearing in some mms. Dharmaakuutam uses 'raaj~naa' and says: : **anena loka upadrava karaH raaj~naa avashyam shikShaNIyam iti suucitam** | and he goes on quoting **vidura niiti** Vidura's morals in Maha Bharata: **gururaatmavataam shaastaa shaastaa duraatmanaam** | **antaH pracchanna paapaanaam shaastaa vaivasvato yamaH** | |

[Verse Locator](#)

अद्य भित्वा मया मुक्ताः शराः कांचन भूषणाः ।
विदार्य अतिपतिष्यन्ति वल्मीकम् इव पन्नगाः ॥ ३-२९-११

11. **adya** = now; **mayaa muktaaH kaancana bhuuSaNaah** = by me, released, in gold, decorated; **sharaaH** = arrows; **pannagaaH valmiikam iva** = snakes, from snake-pit, like; **tvaam** = you; **bhitvaa** = on tearing; **vi daarya** = verily, on riving; **ati patiSyanti** = out, they fall - they go out, bounce back.

"Now, my arrows that are decorated in gold will be released on you like snakes rebounding from a snake-pit, and they will tear you asunder, and on riving you they will bounce back into my quivers. [3-29-11]

dhvani/allusion: My arrows can pierce through your body, not only your body but to the core of earth, and they bounce back to re-enter my quivers like the snakes that emerge from snake pits and return to their pits when their task is over. Or, when these arrows enter your body that is akin to a snake pit, they will kill all the sins lying like snakes inside that body of yours, and return to my quivers.

[Verse Locator](#)

ये त्वया दण्डकारण्ये भक्षिता धर्म चारिणः ।
तान् अद्य निहतः संख्ये स सैन्यो अनुगमिष्यसि ॥ ३-२९-१२

12. **tvayaa** = by you; **daNDakaaraNye** = in Dandaka forest; **ye** = those are; **dharma caariNaH** = virtue, treaders - sages; **bhakSitaa** = are eaten; **taan** = them [the sages]; **adya** = now; **sankhye nihataH** = [you] eliminated, in war; **sa sainyaH** = with, your army; **anugamiSyasi** = in tow, you will follow - tread behind.

"Now eliminated in war, you along with your army will tread behind those sages that were treading the path of virtue, on whom you have so far feasted in Dandaka forest. [3-29-12]

dhvani/allusion: A kind of assurance is sounded here by Rama's words in saying that Khara will be absolved of his sins. Those that are eliminated by Rama are sure to get salvation. Here not only Khara but also entire army is going to get that salvation, if Khara surrenders at least at this stage. In Skanda Purana it is said: **raama vidDhaa nishaacaraa baaNaiH su taaDitaaH** | **raamam aasaadya samare saayujya padaviim gataaH** | | **skaanda puraaNa** But this **saayujua**, salvation or getting to heavens is of a variety. In war those that sacrifice themselves in the fire of arrows will get **indra loka**. Those that conduct warfare unhappily thinking that death is the only result of war they get **gandharva loka**. Those that retreat or go begging for their lives and yet killed, they get **guhya loka**, and those that are fully aware of Kshatriya dharma and conduct righteous warfare they go to **brahma loka**. So says Maha Bharata. The same is said Bhagavad Gita **yam yam vaa api smaran bhaavam tyajatyante kalebaram** | **tam tam evaiti kaunteya sadaa tad bhaava bhaavitaH** | | Gita 8-6.

[Verse Locator](#)

अद्य त्वाम् निहतम् बाणैः पश्यन्तु परमर्षयः ।

निरयस्थम् विमानस्था ये त्वया निहता पुरा ॥ ३-२९-१३

13. **puraa tvayaa ye nihataa** = earlier, by you, who are, slain; such of them; **paramarSayaH** = supreme-sages; **vimaana sthaa** = abiding in aircrafts; **adya** = now; **baaNaiH nihataam** = with arrows, slain - assaulted; **nirayastham** = [your] abidance in hell; **tvaam pashyantu** = you, let them see.

"Let the supreme sages who were earlier slain by you may now see abiding on their aircrafts, your abidance in hellish death pangs when assaulted with my arrows. [3-29-13]

The word **nirayastham** is literally 'in hell of Yama' but here it is the hell-like situation caused by Rama's arrows. If the literal meaning of 'in hell' is taken the above assurance of salvation etc., will be futile, hence, it is 'hellish pangs' by the hit of arrows.

[Verse Locator](#)

प्रहरस्व यथा कामम् कुरु यत्नम् कुलाधम ।

अद्य ते पातयिष्यामि शिरः ताल फलम् यथा ॥ ३-२९-१४

14. **kula adhama** = clan's, knave of; **yathaa kaamam praharasva** = as, you wish, you attack; **yatnam kuru** = an effort, you make; **adya te shiraH** = now, your, head; **taala phalam yathaa** = palm, fruit, as with; **paatayiSyaami** = I wish to toss down.

"Attack me as you wish... make an effort... you the knave of your clan... now I am going to toss your head down like a palm-fruit..." Thus Rama addressed Khara. [3-29-14]

It is questioned whether Rama is self-eulogizing when talking this way to Khara. It is contradicted saying that **yuddha kaale viira vaadasya sva paraakrama anusaareNa utsaaha abhivR^idhyartham para tiraskaara artham ca - aatma stuti - karaNe doSha abhaavaat** | dk 'there is nothing wrong in foretelling how brave a warrior is and it will not come under self-praise, in war...' and the commentator goes on quoting many references, for e.g., Karna in Maha Bharata says: **shuuraaH garjanbti satatam praavR^iShi iva balaahakaaH** | 'brave ones will be regularly thundering like thundering clouds...'

[Verse Locator](#)

एवम् उक्तः तु रामेण क्रुद्धः संरक्त लोचनः ।

प्रति उवाच ततो रामम् प्रहसन् क्रोध मूर्चितः ॥ ३-२९-१५

15. **raameNa evam uktaH tu** = by Rama, thus, [Khara is] said, but; **[kharaH] kruddhaH** = [Khara] is infuriated; **samrakta locanaH** = with bloodshot, eyes; **tataH prahasan** = thereupon, laughing at; **krodha muurchitaH** = in anger, convulsed; **raamam** = to Rama; **prati uvaaca** = replied.

But when Rama said thus, Khara is infuriated and convulsed in anger, and he replied Rama with bloodshot eyes, laughing boisterously. [3-29-15]

dhvani/allusion: Khara 'laughed at' Rama's words of self-praise means that even the Supreme Being untiringly does some self-praise like telling 'I am here to save you... seek refuge in me for I alone can save...' in order to make Himself known to the adamant. The whole concept of Bhagavad Gita in telling that 'I am here... Know me thus...' etc., is for the same purpose. Thus, this is a laughable situation to those who are already in the know of Being. Presently it is Khara who was great Vedic Brahman once, but became an ogre by curse. Contrariwise, it is a 'laughable talk' of the Supreme Being, to non-knowers or for the non-adherers.

[Verse Locator](#)

प्राकृतान् राक्षसान् हत्वा युद्धे दशरथ आत्मज ।

आत्मना कथम् आत्मानम् अप्रशस्यम् प्रशंससि ॥ ३-२९-१६

16. dasharatha aatmaja = oh, Dasharatha's, son; yuddhe praakR^itaan raakSasaan hatvaa = in war, primitive - average, demons, on killing; a prashasyam = not, praiseworthy; aatmaanam = about yourself; aatmanaa = yourself; katham prashamsasi = how, you are praising.

"On killing average demons in war, oh, son of Dasharatha, how you praise yourself when you yourself are un-praiseworthy?" Thus Khara started to speak to Rama. [3-29-16]

dhvani/allusion: For this self-praise it is said that Khara estimated Rama as an unworthy being in the parlance of mortals. kharaH tu kopaat asamartho raama iti bhraantaa uktavaan iti no ko api doShaH | dk But as a cursed Vedic Brahman who is in the know of Rama as Vishnu is retorting Rama saying 'you also need to self-eulogise, when I am fully aware of you and come hither to gain my salvation at your hand? You are not supposed to self-extol before small beings like us...'

[Verse Locator](#)

विक्रान्ता बलवन्तो वा ये भवन्ति नरर्षभाः ।
कथयन्ति न ते किञ्चित् तेजसा स्वेन गर्विताः ॥ ३-२९-१७

17. ye nararSabhaaH = those, best of men; vikraantaa balavantaH vaa = victorious, vigorous ones, either; bhavanti = will be there; te svena tejasaa garvitaaH = they, of their own, with valour, becoming proud; na kimcit kathayanti = not, anything, they say - boast.

"Those best of men that are victorious and mighty will not boast anything, for they will be really proud of their own valour. [3-29-17]

dhvani/allusion: This is said otherwise: ye nararSabhaaH 'those best ones among men like you...' te 'by them...' [adhyahaarya] evam 'elliptic: this way...' na kathayanti 'do not praise themselves...' tejasaa svena garvitaaH kathayanti some of 'those that are proud of their own valorous resplendence, they speak up their glory, vaingloriously...' 'So it is unapt of you to speak up for yourself, for we are in the know of it, and we are waiting for our release from our curse at your hand...' Tiirtha.

[Verse Locator](#)

प्राकृताः तु अकृत आत्मानो लोके क्षत्रिय पांसनाः ।
निरर्थकम् विकत्थन्ते यथा राम विकत्थसे ॥ ३-२९-१८

18. raama = oh, Rama; loke = in world; a kR^ita aatmaanaH = not, perfected, with selves - irresolute in self-confidence; praakR^itaaH tu = frivolous, but; kSatriya paamsanaaH = Kshatriya, undignified one; yathaa vikatthase = as to how, they are boasting; likewise; nir arthakam vi katthante = not, meaningful, verily, they speak up - you boast in a meaningless manner.

"Oh, Rama, as to how undignified Kshatriya-s that are frivolous and irresolute in self-confidence will boast in the world, likewise you too are boasting in a meaningless manner. [3-29-18]

dhvani/allusion: Khara's intent is: kSatriya paamsanaaH 'the Kshatriya, worthless... worthless Kshatriya-s...' yathaa nir arthakam vikatthase 'as to how they meaninglessly speak up for themselves...' raama tvam vikatthante 'oh, Rama, you are speaking like that...' 'It is unapt of you to talk vainly like any other average Kshatriya, as you are an incarnate in a best Kshatriya clan, and you do your duty righteously without much talk...' Tiirtha.

[Verse Locator](#)

कुलम् व्यपदिशन् वीरः समरे को अभिधास्यति ।
मृत्यु काले हि संप्राप्ते स्वयम् अप्रस्तवे स्तवम् ॥ ३-२९-१९

19. mR^ityu kaale sampraapte = at death, time, on arrival of - looming large; viiraH = valiant one; kaH samare kulam vyapadishan = who, in wartime, his lineage, while speaking about; a prastave = not, appropriate time - inopportune; svayam stavam = personally, self-extol; abhidhaasyati hi = broaches, is it!

"Who will be that valiant that speaks about his lineage at wartime, that too, when the death-time is looming large! And, there will there be someone who broaches his self-extols in such an inopportune situation, is it! [3-29-19]

dhvani/allusion: Khara's saying is: **samare** 'in war...' [adhyaahaara]: **shatru pakshe** 'elliptic: on the enemy's side...' **mR^ityu kaale sampraapte sati** 'death time, while chancing, that being so...' **stavam ko vaa abhidaasyati** 'self-praise, who, either, speaks out...' Thus, Khara's saying is: 'where is the necessity for any warrior to self-eulogise when the death-time is hovering upon his enemy? And you, as Rama, are on the winning spree in this war, and there is no necessity to extol yourself...' Tiirtha.

[Verse Locator](#)

सर्वथा तु लघुत्वम् ते कथनेन विदर्शितम् ।
सुवर्ण प्रतिरूपेण तप्तेन इव कुश अग्निना ॥ ३-२९-२०

20. **katthanena** = by self-praise; by you; **taptena** = burnt; **suvarNa prati rupeNa** = golden, in reflection, aspect - having the aspect of gold; **kusha agninaa iva** = grass-blade, by fire, as with; **sarvathaa tu laghutvam te** = howsoever, but, ignominy, yours; **vi darshitam** = well, shown.

"Howsoever your ignominy is well shown by your self-praise, like the manifestation of gold on the tip of grass-blade burnt by fire, where the fire on grass-blade is no fire, and the bulb of fire appearing at the tip of grass-blade as a bulb of gold, is no gold. [3-29-20]

dhvani/allusion: A blade of grass when burnt, immediately glows and manifests a globe of golden flame, but it is too quick to evanish thus it can not burn the gold to refine it. **katthanena** 'by broaching...' **te laghutvam** 'your ignominy...' **sarvathaiva vidarshitam** 'in every way, well-shown...' and that ignominy is looking like **taptena** 'burnt...' **kusha agninaa** 'fire abiding the grass-blade...' **suvarNa pratirupeNa** 'golden in hue...' **laghutvam vidarshyate yathaa tathaa** 'lowliness of fire proper will be shown by that fire on grass-blade, likewise...' **tava laghutvam eva vidarshitam bhavat** 'so also your own lowliness is made evident...' 'A small fire on a small grass-blade quickly burns though with a golden hue, but it cannot sustain its flame to burn other things. It burns the grass-blade on which it sits. So, self-ruinous is your self-eulogy...' Govindaraja.

kusha agninaa 'by grass-blade's fire...' that is used to purify golden material in rituals; **suvarNa prati rupeNa** 'gold, equalling in aspect...' namely brass items; **taptena** 'if burnt to purify...'; **laghutvam** 'stain of blakishness...'; If brass items are put to the same small fire of grass-blade they immediately become smoky, however small the fire may be; Thus **te** 'by you...' **katthanena** 'by self-praising...' **laghutvam vidarshitam** 'your futility is well-shown...' Maheshvara Tiirtha.

suvarNa prati rupeNa tapyatena ashmanaa agninaa is another text. In this **ashmanaa** is 'stone...' If anyone touches a stone that is similar to fire outwardly, he does not feel the heat of the fire by the cold touch of stone. Thus, his 'foolishly mistaken identity' makes a fool of himself. Thus Khara is saying 'I was thinking that Rama is a very great valiant person, but by way of listening your self-eulogies, at an inopportune time, you appear to be a cold stone but not a firebrand... One who goes on self-eulogising without taking any action in a war is a coward but not a victor...' Thus Khara is quickening Rama to proceed with fighting so that the ensuing salvation can also be quickened.

[Verse Locator](#)

न तु माम् इह तिष्ठन्तम् पश्यसि त्वम् गदा धरम् ।
धराधरम् इव अकंप्यम् पर्वतम् धातुभिः चितम् ॥ ३-२९-२१

21. **tvam** = you; **gadaa dharam** = mace, wielding; **iha tiSThantam** = here, staying - standing; **dhaatubhiH citam** = by ores, laden; **parvatam** = having nubs, protuberances, jagged; **dharaa dharam iva** = earth, borne by - mountain, like; **a kamyam** = not, shakeable; **maam tu na pashyasi nanu** = me, but, not, you see, isn't it.

"But you are seeing me wielding a mace and standing before you like an unshakable and jagged mountain laden with ores, isn't it! [3-29-21]

[Verse Locator](#)

पर्याप्तो अहम् गदा पाणिर् हन्तुम् प्राणान् रणे तव ।
त्रयाणाम् अपि लोकानाम् पाश हस्त इव अंतकः ॥ ३-२९-२२

22. paasha hasta antakaH = noose, wielder, terminator; trayaaNaam lokaanaam api iva = for three, worlds, even for the [lives in those three worlds,] as with; raNe tava praaNaan hantum = in war, your, lives, to destroy - to kill; gadaa paaNiH aham paryaaptaH = with mace, in hand, I am, enough.

"As to how the Terminator wielding noose is enough to take away all the lives in all the three worlds, handling my mace I am enough for detracting your life from you. [3-29-22]

dhvani/allusion: 'I am not competent enough to combat with you...' is the sense that is drawn out. gadaa dharam maam pashyasi nanu 'mace-wielder, me, you see, though...' 'Though you see me wielding this mace...' paasha hasta antaka iva 'noose-wielder Yama, Terminator, like...' 'Though I appear to be noose-wielding Terminator...' trayaNaam api lokaanaam praaNaan hantum paryaaptaH yadyapi tathaa api 'Though I can strike down the lives of all in all the three worlds with this single mace as Yama does so with only one noose...' raNe tava na paryaaptaH 'in war, with you, not, competent...' 'I am not competent enough to fight with you in war, for I am an inferior being in comparison to you, oh, Supreme Being...'

[Verse Locator](#)

कामम् बहु अपि वक्तव्यम् त्वयि वक्ष्यामि न तु अहम् ।
अस्तम् प्राप्नोति सविता युद्ध विघ्नः ततो भवेत् ॥ ३-२९-२३

23. tvayi = in your respect; bahu vaktavyam api kaamam = much, is to be said, though, really; tu = but; aham na vakSyaami = I am, not, tell - I will not continue to say; savitaa astam praapnoti = sun, dusk, getting at; tataH yuddha vighnaH bhavet = thereby, for war, disruption, occurs.

"Even though much is to be said in your respect I will not continue to say, for the sun is getting at the dusk thereby disruption to war occurs. [3-29-23]

dhvani/allusion: This is the devil's advocacy about dharma yuddha 'righteous warfare...' which righteous war is generally waged from morning till evening. Khara says that 'because the sun is dusking you humans cannot war with us, the nightwalkers who are adept in night-wars. Thus by killing you in nighttime does not prove my victory, for your warfare is from sunrise to sunset. Hence, this war is to be stalled. If you quicken now without self-extolling, I will kill you before sunset, proving my chivalry and then I can dab the eyes of the wives of the demons so far killed by you...'

[Verse Locator](#)

चतुर्दश सहस्राणि राक्षसानाम् हतानि ते ।
त्वत् विनाशात् करोमि अद्य तेषाम् अश्रु प्रमार्जनम् ॥ ३-२९-२४

24. te = to you - by you; raakSasaanaam caturdasha sahasraaNi hataani = demons, fourteen, thousand, are killed; [eSa = this me]; tvat vi naashaat = on your, utter, eradication - on killing you; teSaam ashru pramaarjanam = their [their wives,] tears, wiping; adya karomi = today itself, I will do.

"You have killed fourteen thousand demons and on killing you I will wipe the tears of the wives of those dead demons today itself." Khara said so to Rama. [3-29-24]

dhvani/allusion: Khara cannot return to his place after sacrificing these many demons. Either he should win or be won over. So 'when these many demons are eliminated by you... tvad vinaashaat = tvattaH naashaat 'by you if I am eliminated...' eSaam ashru pramaarjanam karomi 'their tears I will wipe...' 'For I sacrificed fourteen thousand kinsmen of mine, and if I am also killed by you, their wives do not find fault with me and my death will wipe their tears out... that is why, though you tried to pacify and avert me from warring with soft talk mR^idu puurva bhaaSaNena, as at 3-29-1. I can not but war, and you need not think that I am heedless of your words...' Tiirtha.

[Verse Locator](#)

इति उक्त्वा परम क्रुद्धः ताम् गदाम् परम अन्गदाम् ।
खरः चिक्षेप रामाय प्रदीप्ताम् अशनिम् यथा ॥ ३-२९-२५

25. iti uktvaa = thus, saying; kharaH = Khara; parama kruddhaH = highly, infuriated; parama angadaam = [mace] with superb, [golden] cinctures; [parama angdaH = one who has superb bicep-lets, Khara]; pra ndiipataam aashanim yathaa = extremely glaring, thunderbolt, which is like; taam gadaam = that, mace; raamaaya cikSepa = for Rama - towards Rama, hurled.

Saying thus that highly infuriated Khara hurled his mace towards Rama, around which there are superb golden cinctures, and which is extremely glaring like a thunderbolt. [3-29-25]

[Verse Locator](#)

खर बाहु प्रमुक्ता सा प्रदीप्ता महती गदा ।
भस्म वृक्षाम् च गुल्माम् च कृत्वा अगात् तत् समीपतः ॥ ३-२९-२६

26. khara baahu pra muktaa = by Khara's, arms, forcefully discharged; pra diiptaa mahatii gadaa = highly, fiery, stupendous, mace; vR^ikSaam ca gulmaam ca = trees, also, shrubs, also; bhasma kR^itvaa = to ashes, making - on rendering down; saa = that mace; tat samiipataH agaata = to his [Rama's,] near, has gone - darted out.

Forcefully discharged from Khara's hands that highly fiery and stupendous mace rendering trees and shrubs down to ashes darted towards Rama. [3-29-26]

[Verse Locator](#)

ताम् आपतन्तीम् महतीम् मृत्यु पाश उपमाम् गदाम् ।
अंतरिक्ष गताम् रामः चिच्छहेद बहुधा शरैः ॥ ३-२९-२७

27. aa patantiim = coming, falling upon - swooping down; mahatiim = monstrous [mace]; mR^ityu paasha upamaam = Terminator, halter, in simile; such a mace; taam gadaam = that, mace; antarikSa gataam = while sky, rocketing; raamaH sharaiH bahudhaa cicCheda = Rama, with arrows, variously, smashed - to smithereens.

When that monstrous mace similar to the halter of the Terminator is swooping down, Rama smashed it to smithereens with his arrows while it is still sky rocketing. [3-29-27]

[Verse Locator](#)

सा विशीर्णा शरैः भिन्ना पपात धरणी तले ।
गदा मंत्र औषधि बलैर् व्याली इव विनिपातिता ॥ ३-२९-२८

28. sharaiH bhinnaa = by arrows, splintered; saa gadaa = that, mace; mantra auSadhi balaiH = by spells, by nostrums, by the strengths of; vi ni paatitaa = utterly, down, fallen came to naught; vyaalii iva = female snake, as with; vi shiirNaa = absolutely, crumbled; dharaNii tale = earth's, on surface; papaata = fell down.

That mace splintered with arrows of Rama fell crumbling onto the surface of earth as a springing female snake would fall down by the strength of spells and nostrums. [3-29-28]

dhvani/allusion: The mention about Khara's mace may be noticed. In the text, its reference has come more often and at the end it is said to have burnt down the vegetation along its course of travel, which indicates that it has some radiation power. Without making it to touch the ground, Rama has splintered it in sky itself, and its destruction is metaphoric with a venomous serpent, and hymns and herbs can bring down that serpent. That is to say even if venomous missiles are used their antidotes are ready at hand. For this Dharmaakuutam says, without expanding: anena mantra auShadhi balaiH viSha aadi naasha ukto bhavati | dk 'any poison can be neutralised by antidotes, say spells and nostrums...'

Thus, this is the 29th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 29

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 30 Verses converted to UTF-8, Oct 09

Introduction

Rama and Khara exchange a haughty wordy duel and when the demon Khara charges at Rama, Rama eliminates him with his all-powerful arrow and gods and sages shower flowery rain. Seetha and Lakshmana return from their hiding cave and Seetha becomes very happy on seeing her victorious and indefatigable husband.

[Verse Locator](#)

भित्त्वा तु ताम् गदाम् बाणैः राघवो धर्म वत्सलः ।

स्मयमानः खरम् वाक्यम् संरब्धम् इदम् अब्रवीत् ॥ ३-३०-१

1. **dharma vatsalaH raaghavaH** = virtue, patron, Raghava; **taam gadaam baaNaiH bhittvaa** = that, mace, with arrows, having smashed; **smayamaanaH** = while smiling; **samraddham kharam** = to flustering, Khara; **idam vaakyam abraviit** = this, sentence, spoke.

On smashing the mace with arrows Raghava spoke this sentence to Khara smiling him out of temper, without assaulting weaponless and flustering Khara, because Rama is the patron of virtue following the protocol of righteous war. [3-30-1]

This seems to be a roundabout meaning. But to explain why the epithet **dharma vatsala** to Rama is given, this beating round the bush is necessary. So also, many epithets used in this epic have relevance to the circumstances, characters, or their actions. These cannot be explained without the support of commentaries, and unfortunately commentaries skip these minor details assuming that the readers are capable enough to grasp them in the course of narration, which resulted otherwise at a later time. We therefore request pundits to consolidate the relevancy of each the inordinate epithet used to the situations narrated somewhere like web, if it is going to cost a fortune on printing and stationary. Explaining them occasionally is unnoticed, and they appear to be redundant metre fillers in these days where Sanskrit itself has become an alienated language.

[Verse Locator](#)

एतत् ते बल सर्वस्वम् दर्शितम् राक्षसाधम ।

शक्ति हीनतरो मत्तो वृथा त्वम् उपगर्जसि ॥ ३-३०-२

2. **raakSasa adhama** = oh, demon, the wretched; **te etat** = your, all this - this is all the strength you have, is it; **bala sarvasvam darshitam** = strength [of yours and your army,] in its entirety, is displayed; **mat taH shakti hiina taraH** = than mine [your,] strength, paltry, higher in comparison - paltriest; **tvam vR^ithaa upagarjasi** = you, futilely, blare - you boast yourself.

"So, this is all the strength of yours and your army that is displayed and nothing more to display, is it! You wretched demon, it is paltriest compared to my strength, yet you vaunt aloud futilely! [3-30-2]

[Verse Locator](#)

एषा बाण विनिर्भिन्ना गदा भूमि तलम् गता ।

अभिधान प्रगल्भस्य तव प्रत्यय घातिनी ॥ ३-३०-३

3. eSaa gadaa = this, mace [of yours]; baaNa vi nir bhinnaa = with arrows, very, completely, battered; abhidhaana pragalbhasya = in talking, pompous [of a bombastic being]; tava pratyaya ghaatinii = your, aplomb, is shattered - by mace; bhuumi talam gataa = mace, on earth's, surface, gone down.

"This mace of yours in which you repose your bombastic aplomb, now completely battered with my arrows has gone onto the surface of earth, so also is your vanity. [3-30-3]

[Verse Locator](#)

यत् त्वया उक्तम् विनष्टानाम् इदम् अश्रु प्रमार्जनम् ।

राक्षसानाम् करोमि इति मिथ्या तत् अपि ते वचः ॥ ३-३०-४

4. [aham = I will]; vi naSTaanaam raakSasaanaam = completely, lost, demons - of demons whose kinsfolk is lost; idam = this; ashru pramaarjanam = tears, dabbing; karomi = I will do; iti = thus; yat tvayaa uktam = what words, by you, said; te tat vacaH api = your, that, words, even; mithyaa = are fake.

"What that is said by you, 'I will dab the tears of the demons whose kinsfolk are dead here...' even this word of yours is a fake. [3-30-4]

[Verse Locator](#)

नीचस्य क्षुद्र शीलस्य मिथ्या वृत्तस्य रक्षसः ।

प्राणान् अपहरिष्यामि गरुत्मान् अमृतम् यथा ॥ ३-३०-५

5. niicasya = of a knave; kSudra shiilasya = roguish, in character; mithyaa vR^ittasya = of devious, behaviour [ghoulish]; rakSasaH = being a demon; such as you are, your; praaNaan = lives; garutmaan amR^itam yathaa = Garuda, Ambrosia, as with; [aham = I will]; apahariSyaami = I will snatch away.

"In boasting you are knavish, in character roguish, and in behaviour ghoulish, such a demon as you are, I will take your life away as the Divine Eagle Garuda took away Ambrosia. [3-30-5]

[Verse Locator](#)

अद्य ते भिन्न कण्ठस्य फेन बुद्बुद भूषितम् ।

विदारितस्य मत् बाणैः मही पास्यति शोणितम् ॥ ३-३०-६

6. anvaya/word order: adya = now; mat baaNaiH vi daaritasya = by my, arrows verily, rip; bhinna kaNThasya = chopped off, of your throat; te phena budbuda bhuuSitam shoNitam = your, with froth, foam, garnished with, blood [gushed from chopped throat]; mahii paasyati = earth, guzzles.

"Now, my arrows will rip and chop off your throat, and then the earth will guzzle the blood gushed therefrom garnished with froth and foam. [3-30-6]

[Verse Locator](#)

पांसु रूषित सर्वाङ्गः स्रस्त न्यस्त भुज द्वयः ।

स्वप्स्यसे गाम् समाश्लिष्य दुर्लभाम् प्रमदाम् इव ॥ ३-३०-७

7. paamsu ruuSita sarva angaH = by dirt, smeared with, on all, limbs; srasta nyasta bhuja dvayaH = made to slide, laid [knocked down to earth,] arms, two; svapsyase gaam sam

aashliSyā = you sleep [eternally,] on earth, well-embracing; dur labhaam pramadaam iva = impossible one, to gain, lady, like.

"You will go to eternal sleep embracing the earth as you embrace an un-gainable lady, when both of your arms are knocked down to slide on earth, and limbs smeared with dirt. [3-30-7]

[Verse Locator](#)

प्रवृद्ध निद्रे शयिते त्वयि राक्षस पांसने ।
भविष्यन्ति अशरण्यानाम् शरण्या दण्डका इमे ॥ ३-३०-८

8. raakSasa paamsane = oh, demon, the notorious; tvayi = by you; pra vR^iddha nidre shayite = in well developed [profound,] sleep, while sleeping; ime daNDakaaH = these, Dandaka forests; sharaNyaanaam = for shelter-worthy [sages]; sharaNyaa bhaviSyanti = shelter, will become.

"While you are in profound sleep, oh, notorious demon, this Dandaka forest becomes a shelter to the shelter-worthy sages and saints. [3-30-8]

[Verse Locator](#)

जनस्थाने हत स्थाने तव राक्षस मत् शरैः ।
निर्भया विचरिष्यन्ति सर्वतो मुनयो वने ॥ ३-३०-९

9. raakSasa = oh, demon; tava janasthaane = in your, Janasthaana; mat sharaiH = with my, arrows; hata sthaane = ruined, strongholds [of demons]; munayaH nir bhayaa = sages, without, fear; sarvataH vane = everywhere, in forest; vi cariSyanti = well, move about.

"When the strongholds of demons in your Janasthaana are ruined with my arrows, the sages in this forest will move about everywhere, fearlessly. [3-30-9]

[Verse Locator](#)

अद्य विप्रसरिष्यन्ति राक्षस्यो हत बान्धवाः ।
बाष्प आर्द्र वदना दीना भयात् अन्य भयावहाः ॥ ३-३०-१०

10. anya bhayaavahaaH = to others, terrorizing [so far]; raakSasyaH = demonesses; hata baandhavaaH = killed, kinsmen; baaSpa aardra vadanaa = with tear, wet, with faces; bhayaat diinaa = with fear, becoming pitiable; adya = now; viprasariSyanti [vi pra sariSyanti] = very, quickly, flee away.

"The demonesses who terrorized others so far will be pitiablely terrorised now, and they flee away very quickly with tear-wet faces as their kinsmen are killed. [3-30-10]

[Verse Locator](#)

अद्य शोक रसज्ञाः ताः भविष्यन्ति निरर्थकाः ।
अनुरूप कुलाः पत्न्यो यासाम् त्वम् पतिः ईदृशः ॥ ३-३०-११

11. yaasaam = to which females [demonesses]; iidR^ishaH tvam patiH = this kind of you, [abominable one] is the husband; anuruupa kulaaH = well-matched to you, in befitting family [taken birth]; taaH = they the demonesses; patnyaH = are [befittingly deplorable] wives; adya = now; nir arthakaaH = without, meaning - meaningless - lives of demonesses became meaningless; shoka rasaGYaaH = grief's, enjoyers of empathy; bhaviSyanti = they will become.

"To which demonesses your kind of grievous demon is the husband, they must have taken birth in a befittingly grievous family like that of yours, and must be well-matched to you in grievous atrocities, and though they might not have tasted a grievous situation so far, since their

नृशंस शील क्षुद्र आत्मन् नित्यम् ब्राह्मण कण्टक ।
त्वत् कृते शन्कितैः अग्नौ मुनिभिः पात्यते हविः ॥ ३-३०-१२

12. nR^ishamsa shiila = atrocious, in conduct; kSudra aatman = debased, by conscience; nityam braahmaNa kaNTaka = always, Brahmans, bothersome to; tvat kR^ite shankitaiH = by your, deeds, sceptical of; munibhiH haviH agnau paatyate = by sages, in Ritual-Fire, oblations dropped - consigned.

"You are atrocious in conduct because you countervail against Veda-s, debased by conscience because you counteract to Vedic rituals, and you are countermanding Vedic procedures because you have always been bothersome to Brahmans, and those Brahmans becoming sceptical of your deeds of hindrance, they are hesitatingly consigning oblations into Ritual-Fire, which are to be swiftly dropped into fire to the chants of hymns and even on time, hence you are countervailing against Veda-s and counteracting to their rituals, and countermanding their procedures." Thus Rama spoke to Khara irefully. [3-30-12]

तम् एवम् अभिसंरब्धम् ब्रुवाणम् राघवम् रणे ।
खरो निर्भर्त्स्यामास रोषात् खरतर स्वरः ॥ ३-३०-१३

13. evam = this way; [raNe = in war] vane = in forest; abhi samrabddham bruvaaNam = very impetuously, who is speaking; tam raaghavam = to that, Raghava; roSaat = rancorously; khara tara svaraH = ass, more than, one who has voice - very harsh voiced Khara - stridulous than braying; kharaH = Khara; nirbhartsayaamaasa = started to intimidate.

While Raghava is speaking that way with such an impetuosity in that forest, Khara started to intimidate him rancorously in a voice stridulous than braying. [3-30-13]

दृढम् खलु अवलिप्तो असि भयेषु अपि च निर्भयः ।
वाच्य अवाच्यम् ततो हि त्वम् मृत्यु वश्यो न बुध्यसे ॥ ३-३०-१४

14. bhayeSu api ca = in fearful [situation,] even, also; nir bhayaH tvam = without, fearing, you are; dR^idham avaliptaH asi = resolutely, you pride yourself; tataH = thereby; mR^ityu vashyaH hi = [even if you are under] death's, control, indeed; vaacya a vaacyam = speakable, not, speakable; tvam = you; na budhyase khalu = not, mindful of, for sure.

"Priding yourself resolutely you are unfearing even in a fearful situation, thereby you have indeed gone into the control of death, and for sure you are unmindful of what is speakable and what is not." Thus, Khara started his tongue-lashing. [3-30-14]

काल पाश परिक्षिप्ता भवंति पुरुषा हि ये ।
कार्य अकार्यम् न जानन्ति ते निरस्त षड् इन्द्रियाः ॥ ३-३०-१५

15. ye puruSaa = such of those, men; kaala paasha pari kSiptaa = Time's, lead, overly, when closing in; bhavanti = they will be; te = they; nir asta = without, animation; SaD indriyaaH = six, senses [on becoming insensible to]; kaarya a kaaryam = doable, not, doable; na jaananti = not, knowing.

"Such of those men on whom the Lead of the Time verily closes in, they will not know what is to be done and what not, for all of their six senses will be rendered insensible." Thus Khara intimidated Rama. [3-30-15]

dhvani/allusion: For the above three verses it said: **evam bruvaaNam raamam** 'to Rama who saying that way...' **mR^ityu vashya kharaH** 'Khara going under the control of Death...' is saying 'oh, Rama...' **tvam vaacya a+vaacya na budhyase iti** 'you know not what to speak and what not to speak - to a dying creature like me, because that creature's six-senses are stand-still...' Then why is this **nirbhartsayana, roSa?** 'threatening me, and anger at me?' 'Because the faculties of that dying creatures, presently mine, will be in a flux, they will attack anyone verbally or physically, let alone the Almighty... thus you are not able to distinguish between what is to be done or not to be done with such a senseless creature... So, what you have to do now is to finish me, and what is not to be done is this sermonising. Why not finish me off from this curse and accord salvation?' Maheshvara Tiirtha. **anena maraNa samaye janaanaam buddhi bhramsho bhavati iti sUchitam - dk** 'at the time of death people's mind deranges...'

[Verse Locator](#)

एवम् उक्त्वा ततो रामम् संरुध्य भृकुटिम् ततः ।
स ददर्श महा सालम् अविदूरे निशाचरः ॥ ३-३०-१६
रणे प्रहरणस्य अर्थे सर्वतो हि अवलोकयन् ।

16, 17a. **saH nishaacaraH** = he that, nightwalker; **raamam evam uktvaa** = to Rama, this way, on saying; **tataH** = then; **bhR^i kuTim** = eye, brows; **sam rudhya** = tightly, contracting; **raNe praharaNasya arthe** = in war, to assault, for purpose of [assault weapon]; **sarvataH avalokayan** = everywhere, while seeing; **a vi duure** = not, very, faraway; **tataH** = then; **mahaa saalam dadarsha hi** = a huge, saala tree, he saw, in fact.

Saying so to Rama that nightwalker Khara then knitting his brows tightly saw everywhere for an assault weapon for use in that combat, and then he indeed found one not far away from him, namely a huge saala tree. [3-30-16, 17a]

[Verse Locator](#)

स तम् उत्पाटयामास संदष्ट दशन च्छहदम् ॥ ३-३०-१७
तम् समुत्क्षिप्य बाहुभ्याम् विनर्दित्वा महाबलः ।
रामम् उद्दिश्य चिक्षेप हतः त्वम् इति च अब्रवीत् ॥ ३-३०-१८

17b, 18. **saH** = he that Khara; **dashana cChadam** = teeth, covering of [lips]; **sam daSTa [sam dashya]** = well, biting [curling in frown]; **tam utpaaTayaamaasa** = that tree, started to extricate; **mahaabalaH** = great-mighty one [Khara]; **tam** = it [tree]; **baahubhyaam** = by both hands; **sam ut kSipya** = forcefully, up, lifting; **vi narditvaa** = loudly, braying; **raamam uddishya cikSepa** = Rama, aiming at, hurled; **tvam hataH** = you are, killed; **iti ca abraviit** = thus, also, saying - shouting.

He curled his lips in frown and started to extricate that Saala tree, and that great-mighty Khara on forcefully uprooting that tree with both of hands hurled it aiming at Rama, braying loudly and shouting at him 'you are dead...' [3-30-17b, 18]

[Verse Locator](#)

तम् आपतन्तम् बाण ओघैः छिहत्त्वा रामः प्रतापवान् ।
रोषम् आहारयत् तीव्रम् निहंतुम् समरे खरम् ॥ ३-३०-१९

19. **prataapavaan raamaH** = adventurous one, Rama; **aa patantam** = coming, falling; **tam** = it [tree]; **baaNa oghaiH** = with arrow, torrent of; **cChittvaa** = on shredding; **samare kharam nihantum** = in war, Khara, to eliminate; **roSam aahaarayat tiivram** = rancour, evoked, unusual [rancour.]

But that adventurous Rama on shredding that tree which is swooping down with a torrent of arrows, and deciding to eliminate that Khara in that war evoked an unusual rancour, which rancour is equally an unusual facet of Rama. [3-30-19]

The inveterate bitterness of Rama is to see the unyielding Khara at a time when all of his war paraphernalia is lost, but still trying to be aggressive, rancorously.

[Verse Locator](#)

जात स्वेदः ततो रामो रोषात् रक्त अन्त लोचनः ।
निर्बिभेद सहस्रेण बाणानाम् समरे खरम् ॥ ३-३०-२०

20. tataH = then; jaata svedaH = emerging [on body,] sweat; roSaata rakta anta locanaH = in acrimony, bloodshot, at ends, with eyes; raamaH = such Rama; baaNaanaam sahasreNa = with arrows, a thousand; samare kharam = in war, Khara is; nirbibheda [nir bi bheda = completely, utterly, shredded] = shredded utterly.

Rama whose body is perspiring and whose eyes are acrimoniously bloodshot at ends, he utterly shredded Khara with a thousand arrows in that war. [3-30-20]

[Verse Locator](#)

तस्य बाण अंतरात् रक्तम् बहु सुस्राव फेनिलम् ।
गिरेः प्रस्रवणस्य इव धाराणाम् च परिस्रवः ॥ ३-३०-२१

21. tasya phenilam = his [Khara's,] frothy [blood]; bahu raktam = copious, blood; baaNa antaraat = arrow's, gaps [apertures made by arrows, gashes]; prasravaNasya gireH iva = Prasavana, of mountain, like [the flow of rapids on Mt. Prasavana;] su sraava [gireH kharsya] = well, flowed [from mountainous Khara]; dhaaraaNaam ca pari sravaH = on earth, also, over, flowing.

Copious frothy blood gushed out from the gashes of arrows on the mountainous body of Khara, like the rapids on Mt. Prasavana, and it overflowed on earth too. [3-30-21]

Mt. Prasavana is depicted in Kishkindha canto where Rama admires and eulogises the rainy season when waiting for Sugreeva's help.

[Verse Locator](#)

विकल स कृतो बाणैः खरो रामेण संयुगे ।
मत्तो रुधिर गन्धेन तम् एव अभ्यद्रवत् द्रुतम् ॥ ३-३०-२२

22. samyuge raameNa baaNaiH = conflict, by Rama, with arrows; vikala [vihvala] kR^itaH = to torment, made to; mattaH saH kharaH = is bedevilled, he, that Khara; rudhira gandhena = with blood, stinking [on body]; drutam tam [raama] eva abhi adravat = quickly, to him [Rama,] towards, bolted.

When Khara is tormented with the arrows of Rama in that conflict he is bedevilled and with his blood stinking body he quickly bolted towards that Rama alone. [3-30-22]

[Verse Locator](#)

तम् आपतंतम् संरब्धम् कृत अस्त्रो रुधिर आप्लुतम् ।
अपसर्पत् द्वि त्रि पदम् किञ्चित् त्वरित विक्रमः ॥ ३-३०-२३

23. kR^ita astraH [shaashtraH] = completed, missiles [sciences - one who learnt archery in full-fledged manner]; Rama; aa patantam = coming, falling - descending on; rudhira aaplutam = blood, bathed in; samrabdham = boisterous one; tam = him; on seeing; tvarita vikramaH = in swiftness, valorous one Rama; dvi tri padam = two, three, steps; kimcit apasarpat = a little, swerved, veered - stepped back.

When Khara is descending on boisterously with his body bathed in blood, that adept one in the Science of Archery, **dhanur veda**, the scripture on archery, and that valorous Rama, in swiftness lurched a little...say, two or three steps... [3-30-23]

On this back stepping, backtracking, or the scrape Rama took in war, [scrape - intr. draw back a foot in making a clumsy bow; and here without clumsiness of bow]; much discussion is available discussing whether Rama can retrace his step or not. It is said that stepping back in war is prohibited for a valorous warrior or to the epical hero. **sa~Ngraame sa~Nsthaanam anivR^ittiH ca - gautama** and many more scriptures say this. And a relaxation to such a stance is said: **kvacit ati sankTa viShaye subhaTaanaam abhito ayam apasarpaH - vedaanta deshika** But here Rama is taking a runner's back-leg and it is not to be construed as an act of cowardice. Dharmaakuutam clarifies this as: **vasca shatru vadhe kaamayamaana raamsya dhanuShi baaNa sandhaana aadi saukaryartham apasarpaNam raameNa kR^itam bhuuShaNam eva na tu duuShaNam | ata eva muule apasarpaNe kR^ita agram eva hetumatvena maharShiNaa upanyastham | anantara shlokena khara vadaaya shara sandhaana mokShaNa aadi pratipaadanam upapannam bhavati | bhityaa apasarpaNe punaH shara mokSha anupapatto riti | dk 'Wishing to eliminate the demon Rama has taken a back step. It is only to have a leeway between his target, arrow, and arrow-flinging place... In the verse itself the great-sage Valmiki incorporated words like kR^ita astra** that Rama is an exponent in archery [keeping some doubting Thomas' in view.] Further, in the next few verses Rama eliminates Khara, thus it is not an act of cowardice...'

More so, some scholars hold that this verse has got grammatical glitches, some ancient mms reads this verse as, even though this verse too has the word **apasarpaNa** scrape: **tam aapatantam vegena iiptaasyam rudhira plutam | apasR^itya tataH sthaanaat dR^iShTvaa tvarita vikramaH ||**

[Verse Locator](#)

ततः पावक संकाशम् वधाय समरे शरम् ।
खरस्य रामो जग्राह ब्रह्म दण्डम् इव अपरम् ॥ ३-३०-२४

24. **tataH** = then; **raamaH** = Rama; **kharasya vadhaaya** = for Khara, to eliminating; **paavaka samkaasham** = , Ritual-fire, similar to; **aparam brahma daNDam iva** = another - secondary, Brahma's, shaft [missile,] as with; such a; **sharam** = arrow; **samare jagraaha** = in that conflict, taken.

Then, Rama snatched an arrow which is similar to the Ritual-fire, and secondary only to the ultimate missile, namely the Brahma-missile, for the elimination of Khara in war. [3-30-24]

[Verse Locator](#)

स तत् दत्तम् मघवता सुर राजेन धीमता ।
संदधे च स धर्मात्मा मुमोच च खरम् प्रति ॥ ३-३०-२५

25. **dharmaatmaa** = virtue-souled one; **saH** = he that Rama; **dhiimataa maghavataa sura raajena** = by sensible one, prosperous one, gods, king of - namely Indra; **dattam** = given; **tat** = that [particular arrow]; **sam dadhe ca** = fitted on bow, also; **kharam prati** = Khara, towards; **mumoca ca** = released, also.

That particular arrow is made available to Rama through Sage Agastya by the king of gods, namely Indra, because Indra is a sensible one about the future course of events, and he is also prosperous in securing impossible weaponry, and now Rama fitted such an arrow on his bow and released it towards Khara. [3-30-25]

[Verse Locator](#)

स विमुक्तो महाबाणो निर्घात सम निःस्वनः ।
रामेण धनुरायम्य खरस्य उरसि च आपतत् ॥ ३-३०-२६

26. **raameNa** = by Rama; **dhanuH aayamya** = bow, bending - by stretching bowstring to ear; **kharasya urasi vimuktaH** = on Khara's, chest, released; **nir ghaata out, falling, [with electric-force, viz., thunderbolt]; sama** = similar to = **niH svanaH** = out, roaring - thunderous; **saH mahaa baaNaH** = that, great - formidable, arrow; **aa patat** = came, and fell [on Khara's chest.]

That formidable arrow is promptly released on Rama's stretching the bowstring up to his ear, bending bow almost to a circularity, and which arrow is thunderous while in egress like the thunder of a thunderbolt, and that has come and plunged in the chest of Khara. [3-30-26]

[Verse Locator](#)

स पपात खरो भूमौ दह्यमानः शर अग्निना ।
रुद्रेण एव विनिर्दग्धः श्वेत अरण्ये यथा अन्धकः ॥ ३-३०-२७

27. shara agninaa dahyamaanaH = by arrow's, radiation, being burnt; saH kharaH = that, Khara; shveta araNye = in White, forest; rudreNa vinirdagdhah [vi nir dagdhah] = by Rudra, very, completely, burnt; andhakaH yathaa = Andhaka, as with; bhuumau papaata = on earth, fell down.

Khara fell down on to earth and on being burnt by the radiation of that arrow he is like demon Andhaka, who once was very completely burnt by Rudra in Shveta-araNya, the White-forest. [3-30-27]

Andhaka is the son of Danu, the wife of Kashyapa Prajaapati, and her progeny is termed as daanava-s, demons. Shiva burns this Andhaka with his Third-eye in Shveta-forest, which is said to be at the confluence point of River Kauvery in ocean.

[Verse Locator](#)

स वृत्र इव वज्रेण फेनेन नमुचिर् यथाअ ।
बलो वा इन्द्र अशनि हतो निपपात हतः खरः ॥ ३-३०-२८

28. saH kharaH = he that Khara; hataH = when eliminated; vajreNa vR^itra iva = with Thunderbolt of Indra, demon Vritta, like; phenena namuciH yathaaa = by froth [of blood,] demon Namuchi, like; indra ashani hataH = by Indra's, Thunderbolt, eliminated; balaH vaa = demon Bala, or; nipapaata [ni pa paata] = fell down - brought fown.

As with fall of demon Vritta or fall of demon Bala who are eliminated by Indra with his Thunderbolt, or as with the collapse of demon Namuchi who is eliminated by the same Indra just with forth or foam, Khara too is brought down. [3-30-28]

The demon Namuchi secures a boon from the gods that he may not die by wetness or dryness, so Indra uses foam and forth, which are neither wet nor dry, to eliminated him.

[Verse Locator](#)

एतस्मिन् अंतरे देवाः चारणयोः सह संगताः ।
दुन्दुभिः च अभिनिघ्नतः पुष्प वर्ष समंततः ॥ ३-३०-२९
रामस्य उपरि संहृष्टा ववर्षुः विस्मिताः तदा ।

29, 30a. etasmin antare = in this, meantime; devaaH caaraNayoH saha sangataaH = gods, carana-s [celestials,] along with, on gathering; sam hr^iSTaa = well-pleased; dundubhiH abhinighnantaH [abhi ni ghnantaH] = drums, also, all over, well, drummed; tadaa vismitaaH = then, amazed; raamasya upari = on Rama, above; samantataH = from all over; puSpa varSa vavarSuH = flowers, rain, showered.

In this meantime gods gathering along with carana-s drummed celestial drums from all over and showered flowers on Rama from all over. [3-30-29, 30a]

[Verse Locator](#)

अर्थ अधिक मुहूर्तेन रामेण निशितैः शरैः ॥ ३-३०-३०
चतुर् दश सहस्राणि रक्षसाम् काम रूपिणाम् ।
खर दूषण मुख्यानाम् निहतानि महामृधे ॥ ३-३०-३१

30b, 31. raameNa = by Rama; artha adhika muhuurtena = in half, more, one muhurta [hour]; nishitaiH sharaiH = with sharp, arrows; mahaa mR^idhe = in extreme, crack-down; khara duuSaNa mukhyaanaam = Khara, Duushana, chieftains; rakshsaam = of demons; kaama ruupiNaam = by wish, guise-changers; catur dasha sahasraaNi = four, ten, thousand [fourteen thousand]; nihataani = are eliminated.

And those gods and other celestials in their amazement said among themselves that 'in one and half hours, say seventy two minutes of this extreme crack-down Rama with his sharp arrows has eradicated fourteen thousand guise changing demons, including their chieftains Khara and Duushana. [3-30-30b, 31]

[Verse Locator](#)

अहो बत महत् कर्म रामस्य विदित आत्मनः ।
अहो वीर्यम् अहो दाढ्यम् विष्णोः इव हि दृश्यते ॥ ३-३०-३२
इति एवम् उक्त्वा ते सर्वे ययुः देवा यथा आगतम् ।

32, 33a. vidita aatmanaH = shrewd, souled; raamasya = of Rama; mahat karma = great, deed; aho bata = aha, Surprising; aho viiryam = what, a valour; aho daarDhyam = what, a fortitude; viSNoH iva = of Vishnu [valour, fortitude etc]; dR^ishyate hi = seems to be, really; iti evam uktvaa = thus, that way, saying; sarve te devaa = all, those, gods; yathaa aagatam yayuH = as, they came, went away.

"Aha! Surprising is this great deed of Rama, the shrewd-soul, what a valour, what a fortitude, really, his valour and fortitude are like those of Vishnu..." Thus saying that way all of those gods have gone away as the have come. [3-30-32, 33a]

[Verse Locator](#)

ततो राज ऋषयः सर्वे समगताः परम ऋषयः ॥ ३-३०-३३
सभाज्य मुदिता रामम् स अगस्त्या इदम् अब्रुवन् ।

33b, 34a. tataH = then; sarve raaja R^iSayaH = all, kingly, sages; sa agastyaa = with, Agastya; parama R^iSayaH samgataaH = with elite, sages, foregathering; muditaa = delighted; raamam sa bhaajya = Rama, on adoring; idam abruvan = this, said.

All the kingly-sages and elite-sages along with Sage Agastya, who as incidentally came here to witness the victory of Rama, then on foregathering near at Rama delightedly said this on adoring him. [3-30-33b, 34a]

[Verse Locator](#)

एतत् अर्थम् महातेजा महेन्द्रः पाक शासनः ॥ ३-३०-३४
शरभंग आश्रमम् पुण्यम् आजगाम पुरंदरः ।

34b, 35a. paaka shaasanaH = demon Paka, controller of; mahaatejaa = great-resplendent; purandaraH = enemy-city destroyer; mahendraH = Indra; etat artham = for this, purpose alone; puNyam sharabhanga aashramam aajagaama = meritorious, to Sharabhanga's, hermitage, came to.

"He that great-resplendent one, the controller of demon Paka, and the destroyer of enemy's cities, namely Indra, once came to the meritorious hermitage of Sage Sharabhanga only for the purpose such an elimination of demons. [3-30-34b, 35a]

[Verse Locator](#)

आनीतः त्वम् इमम् देशम् उपायेन महर्षिभिः ॥ ३-३०-३५
एषाम् वध अर्थम् शत्रूणाम् रक्षसाम् पाप कर्मणाम् ।

35b, 36a. **shatruuNaam** = enemies; **paapa karmaNaam** = demons, evil, doers; **eSaam rakSasaam** = these, of demons; **vadha artham** = for eradication, purpose of; **tvam** = you; **maharSibhiH upaayena** = by sages, with ideation; **imam deshamaaniitaH** = to this, countryside, you are brought.

"For the purpose of eradicating these demons who are the evildoers by nature and the natural enemies to saintly people you are led to this countryside by the great sages with an ideation. [3-30-35b, 36a]

[Verse Locator](#)

तत् इदम् नः कृतम् कार्यम् त्वया दशरथ आत्मज ॥ ३-३०-३६
स्व धर्मम् प्रचरिष्यन्ति दण्डकेषु महर्षयः ।

36b, 37a. **dasharatha aatmaja** = oh, Dasharatha's, son; **tat idam kaaryam tvayaa kR^itam** = that, this, task, by you, is done; **maharSayaH daNDakeSu** = great-sages, in Dandaka; **sva dharmam pracariSyanti [pra car iSyati]** = their own [of sages,] duties, well-practise.

"That which is the task of ours it is accomplished by you, oh, son of Dasharatha, now that Dandaka is unimpeded these great-sages will be practising their respective sacred devoirs in it." Thus, the sages expressed their thanksgiving. [3-30-36b, 37a]

[Verse Locator](#)

एतस्मिन् अनंतरे वीरो लक्ष्मणः सह सीतया ॥ ३-३०-३७
गिरि दुर्गात् विनिष्क्रम्य संविवेश आश्रमम् सुखी ।

37b, 38a. **etasmin anantare** = in this, meanwhile; **viiraH lakSmaNaH saha siitayaa** = brave, Lakshmana, with, Seetha; **giri durgaat viniSkramya** = mountain, from cave, verily, exiting; **sukhii** = who is happy [charmed for Rama's victory]; **aashramam samvivesha [sam vi veshha]** = to [their own] hermitage, well entered.

In the meanwhile the brave Lakshmana exiting from the mountain cave came along with Seetha to their hermitage, and he is charmed at the victory of his brother Rama. [3-30-37b, 38a]

[Verse Locator](#)

ततो रामः तु विजयी पूज्यमानो महर्षिभिः ॥ ३-३०-३८
प्रविवेश आश्रमम् वीरो लक्ष्मणेन अभिपूजितः ।

38b, 39a. **tataH** = then; **vijayii viiraH raamaH tu** = victorious, brave man, Rama, but; **maharSibhiH puujyamaanaH** = by great-sages, being revered; **lakSmaNena abhi puujitaH** = by Lakshmana, coming towards, greeted; **aashramam pravivesha** = hermitage, entered.

And then that brave and victorious Rama too came towards hermitage while great-sages revered him, and he entered the hermitage while Lakshmana came forward to greet him. [3-30-38b, 39a]

[Verse Locator](#)

तम् दृष्ट्वा शत्रु हंतारम् महर्षीणाम् सुख आवहम् ॥ ३-३०-३९
बभूव हृष्टा वैदेही भर्तारम् परिष्वजे ।

39b, 40a. **vaidehii** = Seetha; **shatru hantaaram** = enemy, eliminator; **maharSiiNaam sukha aavaham** = for great-sages, rejoice, accorder; **tam bhartaaram dR^iSTvaa** = him, her husband, on seeing; **hR^iSTaa babhuuva** = became, rejoiced; **pariSvaje** = embraced.

And Seetha on seeing her husband, the eliminator of enemies and accorder of happiness to sages, embraced her husband Rama, rejoicingly. [3-30-39b, 40a]

[Verse Locator](#)

मुदा परमया युक्ता दृष्ट्वा रक्षो गणान् हतान् ।
रामम् च एव अव्ययम् दृष्ट्वा तुतोष जनक आत्मजा ॥ ३-३०-४०

40. janaka aatmajaa = Janaka's, daughter; hataan rakshaH gaNaan dR^iSTvaa = eliminated, demon, hordes, on seeing; paramayaa mudaa yuktaa = with extreme, rapture, along with; raamam ca eva = Rama, also, thus; a vyayam dR^iSTaa = not, scathed, on observing; tutoSa = gladdened for herself, with sniggering smiles, with smiles hid behind lips, soft-pedalled smiles.

Janaka's daughter Seetha on seeing the hordes of demons eliminated, and even on observing her husband is also scatheless, she is all-smiles for him smiling sniggeringly. [3-30-40]

Any wife on seeing her husband returning from a risky journey will embrace her husband delightfully, and nothing special about it. But the commentators attach a great significance to this situation.

Firstly Seetha is hR^iSTaa 'exultant...' more than happiness. Rama's victory is the cause for that. sati dharmiNi dharmaaH 'nature will have its own peculiar property...' Rama's victory is the peculiar property dharmi, and the exultancy caused is its nature dharma. hR^iSTaa 'exulted' 'thrilling, hair-raising, electrifying' 'as though the inner joy is going to outburst through the skin pores...' Such is the joy of Seetha.

The cause for the extreme exultancy is said next. Vaidehi, is the daughter of Videha King, Janaka and when she is said so, it is remembered that mithila adhipatiH viiraH 'Mithila's king is the bravest of the brave...' Thus, she is aware what bravery and victory are, and knowing that she hailed her victorious husband, for she is a worthy princess. bhartaaram pariSvaje 'husband, embraced...' Is Rama a husband of Seetha or to total Universe? loka bhartaaram suSuveya. He is the husband of the total Universe. When she is the mother of all beings in the universe, and when her husband protects her progeny from the evildoers, will she not embrace that husband of hers, as well as of the Universe? The word bharta 'one who bears...' and this Rama has no other burden to bear, except the Universe.

This embracing is pariSvaje, pari sa svaje 'wholly embraced.' She embraced him from all over and fomented his war-wounds with her warm breasts. Then, why for this much happy hugging? It is replied: maharSiNaam sukha aavaham pariSvaje 'one who brought comfort to great-sages, him she embraced...' The great-sages are her children, supplicating her to recommend to the Supreme Being to bestow His grace for their salvation. Since Rama brought some relief by his paternal affection to these children-like sages, she is happy and hugging.

Seetha came out of a mountain cave and embraced Rama. This suggests that the innate soul sheSi on the advice of a teacher, after leaving the cave-like living being, is released from bondages and embraces the master sheShin. This is the same predicament for her in Sundara Kanda, where the teacher Hanuma advises her to come with him, but she refuses, because her lord alone has to come conquering, as he has done now as far as her confinement is concerned. Here she is put in cave and guarded by Lakshmana, unlike demonesses guarding her in open-air gardens in Lanka. She came out of the cave and is joining her husband. Govindaraja.

Next, Maheshvara Tiirtha records: tam dR^iSTvaa shatru hantaaram 'at him Rama, on seeing, enemy, eliminator...' in that compound: tam 'at him...' that Rama, which one-Rama assumed himself as fourteen thousand Rama-s, appearing as each to each demon at the time of war, with his divinely gracious aspect divya mangala vigraha and eliminated all demons, that Rama she saw. te tu yaavanta evaa~Nau taavaan tu dadR^ishe sataiH As many demons are there, so many Rama-s are there on the battlefield.

tam 'at him...' 'who eliminated fourteen thousand demons, single-handedly, , that too in seventy two minutes. These demons are so far undaunted even by Indra with all his forces. Rama defeated such demons without any damage to his person, a + vyayam 'unscathed, undamaged... and very easily also...' at such a Rama Seetha saw.

tam 'him' who looks girlish. Seetha once said that Rama is girly not only in his looks but also in bravery, perhaps. raama jaamaataram praapya striyam puruSha vigraham Ayodhya Part I, 30-3. When Rama dissuades

Seetha from coming to forests, Seetha said to Rama, 'my father is the King of Mithila and he may think that you have left me behind at Ayodhya unable to protect me in forests... thus my father may also think that he got a 'girl' as his son-in-law in you...' Through this is a tongue-in-cheek expression Seetha reminded Rama at that situation of his **Mohini ruupa** 'getup of Mohini...' which he assumed at the time of churning Milky Ocean, it is her womanhood that spoke like that. Though not then, even now Rama looks girlishly pleasant, if he is not summoning wrath upon him, as per his attributes, **puNDarika vishaala aksha, somavat priya darshanaH** 'lotus-petal-eyed, moon-like-delightful-aspect...' And he becomes unsightly, only if angered. Such a girlish Rama has won war, and at him Seetha saw in admiration about his mannishness. Now her father Janaka will definitely appreciate his son-in-law Rama. King Janaka is a result-oriented king, as said in Gita, 3-20: **karmaNi evahi samsiddham aasthitaH janakaadayaH** 'Janaka and others are involved in self-less- result-oriented deeds...' and facing him without results is impossible. Thus Seetha's opinion is 'my father Janaka who is result-oriented and self-less in his pursuits, he will now appreciate Rama, since Rama has also accomplished a self-less pursuit in saving the sages...'

tam shatru hantaaram 'at him... who has annihilated the enemies in war...' as he has annihilated troops and troops of unwieldy demons as said at: **taiH dhanuu~NShi dhvaja agraani carmaanNi ca shiraa~Nsi ca** || 3-25-21 and at **bahuun sa hasta aabharaNaan uuruun kari kara upamaan** | 3-25-22 [A] and also who later said that he will emerge, as and when needed to eradicate vice, as at **paritraNaaya saadhuunaam vinaashaaya ca duSkR^itaam** - Gita: 4-8 And Seetha saw at such an omnipotent Being who is an eliminator of evil.

maharSiNaam sukha aavaham 'for great-sages, accorder of comfort...' **dR^iSTvaa vaidehii babhuuva** 'on seeing Vaidehi became...' she became one with herself **bhuu sattaayaam**. When it is said **aatmaa vai puruSasya daaraa** 'wife indeed is the soul of manl...' that soul of Rama, namely Seetha is so far in a dilemma, because Rama is a lone-warrior against fourteen-thousand demons and his safe return is ambiguous. Now that he remained unhurt, that soul called Seetha, has regained her abode in Rama. Then **hR^iSTaa pariSvaje** 'delightfully embraced...' Maheshvara Tiirtha.

Dharmaakuutam also derives the same meanings, but with reference to dharma:

siitaa -- anaparaadhi raakShasa jana vadho na ucita iti vaidehii kR^ita pratiShedham api - apyaham jivitam jahyaam tvaam vaa site - iti prakaareNa anaadR^itya - caturdasha sahasraaNi raakShasa -- ekasca raamo -- iti R^iShi janaanaam api samshayite uddhe kruurataaraan raakShasaan hatvaa - avyatho yo raamaH taadR^ishaH paraamR^ishyate -- siitaa -- tathaa ca - shatru hantaaram maharShiNaam sukha aavaham -- iti - avyadham iti ca visheShaNaani upapannaani bhavanti -- ata eva ete arthaa uttara slokaabhyaam upasamhR^itaaH

[Verse Locator](#)

ततः तु तम् राक्षस संघ मर्दनम्
स पूज्यमानम् मुदितैः महात्मभिः ।
पुनः परिष्वज्य मुदा अन्वित आनना
बभूव हृष्टा जनक आत्मजा तदा ॥ ३-३०-४१

41. **tataH** = then; **mudaa anvita aananaa** = delight, having [beaming with,] with visage; **janaka aatmajaa** = Janaka's, daughter; **raakshasa sangha mardanam** = demonic, troops, eliminator of; **muditaiH mahaatmabhiH** = with delighted, great sages; **sa puujyamaanam** = with, adorability - who adore him; **such as he is, tam** = him, at that Rama; **punaH pariSvajya** = again, embraced; **tadaa hR^iSTaa babhuuva** = then, rapturous, she became.

She whose face is beaming with delight that Seetha, the daughter Janaka, on seeing Rama who has eliminated demonic troops, and whom great-sages are worshipping, again embraced him and became rapturous. [3-30-41]

Khara's elimination

Anytime an evil-force is eliminated by any divinity the fruits of its reading/listening is said at conclusion. For the annihilation of Khara there is such an epilogue **phala shruti** quoted by Maheshvara Tiirtha.

**shrutvaa shrii raama vijayam paapa badhaat pramucyate |
tathaiva sR^inkhalaa bandhaat R^iNa bandhaat vimucyate |**

shrutvaa puShpavatii naarii tanayam vamsha vardhanam |
labhate raaghavendrasya prasaadaat kiirti vardhanam || skaanda puraaNa

On hearing Rama's victory one will be freed from shackles of sins, also from the chains of punishment, also from the entanglement of debt... should a bride hear this she begets son, who enhances dynasty... and by the grace of Raghava, enriched is the renown... skaanda puraaNa.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रिंश सर्गः

Thus, this is the 30th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 30

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41			

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Book III : Aranya Kanda- The Forest Trek

Chapter [Sarga] 31 Verses converted to UTF-8, Nov 09

Introduction

A spy of Ravana named Akampana rushes to him to break the news of annihilation of Janasthaana by Rama. He suggests Ravana to abduct Seetha. Because parting with Seetha causes grief to Rama and thereby he dies. On thinking for while, Ravana goes to Mareecha seeking his help in abducting Seetha. Mareecha while explaining Rama's capabilities, reminds us of the incarnations of Vishnu, and advises Ravana to be content with what he has.

This chapter is removed from the critical edition and retained by traditional versions. There are discussions on this chapter whether it is the original work or an interpolated one. Some more details are given in the endnote. Akampana's character inevitably has continuity in the war scene at the end.

[Verse Locator](#)

त्वरमणः ततो गत्वा जनस्थानात् अकंपनः ।
प्रविश्य लंकाम् वेगेन रावणम् वाक्यम् अब्रवीत् ॥ ३-३१-१

1. tataH = then; akampanaH tvaramaNaH = Akampana, hurriedly; janasthaanaat gatvaa = from Janasthaana, on going; vegena lankaam pravishya = speedily, Lanka, entering; raavaNam vaakyam abraviit = to Ravana, word, spoke.

Then on going hurriedly from Janasthaana and on speedily entering Lanka Akampana spoke these words to Ravana. [3-31-1]

[Verse Locator](#)

जनस्थान स्थिता राजन् रक्षसा बहवो हताः ।
खरः च निहतः संख्ये कथंचित् अहम् आगतः ॥ ३-३१-२

2. raajan = oh, king; janasthaana sthitaH = in Janasthaana, positioned; bahavaH rakshasaa hataaH = many, demons, are killed; samkhye kharaH ca nihataH = in war, Khara, also, killed; aham kathamcit aagataH = I have, somehow, come here.

"Oh, king, many demons positioned in Janasthaana are killed, Khara is also killed in war, and somehow I have come here. [3-31-2]

dhvani/allusion: Janasthaana is the castle-gateway to Lanka. Lanka is a city built within its castle-walls and it has no countrysides or villages at least, annexing it. If Janasthaana is ruined, Lanka is also going ruin soon, because none can crossover the bulwark-like-Janasthaana. raajan 'oh, king of demons...' 'when demons in Janasthaana are ruined, your kingship gets ruined...' bahavaH 'many...' 'not one or two, many demons that are guarding Lanka from Janasthaana are hataaH 'dead...' Then Ravana may ask 'what is it Khara doing then?' kharaH ca 'Khara, also' is dead. By this ca 'also' Trishira, Duushana etc., are also reported as dead.

[Verse Locator](#)

एवम् उक्तो दशग्रीवः क्रुद्धः सम्रक्त लोचनः ।
अकंपनम् उवाच इदम् निर्दहन् इव तेजसा ॥ ३-३१-३

3. **evam uktaH dasha griivaH** = thus, said to, ten, faced [ten-voiced, ten-headed] one [Ravana]; **kruddhaH samrakata locanaH** = infuriated, with bloodshot, eyes; **akampanam uvaaca idam** = to Akampana, spoke, this; **[cakshuSaa] tejasaa nirdahan iva** = with his [eyes,] radiance, to burn down [whole world,] as though.

Thus said, then that ten-faced Ravana is infuriated with bloodshot eyes, and as though to burn down whole world with his radiance he spoke this to Akampana. [3-31-3]

[Verse Locator](#)

केन भीमम् जनस्थानम् हतम् मम परासुना ।
को हि सर्वेषु लोकेषु गतिम् न अधिगमिष्यति ॥ ३-३१-४

4. **para asunaa** = by one with gone, lives [one whose lives are gone, ci-devant, dead and gone]; **kena** = by whom; **mama bhiimam janasthaanam** = my, indomitable, Janasthaana; **hatam** = is destroyed; **sarveSu lokeSu** = in all, worlds; **kaH** = who is it; **gatim na adhigamiSyati hi** = recourse, not, attains, indeed - who chose not to survive in any world.

"Who is that dead-and-gone that has destroyed my indomitable Janasthaana? Who is it that has indeed opted for no recourse in all of the worlds? [3-31-4]

[Verse Locator](#)

न हि मे विप्रियम् कृता शक्यम् मघवता सुखम् ।
प्रप्तुम् वैश्रवणेन अपि न यमेन च विष्णुना ॥ ३-३१-५

5. **me vi priyam kR^itaa** = to me, against, appreciable [unappreciative deed,] on doing - evoking indignation ; **maghavataa sukham praptum** = by Indra, happiness; **na shakyam hi** = to get, not, possible, really; **vaishravaNena api** = by Kubera, even; **na** = not [possible]; **yamena na** = by Yama, no; **na ca viSNunaa** = not, even, by Vishnu.

"Evoking indignation in me it is really impossible for Indra to be happy; even for Kubera - no; for Yama - no; why them, even Vishnu cannot be happy. [3-31-5]

[Verse Locator](#)

कालस्य च अपि अहम् कलो दहेयम् अपि पावकम् ।
मृत्युम् मरण धर्मेण संयोजयितुम् उत्सहे ॥ ३-३१-६

6. **aham kaalasya ca api kalaH** = I am, of Time-god, also, even, the [end] Time; **paavakam api daheyam** = Fire-god, even, I will burn down; **mR^ityum maraNa dharmeNa** = Death, deathliness, with the virtue of; **sam yojayitum** = to conjoin with; **utsahe** = I enthuse - capable of.

"I am the End-Time for the Time-god himself, I will burn down the Fire-god, and I am capable of conjoining Death with the virtue of deathliness. [3-31-6]

[Verse Locator](#)

वातस्य तरसा वेगम् निहन्तुम् अपि च उत्सहे ।
दहेयम् अपि संक्रुद्धः तेजसा आदित्य पावकौ ॥ ३-३१-७

7. **samkruddhaH** = if enraged; **tejasaa** = with my radiance; **aaditya paavakau api** = Sun-god, Fire-god, even; **daheyam** = I will incinerate; **tarasaa** = by my speed - impetuosity; **vaatasya vegam api ca** = Air-god's, speed, also, even; **nihantum utsahe** = to kill [to halt,] I am excited to.

"If I am enraged I will incinerate Sun-god or Fire-god just with my radiance, I will halt even the impetuosity of Wind-god with that of mine." Thus Ravana said about himself. [3-31-7]

[Verse Locator](#)

तथा क्रुद्धम् दशग्रीवम् कृताञ्जलिः अकंपनः ।
भयात् संदिग्धया वचा रावणम् याचते अभयम् ॥ ३-३१-८

8. **akampanaH** **kR^ita anjaliH** = Akampana, with adjoined-palms; **tathaa kruddham dashagriivam** = in that way, at the enraged, decahedral demon [Ravana]; **bhayaat sandigdhayaa vacaa** = with fear, hesitant, with voice; **raavaNam a bhayam yaacate** = with Ravana, no, fear [clemency,] besought.

Akampana with his palms adjoined and voice hesitant with fear sought for the clemency of that decahedral demon Ravana who is enraged in that way. [3-31-8]

The words decahedron, decahedral - a solid figure with ten faces - are the fancied usage for Ten-Throated or Ten-Faced demon. Ravana has also got the name of dashagriiva, and he is a 'solid' demon.

[Verse Locator](#)

दशग्रीवो अभयम् तस्मै प्रददौ रक्षसाम् वरः ।
स विस्रब्धो अब्रवीत् वाक्यम् असंदिग्धम् अकंपनः ॥ ३-३१-९

10. **rakshasaam varaH** = among demons, the supreme; **dashagriivaH** = ten headed Ravana; **tasmai abhayam pradadau** = to him [to Akampana,] pardon, gave; **saH akampanaH** = he that, Akampana; **visrabdhaH** = trusting in; **a sandigdham** = not, falteringly; **vaakyam abraviit** = sentence, said.

When the supremo of demons Dasha-griiva pardoned him then that Akampana spoke these words, unfalteringly and trustfully. [3-31-9]

[Verse Locator](#)

पुत्रो दशरथः ते सिंह संहननो युवा ।
रामो नाम महास्कंधो वृत्त आयत महाभुजः ॥ ३-३१-१०

10. **simha samhananaH** = lion like, in built; **yuvaa** = youthful one; **putraH dasharathaH** = son, of Dasharatha; **mahaa skandhaH** = with mighty shoulders; **vR^itta aayata mahaa bhujaH** = round, lengthy, with great arms; **raamaH naama** = Rama, one known as; [asti = is there.]

"He is a youth whose shoulders are mighty, arms round and lengthy, built like that a lion, who is the son of Dasharatha and known as Rama. [3-31-10]

[Verse Locator](#)

श्यामः पृथुयशाः श्रीमान् अतुल्य बल विक्रमः ।
हतः तेन जनस्थाने खरः च सह दूषणः ॥ ३-३१-११

11. That Rama is - **shyaamaH** = blue-black - in complexion; **pR^ithu yashaaH** = highly, renowned one; **a tulya bala vikramaH** = not, matching, in might, in valour; **shriimaan** = a magnificent one; **tena** = by him; **janasthaane** = in Janasthaana; **saha duuSaNaH kharaH ca** = with, Duushana, Khara, is also; **hataH** = killed.

"He is blue-black in complexion, a highly renowned one with matchless might and valour, a magnificent one such as he is he slew Duushana along with Khara in Janasthaana." [3-31-11]

[Verse Locator](#)

अकंपन वचः श्रुत्वा रावणो राक्षसाधिप ।

नागेन्द्र इव निःश्वस्य इदम् वचनम् अब्रवीत् ॥ ३-३१-१२

12. **raakshasa adhipa raavaNaH** = demon's, chief, Ravana; **akampana vacaH shrutvaa** = Akampana's, words, on hearing; **naaga indra iva niHshvasya** = serpent, kingly, like, hissing; **idam vacanam abraviit** = this, words, spoke.

On hearing the words of Akampana, the chief of demons Ravana, spoke these words hissing like a kingly serpent. [3-31-12]

[Verse Locator](#)

स सुरेन्द्रेण संयुक्तो रामः सर्व अमरैः सह ।

उपयातो जनस्थानम् ब्रूहि कच्चित् अकंपन ॥ ३-३१-१३

13. **akampana** = oh, Akampana; **saH raamaH** = that one, Rama; **sura indreNa** = with, Indra; **sarva amaraiH saha** = all, immortals - gods, along with; **samyuktaH** = associated by; **janasthaanam upayaataH kaccit** = to Janasthaana, arrived, whether - that is the question; **bruuhi** = you tell.

"The question is whether that Rama arrived at Janasthaana associated with Indra and along with all of the immortal gods? Oh, Akampana, speak about it. [3-31-13]

[Verse Locator](#)

रावणस्य पुनर् वाक्यम् निशम्य तद् अकंपनः ।

आचक्षे बलम् तस्य विक्रमम् च महात्मनः ॥ ३-३१-१४

14. **akampanaH** = Akampana; **raavaNasya tat vaakyam nishamya** = Ravana's, that, sentence, on hearing; **mahaa aatmanaH tasya** = of great-souled one, his - Rama's; **balam vikramam ca** = about might, valour, also; **punaH aacacakshe** = again, detailed.

Akampana again detailed about the might and valour of that great souled Rama on hearing that sentence of Ravana. [3-31-14]

[Verse Locator](#)

रामो नाम महातेजाः श्रेष्ठः सर्व धनुष्मताम् ।

दिव्य अस्त्र गुण संपन्नः परंधर्म गतो युधि ॥ ३-३१-१५

15. **raamaH naama** = Rama, means [not named as]; **mahaatejaaH** = great-resplendent; **sarva dhanuS mataam shreSTaH** = among all, archers, ablest one; **divya astra guNa sampannaH** = divine, missiles, attributes, endowed with; **yudhi** = in warfare; **param dharma gataH** = supreme, in conduct, he has got [conducts himself, or, purandara samaH = Indra, equalling.]

"Rama means someone who is highly resplendent, an ablest archer among all archers, one who is endowed with divine missiles and divine attributes, and he is the one who conducts warfare with a supreme conduct. [3-31-15]

[Verse Locator](#)

तस्य अनुरूपो बलव्वान् रक्ताक्षो दुन्दुभि स्वनः ।

कनीयान् लक्ष्मणो भ्राता राका शशि निभ आननः ॥ ३-३१-१६

16. **balavaan** = a mighty one; **rakta akshaH** = redly, eyed one; **dundubhi svanaH** = like drumbeat, with a voice; **raakaa shashi nibha aananaH** = full-moon, in shine, one with a face; **lakshmaNaH [naama]** = Lakshmana [known as]; **tasya** = his [Rama's]; **anuruupaH kaniyaan bhraataa** = selfsame, younger, brother.

"And a mighty one with redly eyes and drumbeat like voice, and whose face is shiny like the full-moon is Rama's selfsame younger brother known as Lakshmana. [3-31-16]

[Verse Locator](#)

स तेन सह संयुक्तः पावकेन अनिलो यथा ।
श्रीमान् राज वरः तेन जनस्थानम् निपातितम् ॥ ३-३१-१७

17. **shriimaan raaja varaH** = glorious one, among princes, best - the nonpareil prince; **saH** = he that Rama; **anilaH paavakena yathaa** = wind, with fire, as with; **tena saha samyuktaH** = with him [with Lakshmana,] along with, associated with; **tena janasthaanam nipaatatam** = by such a [Rama,] Janasthaana, is destroyed.

"Alike the wind associating with fire this Lakshmana is associated with that glorious and nonpareil prince Rama, and that firestorm, namely Rama, destroyed Janasthaana. [3-31-17]

[Verse Locator](#)

न एव देवा महत्मनो न अत्र कार्या विचारणा ।
शरा रामेण तु उत्सृष्टा रुक्मपुंखाः पतत्रिणः ॥ ३-३१-१८
सर्पाः पंचानना भूत्वा भक्षयन्ति स्म राक्षसान् ।

18, 19a. **mahatmanaH devaa na eva** = great-souled, gods, they are not, that way; **atra** = in that matter; **vicaaraNa na kaaryaa** = doubt, need not, be done; **raameNa utsR^iSTaa** = by Rama, unloosened; **rukma punkhaaH tu patatriNaH sharaa** = gold, finned, feather-winged, arrows, are but; **panca aananaa sarpaaH bhuutvaa** = five, faced, serpents, on becoming; **raakshasaan bhakshayanti sma** = demons, to consume, they have started to.

"They are not any great souled gods or any heavenly beings as such, hence there is no need to doubt about it. Rama unloosened his gold-finned and feather-winged arrows, which on becoming five-faced serpents started consuming the demons. [3-31-18]

[Verse Locator](#)

येन येन च गच्छन्ति राक्षसा भय कर्षिताः ॥ ३-३१-१९
तेन तेन स्म पश्यन्ति रामम् एव अग्रतः स्थितम् ।
इत्थम् विनाशितम् जनस्थानम् तेन तव अनघ ॥ ३-३१-२०

19b, 20. **bhaya karshitaaH raakshasaa** = by fear, smitten, demons; **yena yena gacChanti ca** = by which, by which p way, in whichever pathway, are going, while; **tena tena** = in that, in that - pathway [everywhere]; **agrataH sthitam** = afore, standing; **raamam eva pashyanti sma** = at Rama, alone, are seeing, they became so; **anagha** = oh, merited Ravana; **tena** = by him; **ittham** = in this way; **tava janasthaanam vi naashitam** = your, Janasthaana, totally, ruined.

"To whichever nook those demons smitten by fear of those serpent-like are fleeing, they have seeing Rama alone standing afore them in that corner, and oh, merited king Ravana, in this way your Janasthaana is totally ruined by that Rama. [3-31-19b, 20] [3-31-19]

Rama appeared to have assumed fourteen-thousand forms of one Rama svecChaa gR^ihiita dehaiH, and appeared confronting on the path of each and every demon who is trying to take shelter in a corner. Rama further appeared in each of the objects the demons wanted to pick up and fight back, say trees, boulders etc. **raamam eva agrataH sthitam pashyanti** - Tiirtha. Because the demons are smitten by fear, that fear reflected one Rama as fourteen thousand Rama-s, and it is not any divine trick or magic done by Rama. - Govindaraja. It is same with Kamsa in Bhaagavata when he sees one Krishna as many Krishna-s in his fear.

[Verse Locator](#)

अकंपन अचः श्रुत्वा रावणो वाक्यम् अब्रवीत् ।

गमिष्यामि जनस्थानम् रामम् हन्तुम् स लक्ष्मणम् ॥ ३-३१-२१

21. **akampana vacaH shrutvaa** = Akampana's, words, on hearing; **raavaNaH vaakyam abraviit** = Ravana, sentence, said; **sa lakshmaNam raamam hantum** = with, Lakshmana, Rama, to kill; **janasthanam gamiSyaami** = to Janasthaana I wish to go.

On hearing the words of Akampana Ravana said these words, "I will to go to Janasthaana to kill Rama along with Lakshmana." [3-31-21]

[Verse Locator](#)

अथ एवम् उक्ते वचने प्रोवाच इदम् अकंपनः ।

शृणु राजन् यथा वृत्तम् रामस्य बल पौरुषम् ॥ ३-३१-२२

22. **evam vacane ukte** = this way, sentence, while being said; **tataH** = then; **akampanaH idam pra uvaaca** = Akampana, this, said; **raajan** = oh, king; **yathaa vR^ittam** = as, happened [in actuality]; **raamasya bala pauruSam** = Rama's, spirit, grit; **shruNu** = you listen.

When Ravana said so then Akampana said these words in reply, "listen, oh, king, what all has happened, and of what in actuality is Rama's spirit and grit. [3-31-22]

Akampana is saying that what all has happened to the dead demons is in accordance with their deeds done when they are alive **yathaa vR^ittam** 'as they have done inhuman deeds thus they got punishment.' These dead demons are the actual troublemakers to the sages at the behest of Ravana. **yadaa na khalu yaj~nasya vighna kartaa mahaabalaH** || 1-20-18 As said by Sage Vishvamitra, Ravana does not cause any hindrances to ritual, but these hench-demons do. So, they reaped the fruits of their actions. Or, **raamasya vR^ittam: itihaasa puraaNa prakiirtita vR^ittam** 'that which is enshrined in legends and mythology, I will tell those aspects of Rama.' **yathaa vat balam pauruSam** 'as it is his might and grit...' 'I will let you know about them...' So said Akampana to Ravana. - Tiirtha.

[Verse Locator](#)

असाध्यः कुपितो रामो विक्रमेण महायशाः ।

आप गायाः तु पूर्णाया वेगम् परिहरेत् शरैः ॥ ३-३१-२३

23. **mahaa yashaaH raamaH** = highly renowned, Rama; **vikrameNa a saadhyaH** = by braving against, not, conquerable; **kupitaH [raamaH]** = when infuriated; **puurNaayaa** = plethoric; **aapa gaayaaH** = with waters, coursing - of river; **vegam** = onrush; **sharaiH pariharet** = with arrows, will curb.

"Rama, the highly renowned, is invincible just by braving against him, for that Rama in fury can stall the onrush of a plethoric river with his arrows. [3-31-23]

Rama does not tolerate the upheaval of the system thus he becomes infuriated **kupitaH** as and when anything unwarranted occurs. And this fury is a getup to Rama, but it is not his innate nature because **ramayate iti raamaH** 'he who delights is Rama...' Thus he cannot always become furious. He is invincible just by brute-force **vikrameNa a+saadhyaH**. Thus he is approachable only in accordance with a set system conduct. Further, the word **a+saadhya** is not coupled with any other sub-words **upapada**, so he is invincible even to Brahma, Rudra, Indra et al. By this Vishnu's **trivikrama** incarnation is indicated. He can stop, or bifurcate the plethoric river stream just by his intention, leave alone arrows. **bhayaanaka aavarta shataakulaa nadii maargam dadau sindhuH iha shriyaH pateH -- bhaagavata** In Bhaagavata the tumultuous river gave way to carry Krishna to go to the other side. Thus the incarnation of Krishna, in earlier times, or in the forthcoming eras, is suggested. - Tiirtha. As a river gives way to fishes to swim, his **matsya** 'Fish...' incarnation is also suggested.

[Verse Locator](#)

स तारा ग्रह नक्षत्रम् नभः च अपि अवसादयेत् ।

असौ रामः तु सीदन्तीम् श्रीमान् अभ्युद्धरेत् महीम् ॥ ३-३१-२४

24. **shriimaan asau raamaH tu** = magnificent one, that, Rama, on his part; **sa taaraa graha nakshatram** = with, starlets, planets, stars; **nabhaH ca api** = firmament, also, even that also; he can; **ava saadayet** = to down, he collapses; **siidantiim mahiim abhi uddharet** = one that is sinking, earth, to up, he elevates.

"That magnificent Rama can collapse even the firmament along with its starlets, stars and planets, and he even can elevate the earth if it were to collapse. [3-31-24]

By the attributes of stars and planets to the firmament, the Golden-Egg **hiraNya garbha** is suggested. So, he is the Originator. In the incarnation as **vikrama** 'Dwarf-boy...' he set one of his feet on the yonder blue, hence the firmament has no value for him. **siidantii mahiim uddharet** Raising the sinking earth is suggestive of **varaaha** 'Wild Boar...' incarnation, where he uplifted drowning earth on the snout of a wild boar. And again **siidantii mahiim uddharet** where **mahi** is taken as people, and it is said 'when people on earth are sinking/collapsing under tyranny, he uplifts them...' as he is the ultimate absolver and terminator of the creation. Govindaraja and Tiirtha.

[Verse Locator](#)

भित्वा वेलाम् समुद्रस्य लोकान् आप्लावयेत् विभुः ।
वेगम् वा अपि समुद्रस्य वाअयुम् वा विधमेत् शरैः ॥ ३-३१-२५

25. **vibhuH** = lord Rama; **bhitvaa samudrasya velaam** = breaching, ocean's, shoreline; **lokaan aaplaavayet** = worlds, he will deluge; **samudrasya vegam vaa api** = of ocean, speed [turbulence,] or, even; **vaaayum vaa** = [or that causer of turbulence,] wind, even if; **sharaiH vi dhamet** = with arrows, verily, stalls.

"On breaching the shoreline of the ocean with his arrows that lord Rama can deluge worlds, and he can stem the tide of turbulent ocean, or can even stall the agent of that turbulence, namely the wind. [3-31-25]

The deluging worlds suggest **samkarSaNa** aspect. Govindaraja. Because he deluges all the worlds, he is **yuga antakaH** 'the epoch-ender...' The said 'Air' suggests other elements also, like Fire, Water etc., as said in **pR^idvii apsu liiyate, aapaH tejasa liiyate** 'earth merges in waters, waters merges in fire...' thus he can stem the tide of all the elements, taking **samhR^itya** from the next verse. Tiirtha.

[Verse Locator](#)

संहृत्य वा पुनर् लोकान् विक्रमेण महायशाः ।
शक्तः श्रेष्ठः स पुरुषः स्रष्टुम् पुनर् अपि प्रजाः ॥ ३-३१-२६

26. **vaa** = or; **mahaa yashaaH** = great-glorious one; **saH puruSaH shreSThaH** = he that, among men, ablest one; **punaH lokaan** = again, worlds; **vikrameNa** = by his valour; **samhR^itya** = on destroying [dissolving]; **prajaaH punaH api sraSTum shakataH** = people [creation,] again, even, to create, he is capable.

"That great valorous and the ablest among humans is capable to destroy all the worlds with his valour, and even capable of creating the people again.

Or, again dissolving all the worlds into himself, that great contemplator who transcends all is even capable of creating the creation again from out of him. [3-31-26]

The word **shR^STi** does not mean crafting anything anew. It is from **sR^ij** 'releasing out...' The innate souls **jiiva** are not created anew, they are ever there. But they emerge out of Brahman and resolve in Him according to their karmic cycle. This is Gita's concept. He 'creates worlds again...' indicates that in earlier eras also he is the Creator. **vikrameNa** is not always 'by valorousness' but 'just by contemplation...' He can create, rather evolve from his within, because he is **mahaa yashaH** 'glorious...' since Veda-s say **eko ha vai naaraayaNa, paraa asya shakti, etasya vaa a ksharasya** How a single being can do all these thing? For this it is said **saH shreSThaH puruSaH** 'he is more than, better than, transcendent, to humans...' but not 'best among men' as routinely said above. The word **punaH** 'again' is used twice, one belongs to the earlier dissolutions and creations and another to the forthcoming ones. Tiirtha.

[Verse Locator](#)

न हि रामो दशग्रीव शक्यो जेतुम् रणे त्वया ।

रक्षसाम् वा अपि लोकेन स्वर्गः पाप जनैः इव ॥ ३-३१-२७

27. dashagriiva = oh, Dashagriiva; raamaH raNe tvayaa [vaa] = Rama, in war, by you, [either]; rakshasaam lokena vaa api = with demons, with the hosts of demons [not world,] or, even; jetum = to conquer; svargaH paapa janaiH iva = heavens, by sinning, people, like [as if conquered]; na shakyaH hi = not, possible, indeed.

"Oh, Dashagriiva, it is impossible to conquer that Rama in war for your, either singly or along with the hosts of the demon-supporters of yours, as one heaven cannot be won by many sinners. [3-31-27]

Ravana may question this spy as, 'When I am a ten-headed-demon, and he is single headed-human, why cannot I conquer him? The reply is 'you cannot, because you have only ten heads whereas each of the two brothers has sahasra shiirSaa puruSa, sahasra aksha... 'thousands of heads and thousands of eyes...' They are invincible whether you attack him singly or along with hosts of other sinister demons of your like, namely Namuchi, Hiranayakashyapa, Shambara et al. No one can conquer him. The analogy is like this. Though there are many sinners in many worlds, all put together are not able to conquer one single heaven. Tiirtha. anena paapiShThaiH svargaH praaptum na shakya iti uktam - - anena sukR^itinaam svargaH paapiShThaanaam naraka iti suucitam - dk .

[Verse Locator](#)

न तम् वध्यम् अहम् मन्ये सर्वैः देव असुरैः अपि ।

अयम् अस्य वध उपाय तत् एकमनाः शृणु ॥ ३-३१-२८

28. sarvaiH deva asuraiH api = by all, gods, demons, even; tam = him, Rama; vadhyam = as killable; aham na manye = I, do not, think; asya vadha upaaya = him, to kill, idea; ayam = is this one; tat [mama] = that, from me; eka manaaH shR^iuNu = that, single, minded [attentively,] you listen.

"I do not think that he is killable even for all god and demons, and this is the idea to kill him, and to this you may listen attentively. [3-31-28]

The 'gods and demons...' is said in plural, deva asuraiH even then sarva 'all' is also incorporated. This is to say that even in the forthcoming eras also he is invincible. Then the spy says an unasked for opinion, aham manye: --- 'I admit... that he is unkillable... though I belong to the clan of demons, on seeing Rama's valour in person, some wisdom dawned on me by the merit of my earlier births, but you are not able to open your eyes as yet, because you are still a stupid...' aasuriim yonim aapanaa muuDhaa janmani janmani... Gita 16-20. Tirtha.

Sage Valmiki is speaking through the tongue of this Akampana, the spy, about the invincibility of Rama. Govindaraja.

[Verse Locator](#)

भार्या तस्य उत्तमा लोके सीता नाम सुमध्यमा ।

श्यामा सम विभक्त अंगी स्त्री रत्नम् रत्न बूषिता ॥ ३-३१-२९

29. loke = in world; uttamaa = an excellent [woman]; shyamaa = youthful; sama vibhakta angii = well, divided [symmetrical,] limbed; strii ratnam = lady, jewel-like; ratna buuSitaa = with jewels [jewellery,] adorned with; siitaa naama = Seetha, known as; su madhyamaa = slender, waisted one; tasya bhaaryaa = is his, wife.

"An excellent woman in the world is there, a youthful one with symmetrical limbs, a jewel-like lady adorned with jewellery, that slender-waisted one who is known as Seetha is his wife. [3-31-29]

[Verse Locator](#)

न एव देवी न गन्धर्वी न अप्सरा न च पन्नगी ।
तुल्या सीमन्तिनी तस्या मानुषी तु कुतो भवेत् ॥ ३-३१-३०

30. tasyaaH tulyaa siimantini = her, equalling - liken to, mature one; devii na eva = goddess, not, thus; gandharvii na = gandharva-female, no; apsaraa na = apsara-female, no; pannagii na ca = pannaga-female, not, even; maanuSii tu kutaH bhavet = woman, but, where, will be.

"No goddess can be likened to that mature lady; a gandharva female - no; a apsara female - no; a pannaga female -no, then how can there be a woman of her like? [3-31-30]

[Verse Locator](#)

तस्य अपहर भार्याम् त्वम् तम् प्रमथ्य महावने ।
सीताया रहितो रामो न च एव हि भविष्यति ॥ ३-३१-३१

31. tvam = you; mahaavane = in great-forest - in wilderness, solitude; pramathya forcefully; tasya bhaaryaam apahara = his, wife, you steal - abduct; raamaH siitaayaa rahitaH = Rama, Seetha, reft of; na bhaviSyati eva hi = not, exists, that way, indeed.

"You forcefully abduct his wife when she is in solitude, and indeed Rama will not exist reft of Seetha." Akampana advised Ravana in this way. [3-31-31]

Govindaraja says that this Akampana is talking like an enlightened sage, and Maheshvara Tiirtha says that a divine wisdom has dawned on this spy just now. Then the question that arises is: How a sagacious spy prompted Ravana to abduct Seetha? There are two answers for this.

1. Any employee is a half-slave to his master, artha daasaa janaaH sarve as the money paid makes one a slave of the payer. This spy prompted Ravana in that way because he knows that Ravana is womaniser. Like-king-like-subjects yathaa raajaa tathaa prajaaH thus great-demons think alike. Further Ravana did not ask for the triggering point for the elimination of these many demons. If Ravana questions about it, Akampana had to say that Ravana's own sister Shuurpanakha wanted to debauch. Then Ravana's rage multiplies and he may even kill Akampana.

2. All the sages, including Agastya, have declared to Rama that they have planned to bring Rama to Janasthaana only to eliminate the demons at Janasthaana and going further from Janasthaana to Lanka and eliminating Ravana is Rama's headache. Which happens owing to Seetha. aaniitaH tvam imam deshama upaayena maharShibhiH || 3-30-35 Thus this sagacious Akampana is plotting to bring Seetha firstly, for whom Rama comes conquering Ravana, and then the demons on earth will be eradicated. Without Janasthaana Lanka is nothing but an open-door castle. So, the sages paved way for Rama through Janasthaana to Lanka.

[Verse Locator](#)

अरोचयत् तद् वाक्यम् रावणो राक्षस अधिपः ।
चिंतयित्वा महाबाहुः अकंपनम् उवाच ॥ ३-३१-३२

32. raakshasa adhipaH raavaNaH = demons, chief, Ravana; tat vaakyam arocayat = that, word [idea,] favoured; mahaa baahuH = mighty armed Ravana; cintayitvaa = thought of it; akampanam uvaaca = to Akampana, spoke.

The chief of demons Ravana favouring that idea thought of it and that mighty armed Ravana then spoke to Akampana. [3-31-32]

[Verse Locator](#)

बाढम् कल्यम् गमिष्यामि हि एकः सारथिना सह ।
आनेष्यामि च वैदेहीम् इमाम् हृष्टो महा पुरीम् ॥ ३-३१-३३

33. baaDham = Agreed!; kalyam = in early morning; ekaH = alone; saarathinaa saha = charioteer, with; gamiSyami hi = i will go, indeed; hR^iSTaH = delightedly; vaidehiim imaam

mahaa puriim = Vaidehi, to this, great, city - elegant Lanka; **aaneSyaami ca** = I wish to lead her in, also.

"Agreed! I wish to go alone early in the morning with a charioteer and I delightfully wish to lead Vaidehi into the elegant city Lanka." Ravana declared that way. [3-31-33]

[Verse Locator](#)

तत् एवम् उक्त्वा प्रययौ खर युक्तेन रावणः ।
रथेन आदित्य वर्णेन दिशः सर्वाः प्रकाशयन् ॥ ३-३१-३४

34. **raavaNaH tat evam uktvaa** = Ravana, that, that way, on saying; **khara yuktena** = mules [like animals,] yoked with; **aaditya varNena** = sun-like, in dazzle; **rathena** = with chariot; **sarvaaH** = dishaH prakaashayan = all, directions, making to glitter; **prayayau** = journeyed.

Saying so Ravana journeyed in a chariot that is yoked with mule-like horses, and that has the dazzling of the sun, whereby all the directions are made to glitter. [3-31-34]

[Verse Locator](#)

स रथो राक्षस इंद्रस्य नक्षत्र पथगो महान् ।
चंचूर्यमानः शुशुभे जलदे चंद्रमा इव ॥ ३-३१-३५

35. **raakshasa indrasya** = of demon, lord; **cancuuryamaanaH [sancaaryamaaNaH]** = while speedily progressing; **nakshatra patha gaH** = on starry, way, while going; **mahaan** great one [opalescent chariot - French opale or Latin opalus, probably ultimately from Sanskrit upalas -- precious stone']; **saH rathaH** = that, chariot; **jalade candramaa iva** = in clouds, moon, as with; **shu shubhe** = verily, shone forth.

That opalescent chariot of the lord of demons while speedily progressing through starry way shone forth as if it is the moon in clouds. [3-31-35]

[Verse Locator](#)

स दूरे च आश्रमम् गत्वा ताटकेयम् उपागतम् ।
मारीचेन अर्चितो राजा भक्ष्य भोज्यैः अमानुषैः ॥ ३-३१-३६

36. **saH** = he that Ravana; **duure** = at a distant place; **[maareecha] aashramam gatvaa** = [Maareecha's,] to hermitage, on going; **taaTakeyam upaagatam** = by Taka's son, approached - received; **a maanuSaiH bhakshya bhojyaiH** = unavailable, to humans, with sweetmeats, savouries; **maariicena** = by Maareecha; **raajaa** = king; **arcitaH** = is venerated.

On going to the hermitage of Maareecha which is at a distant place Maareecha the son of Tataka received Ravana and venerated that king of demons with sweetmeats and savouries that are unavailable to humans. [3-31-36]

The food items bhakshya are the supplementary items like laddu-s, jilebi, etc., and the like, whereas the bhojya items are boiled-rice, wheat-bread etc., the staple food items. The word a+manuSaiH may also mean 'inhuman' but nowhere we find Ravana taking such a lowly food.

[Verse Locator](#)

तम् स्वयम् पूजयित्वा तु आसनेन उदकेन च ।
अर्थ उपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-३७

37. **maariicaH tam aasanena udakena ca** = Maareecha, him - Ravana, with [proper] seat, by water, also; **svayam puujayitvaa tu** = in person, on worshipping [attending to]; **artha upahitayaa vaacaa** = meaning, inclusive, words; **vaakyam abraviit** = , sentence, spoke.

Offering proper seat and water for washing feet and hands Maareecha personally attended Ravana and spoke to him this sentence that is worded meaningfully. [3-31-37]

[Verse Locator](#)

कश्चित् सुकुशलम् राजन् लोकानाम् राक्षसाधिप ।
आशंके न अथ जाने त्वम् यतः तूर्णम् उपागतम् ॥ ३-३१-३८

38. **raakshasa adhipa raajan** = to demons, being the supremo, oh, king; **lokaanaam su kushalam kashcit** = for subjects, verily, safe somehow - is everything well with your subjects, namely demons; **atha** = now; **yataH** = for what [reason]; **tvam tuurNam upaagatam** = you, rushingly, neared - came here; thereby; **aashanke** = I am anxious; **na jaane** = I do not, know.

"Oh, king and supremo of demons, I am anxious to know whether everything safe and secure to the inhabitants of your kingdom, for I am not in the know of the reason by which now you have come here rushingly. [3-31-38]

[Verse Locator](#)

एवम् उक्तो महातेजा मारीचेन स रावण ।
ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३१-३९

39. **maariicena evam uktaH** = by Maareecha, thus, one who is said; **mahaatejaa** = great-radiant one; **vaakya kovidaH** = sentence, expert in making; **saH raavaNa** = he that, Ravana; **tataH pashcaat** = then, after - thereafter; **idam vaakyam abraviit** = this, sentence, spoke.

When Maareecha said so to him that greatly radiant one who is a sententious speaker that Ravana thereafter spoke this sentence. [3-31-39]

[Verse Locator](#)

आरक्षो मे हतः तात रामेण अक्लिष्ट कारिणा ।
जनस्थानम् अवध्यम् तत् सर्वम् युधि निपातितम् ॥ ३-३१-४०
तस्य मे कुरु साचिव्यम् तस्य भार्य अपहरणे ।

40. **taata** = oh, sire - Maareecha; **a kliSTa kaariNaa raameNa** = without, tiring, making [warring, indefatigable one,] by Rama; **me** = my; **arakshaH** = one that safeguards - the army at Janasthaana; **hataH** = is ruined; **tat sarvam** = that, all of it; **[so far] a vadhyam** = un, defeatable; **janasthaanam** = Janasthaana; **yudhi nipaaitam** = in war, down, brought - brought down, ruined; **tasya me** = such as I am; **tasya** = of that one - Rama's; **bhaarya apaharaNe** = wife's, in kidnapping; **saacivyam kuru** = friendly help, you render.

"Oh, sire, Rama who is indefatigable in warring has ruined my security stationed at Janasthaana, and in war he even brought down all of Janasthaana which is undefeatable so far, such as I am, to me you have to render friendly help in kidnapping Rama's wife." [3-31-40]

[Verse Locator](#)

राक्षसेन्द्र वचः श्रुत्वा मारीचो वाक्यम् अब्रवीत् ॥ ३-३१-४१
आख्याता केन वा सीता मित्र रूपेण शत्रुणा ।
त्वया राक्षस शार्दूल को न नंदति नंदितः ॥ ३-३१-४२

41a, 42. **raakshasa indra vacaH shrutvaa** = demon's, chief's, words, on hearing; **maariicaH vaakyam abraviit** = Maareecha, words, spoke; **mitra ruupeNa shatruNaa** = friend, in aspect [in fakery,] by enemy; **kena** = by whom; **saa siitaa** = she that, [topic of] Seetha; **aakhyaataa** = is broached; **raakshasa shaarduula** = oh, among demons, tiger; **vaa** = or

else; **ninditaH** = a censurable one; **kaH tvayaa na nandati** = who is, not, happy [with you, for he is giving such a self-ruinous advise.]

On hearing the words of that chief of demons, Maareecha spoke these words, "who broached the subject of Seetha with you, an enemy in the fakery of a friend? Oh, tigerly demon, who is that censurable one that is unhappy with you, since he is giving such a self-ruinous advise? [3-31-42]

[Verse Locator](#)

सीताम् इह आनस्व इति को ब्रवीति ब्रवीहि मे ।
रक्षो लोकस्य सर्वस्य कः शृंगम् च्छेत्तुम् इच्छति ॥ ३-३१-४३

43. **siitaam iha aanasva iti** = Seetha, here, be brought, thus as; **kaH braviiti** = who, says; **me bravihi** = that you say it, to me; **kaH** = who is; **sarvasya rakshaH lokasya** = all of the, demons, to the throng of; **shR^ingam [shR^ingam praadhaanyaso... amara kosha]** = peak [prominent one]; **cChettum icChati** = who, to cut off, desiring to.

" 'Seetha may be brought to Lanka...' who said it, say him to me, who is that one desiring to cut off the prominence of all the demons in all worlds in saying so?

Or

"Who is desirous of getting a zenithal demon ruling all the three worlds to be cut-off when he said that Seetha shall be brought to Lanka?

Or

"Who is saying that Seetha is to be brought to Lanka with a desire to get your apogeeal ten-heads that are prominent among all the clansmen of demons to be cut-off? [3-31-43]

[Verse Locator](#)

प्रोत्साहयति यः च त्वम् स च शत्रुः असंशयम् ।
आशी मुखात् दंष्ट्राम् उद्धर्तुम् च इच्छति त्वया ॥ ३-३१-४४

44. **yaH tvam protsaahayati** = he who is, you, encouraging; **saH shatruH** = he is, an enemy; **a samshayam** = without, doubt; **tvayaa** = by you; **aashii mukhaat** = from snake's, mouth, damSTraam = fangs; **uddhartum icChati ca** = to extricate, desiring, also, [through you.]

"Also, he who has motivated you in this way is an undoubted enemy of yours, for he wanted to extricate the fangs of a snake from its mouth, of course, through you. [3-31-44]

[Verse Locator](#)

कर्मणा अनेन केन असि कापथम् प्रतिपादितः ।
सुख सुप्तस्य ते राजन् प्रहतम् केन मूर्धनि ॥ ३-३१-४५

45. **kena** = by whom; **kena karmaNaa** = by which, for [which] purpose; **kaa patham pratipaaditaH asi** = awry, path, attained [blundered upon,] you have; **raajan** = oh, king; **sukha suptasya** = comfortably, sleeping - fast asleep; **te muurdhani** = on your, forehead; **anena pra hR^itam** = by him, well, hit.

"By whom and by which purpose of his you are made to blunder upon this awry path, oh, king, it is as good as his hitting hard on your head while you are fast asleep. [3-31-45]

[Verse Locator](#)

विशुद्ध वंश अभिजना अग्र हस्तः
तेजो मदः संस्थित दोर् विषाणः ।

उदीक्षितुम् रावण न इह युक्तः
स संयुगे राघव गन्धि हस्ती ॥ ३-३१-४६

46. **raavaNa** = oh, Ravana; **vi shuddha vamsha abhi janaa agra hastaH** = very, pure, dynasty close, people, fore, hand - one which has a impeccable dynasty and a good bloodline as its trunk; **tejaH madaH** = brilliance, as its rut - one that has radiance as its might; **samsthita dor viSaaNaH** = very firm, arms, as its tusks - one that has two tusks as firm arms; **saH** = he that; **raaghava gandhi hastii** = Raghava, redolent, elephant; **samyuge** = in war; **udiikshitum** = to raise eye and see; **iha** = now; **na yuktaH** = not, befitting.

"Oh, Ravana, it will be unbefitting to raise an eye to see Rama in war, who will be then like a majestic elephant that has an impeccable dynasty and bloodline as its mammoth trunk, personal radiance as its indomitable might, very firm pair of arms as its pernicious tusks, more so, who will be with the redolence of the irrepressible lineage of Raghava-s. [3-31-46]

[Verse Locator](#)

असौ रण अन्तः स्थिति संधि वालः
विदग्ध रक्षो मृग हा नृसिंहः ।
सुप्तः त्वया बोधयितुम् न शक्यः
शारांग पूणो निशित असि दम्ष्ट्रः ॥ ३-३१-४७

47. **raNa antaH sthiti sandhi vaalaH** = in war, being in midst, on trunk, touching, tail - to be in the midst of war itself is the fury of that lion, by which its tail raises and touches the back of its trunk; **vidagdha rakshaH mR^iga haa** = expert, demon, deer, killer - that lion is the killer of the expert killers, namely the demons; **shaara anga purNaH** = arrows, as it limbs, full-fledged with, accomplished with; that lion's sturdy limbs are its arrows; **nishita asi damSTRaH** = sharp, sword, fanged with; that lion's fangs are its swords; **suptaH asau nR^i simhaH** = sleeping one, man, lion; **tvayaa bodhayitum na shakyaH** = by you, to become aware of [to awaken,] not, possible - do not dare to rouse it.

"To be in the midst of war itself is the fury of that lion called Rama, by which that lion raises its tail touching the back of its trunk, that lion is all-inclusive with forelegs, paws, and claws that are included in arrows, while its fangs are swords, and it is the killer of the deer called the expert killer-demons, and mind you, do not dare to rouse that sleeping man-lion. [3-31-47]

The nara-simha, man-lion incarnation is suggested here.

[Verse Locator](#)

चापापहारे भुज वेग पंके
शर ऊर्मिमाले सु महा आहव ओघे ।
न राम पाताल मुखे अति घोरे
प्रस्कन्दितुम् राक्षस राज युक्तम् ॥ ३-३१-४८

48. **raakshasa raaja** = oh, demons, king; **caapa apahaare** = bow, as crocodile; **bhuja vega panke** = arm's, speed, as slough [quagmire]; **shara uurmimaale** = arrows, as tides; **su mahaa aahava oghe** = with great, immensity, war, called tideland; **ati ghore** = very, dangerous; in such a; **raama paataala mukhe** = in Rama [named,] netherworld - abyssal ocean, in mouth of; **praskanditum** = verily, to slide - fall in the mouth of such a nether world; **na yuktam** = not, apt of you.

"His bow is crocodilian, his shoulder-speed is quagmire, his arrows are tidal, and the great immensity of his war itself is a tideland, and oh, king of demons, it is inapt of you to slide down into the much-ghoulish mouth of that abyssal ocean, called Rama. [3-31-48]

The crocodile catches at the very moment of falling of its prey, the arrows make one to sink into a quagmire without any hope of coming up, and when the arrows once discharged tidally, the battlefield becomes a tideland inundated with his arrows. Thus, it is impossible to crossover that oceanic netherworld, called Rama. Tiirtha.

[Verse Locator](#)

प्रसीद लंकेश्वर राक्षसेन्द्र
लंकाम् प्रसन्नो भव साधु गच्छ ।
त्वम् स्वेषु दारेषु रमस्व नित्यम्
रामः स भार्यो रमताम् वनेषु ॥ ३-३१-४९

49. lankeshvara raakshasendra = lord of Lanka, demon-king; prasiida = be appeased [towards Rama]; saadhu lankaam gacCha = gently, to Lanka, you proceed; prasannaH bhava = be quietened, you be; tvam nityam sveSu daareSu ramasva = you, always, in your, wives, you take delight; raamaH sa bhaarya vaneSu ramataam = Rama, with his, wife, in forest, let him be delighting.

"Oh, lord of Lanka, be appeased towards Rama, be quietened and gently proceed to Lanka. You take delight in your wives, and let Rama be delighting with wife in forests." Thus Mareecha spoke to Ravana. [3-31-49]

Suffix: 'forgive what has happened, remit a disastrous war on Lanka, be pleased with what you have and be content with it, holdback your greediness...'

[Verse Locator](#)

एवम् उक्तो दशग्रीवो मारीचेन स रावणः ।
न्यवर्तत पुरीम् लंकाम् विवेश च गृह उत्तमम् ॥ ३-३१-५०

50. maariicena evam uktaH = by Maareecha, this way, who is spoken dashagriivaH saH raavaNaH = ten faced, he that, Ravana; lankaam puriim nyavartata = to Lanka, city, returned; gR^iha uttamam vivesha ca = house - palace, best one, entered, also.

When thus said by Maareecha that ten faced Ravana returned to his city Lanka and entered his best house and home. [3-31-50]

End Note

This chapter is a scarecrow to the aesthetics of Ramayana and a milestone to commentators of Ramayana. We usually find in Ramayana spectacular entrances for cities, characters, and situations. Before such a fantastic entrance of Ravana, for which a full sarga/chapter is allotted, this chapter is said to be a glaring hurdle. In here, this Akampana is glorified as a sagacious person, yet he gives advise to Ravana to abduct Seetha. This advice is said to contain the setting of the ultimate war-field in Lanka. But, the weight of the very same advise by Shuurpanakha is lost to this of a spy. Shuurpanakha's intent is very clear, but the meaning, purpose and the achievement of this spy is very unclear, except to that which is said by commentators.

Ravana on going to Maareecha, and hearing all indirect puraNa-s 'mythologies...' returns to Lanka as a gentleman. If he were to be this gentle, Ramayana would not be there. But Maheshvara Tiirtha, the commentator says: ata eva raavaNasya siitaa raama bhR^ityatvena taa uddisya tena vakShyamaaNani baahya dR^iShTyaa durbhaaShaNa vat pratiyamaanaani api vaakyaani - - vastutaH stuti paraaNi eva 'Though the utterances of Ravana apparently mean as vile, but their subtext is that of a devotee of Vishnu. -- Maheshvara Tiirtha

If Ravana is a true devotee, basing on many mythologies and sub-mythologies, the way in which he treated Seetha in Lanka is evident and it pictures him as a clear-cut villain. Thus says another commentator, namely Rama Tilaka, whose aim is to elicit literary values of Ramayana, and who dismisses all this hyperboling. Whether this chapter is interpolated or original, this is included in traditional versions, and hence it is to be sincerely incorporated here, because commentators have said a lot about it. So goes the tradition.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक त्रिंश सर्गः

Thus, this is the 31st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 31

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 32

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Introduction

The pomp and pageantry of Ravana is portrayed along with his idiosyncrasy and individuality, his triumphs and victories, his jealousies and covetousness. Shuurpanakha approaches him to inform of her fate at the hand of Lakshmana.

[Verse Locator](#)

ततः शूर्पणखा दृष्ट्वा सहस्राणि चतुर्दश ।
हतानि एकेन रामेण रक्षसाम् भीम कर्मणाम् ॥ ३-३२-१
दूषणम् च खरम् चैव हतम् त्रिशिरसम् रणे ।
दृष्ट्वा पुनर् महानादम् ननाद जलद उपमा ॥ ३-३२-२

1, 2. tataH = then; shuurpaNakhaa = Shuurpanakha; ekena raameNa = by lone, Rama; bhiima karmaNaam rakSasaam catur dasha sahasraaNi = of heinous, acts - crimes, demons, four, ten, thousand; hataani dR^iSTvaa = as exterminated, on seeing; trishirasam duuSaNam ca kharam caiva = Trishira, Duushana, also, Khara, also thus; raNe = in war; hatam dR^iSTvaa = killed, on seeing; punaH = again; jala da upamaa = water, giver [cloud,] in simile; mahaa naadam nanaada = great, blare, blared.

On seeing the fourteen thousands demons of heinous crimes, and even on seeing Trishira, Duushana, and even Khara, who are all exterminated by lone Rama, then Shuurpanakha emitted a thunderous blare like a thundercloud. [3-32-1, 2]

[Verse Locator](#)

सा दृष्ट्वा कर्म रामस्य कृतम् अन्यैः सुदुष्करम् ।
जगाम परम उद्विग्ना लंकाम् रावण पालिताम् ॥ ३-३२-३

3. saa = she; anyaiH su duS karam = to others, highly, not, possible; raamasya kR^itam karma = what Rama, has done, the deed; dR^iSTvaa = having seen; parama udvignaa = highly, agitated; raavaNa paalitaam lankaam jagaama = by Ravana, ruled, to Lanka, she hurried to.

Highly agitated to witness the deed done by Rama, which deed is highly impossible for others, she hurried Lanka ruled by Ravana. [3-32-3]

[Verse Locator](#)

सा ददर्श विमान अग्रे रावणम् दीप्त तेजसम् ।
उपोपविष्टम् सचिवैः मरुद्भिः इव वासवम् ॥ ३-३२-४

4. saa = she; marudbhiH vaasavam iva = with Wind-gods, Indra, as with; sacivaiH = with ministers; upa upa viSTam = nearly, nearby, seated; diipta tejasam = fulgent, with his own radiance; raavaNam = at Ravana; vimaana agre = in aircraft [divine aircraft named Pushpaka,] midst of, or, on the top of a skyscraper; dadarsha = she saw.

She saw Ravana who is fulgent with his own radiance, seated with ministers at his nearby in the midst of the divine aircraft Pushpaka, as with Indra who will be sitting amidst wind-gods. [3-32-4]

The place where Ravana is sitting can be said as 'at the top floor of a multi-storeyed building...' as the word **vimaana** means 'atop...' of a house, temple-towers etc. But it can also be said Pushpaka aircraft as said in Dharmaakuutam: **tatra ca vicitra vimaana madhyage kaancana maya aasane** - -

The words **upa upa viSta** 'the ministers are sitting near him, and are in attendance upon him...' by the use of extra preposition **upa**, but in the course of time the idea of 'nearness or proximity' are lost and it came be used as just 'sitting...' Thus, the tautological tendencies were influencing Sanskrit' - Pt. Satya Vrat in Ramayana - A Linguistic Study.

[Verse Locator](#)

आसीनम् सूर्य संकाशे कांचने परमासने ।
रुक्म वेदि गतम् प्राज्यम् ज्वलंतम् इव पावकम् ॥ ३-३२-५

5. **suurya samkaashe** = to Sun, who is similar to - Ravana; **kaancane parama aasane** = golden, supreme, on a throne; thus who is like; **rukma vedi gatam** = with golden, Fire-altar, going in - available in that Altar; **pra ajyam** = plentifully, drenched with ghee - clarified butter; **jvalantam** = flaring up; **paavakam iva** = Ritual-fire, as with; **aasiinam** = who is seated; Shuurpanakha saw.

Seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Altar of Fire, and he himself resembling the blazing Ritual-fire spurting out of it when that Golden-Fire-Altar is drenched with plentiful ghee, she saw such a Ravana. [3-32-5]

Ravana is seated similar to the Sun in firmament on a supreme golden throne, which resembles a golden Fire-altar, laid with golden bricks. Mud-bricks will be used in Vedic-rituals in ordinary fashion, while he is a special fire in a special golden altar. When much ghee is poured into that Golden-Fire-Altar continually, it is natural for the fire to blurt up, so also Ravana is flaring up when his needs are obliterated in that fire, and his glow is heightening with every pour of ghee-oblation, rather fulfilment of each need.

On conquering all the worlds Ravana assumed **indratva** 'Indra-hood.' So all the oblations in rituals shall belong to Ravana. Any ritual other than this variety will be hindered or spoiled by this demon group. This is the real problem of all the celestials, as they are not getting their due of oblations through Vedic-rituals. Ravana's throne, rather the seat of authority, itself is the Golden-Ritual-Altar of its kind, and every praise, or extolment of Ravana is a hymn in his eulogy, and any offering made anywhere in his jurisdiction is an offering made into that Ravana-Fire-Altar. That absolute power of Ravana is making him to glow to the bedazzlement of all the worlds. And how he got that Indrahood is said next.

[Verse Locator](#)

देव गन्धर्व भूतानाम् ऋषीणाम् च महात्मनाम् ।
अजेयम् समरे घोरम् व्यात्त आननम् इव अन्तकम् ॥ ३-३२-६

6. **deva gandharva bhuutaanaam** = by gods, by gandharva-s, by [other] beings; **mahaa aatmanaam R^iSiiNaam ca** = by exalted, souls, sages, also; **samare a jeyam** = in war, not, conquerable one - Ravana; **ghoram** = catastrophic in look; he is like; **vyaatta [vi aatta] aananam antakam iva** = verily, gaping, mouth, Terminator, as with.

An invincible one either for gods or gandharva-s, or to sages with exalted souls, or even to any other entity worth its name, whose appearance itself is catastrophic, and who is sitting identical to the Terminator, as though that Terminator himself is sitting with a wide gaped mouth, at such a Ravana Shuurpanakha saw. [3-32-6]

[Verse Locator](#)

देव असुर विमर्देषु वज्र अशनि कृत व्रणम् ।
ऐरावत विषाण अग्रैः उत्कृष्ट किण वक्षसम् ॥ ३-३२-७

7. deva asura vi mardeSu = in gods, demons, highly trampling down - in many combats; vajra ashani kR^ita [su bahusho] vraNam = Vajra weapon of Indra, by Thunderbolt, made, [very many,] bruises; airavata viSaaNa agraiH = Airavata - elephant of Indra, with tusks, prongs of; utkR^iSTa kiNa vakSasam = when gored, blotched, chest.

One who is severally bruised in several combats of gods and demons with the thunderbolts from the Vajra weapon of Indra, and one who is severally blotched on his chest when the prongs of the tusks of Airavata, the lordly elephant of Indra, gored his chest, at such a Ravana Shuurpanakha saw. [3-32-7]

[Verse Locator](#)

विंशत् भुजम् दश ग्रीवम् दर्शनीय परिच्छदम् ।
विशाल वक्षसम् वीरम् राज लक्ष्मण लक्षितम् ॥ ३-३२-८

8. vimshat bhujam = having twenty, arms; dasha griivam = having ten, throats [faces]; darshaniya paricChadam = one with conspicuous, white parasol, [white fans etc., meaning that he has all regalia of Indra]; vishaala vakSasam = one with broad, chest; viiram = at brave one; raaja lakSmaNa lakSitam = one with kingly, attributes, attributed with.

One who has twenty arms, ten faces and a broad chest, and a possessor of all regalia of Indra like white parasol, white fanning instruments, colours and the like insigne, and at that brave one who is attributed with all of the kingly attributes, Shuurpanakha saw. [3-32-8]

Ravana is said to have four legs also in naaradiiya jaimini Ramayana: dasha aasyam viMshati bhujam bhinna anjana cayamopamam | paadaiH catur ati ugram taamroSTam 11 chapter, 75 verse. In Raghuvamsha in 18th chapter bhujamuurthoru baahulyaa dekopidhana daanuja etc., but not vividly portrayed elsewhere.

[Verse Locator](#)

नद्ध वैदूर्य संकाशम् तप्त कान्चन कुण्डलम् ।
सुभुजम् शुक्ल दशनम् महा आस्यम् पर्वतोपमम् ॥ ३-३२-९

9. naddha vaiduurya sankasham = studded, vaiduurya gems [Lapis, cats-eye gems,] one gleaming alike; tapta kaancana kuNDalam = one with burnt [refined,] gold, ear-knobs; su bhujam = with robust, arms; shukla dashanam = with whitely, teeth; mahaa aasyam = wide, mouthed; parvata upamam = mountain, in simile to.

Blent with the gleam of Lapis gems studded in his ornaments his glisten is alike that gem, while his ear-knobs are made out of refined gold, and his arms strongish, teeth whitish, mouth widish and he is mountainous, and Shuurpanakha saw such a Ravana. [3-32-9]

[Verse Locator](#)

विष्णु चक्र निपातैः च शतशो देव संयुगे ।
अन्यैः शस्त्रैः प्रहारैः च महायुद्धेषु ताडितम् ॥ ३-३२-१०

10. deva samyuge = gods, in war with; shatashaH = hundreds [of times]; viSnu cakra nipaataiH ca = Vishnu's, disc, with assaults of, also; [anyaiH] mahaa yuddheSu = in [other,] great wars - gruesome wars; anyaiH shastraiH prahaaraiH ca = with other, missile, by assaults of, also; [shatashaH] taaDitam = he is assaulted - assaults known through scars on body.

His body bears hundreds of welts caused when assaulted with Vishnu-disc for hundreds of times in wars with gods, and when assaulted for hundreds of times with the other assaults-missiles in other gruesome wars as well, and Shuurpanakha saw at such a Ravana. [3-32-10]

The disc of Vishnu here does not mean the sudarshana cakra of Vishnu. This is yet another missile which is one among many given to Rama by Vishvamitra. This sudarshana cakra is a 'thought of Vishnu to eliminate the vice...' sankalpa, a conceptually symbolic missile in one of his hands. But in the core of its essence it is no disc with any sprockets and central thumb-hole etc. praaNo mayaa kriyaa shaktiH | bhaava unmeSha udyamaH | sudarshanam ca sa~NkalpaH | shabdaa paryaaya vaacakaaH -- ahirbuj~na vaakya 'sudarshana is my

causative thinking, words are just alternatives – ahirbudhnya aphorisms. This narration is to portray that Ravana has war-wounds on all over his limbs. Though hit by Thunderbolts or missiles for umpteen times, he is just wounded but not dead and he is on such a winning spree, ineradicably.

[Verse Locator](#)

आहत अंगम् समस्तैः च देव प्रहरणैः तथा ।
अक्षोभ्याणाम् समुद्राणाम् क्षोभणम् क्षिप्र कारिणम् ॥ ३-३२-११

11. tathaa = likewise; samastaiH deva praharaNaiH = with all of the, gods, hacking [missilery]; aahata angam ca = hacked, limbs, even having; a kSobhyaNaam samudraaNaam = not, perturbable, oceans; for them; kSobhaNam = who can roil, agitator; kSipra kaariNam = a swift, perpetrator.

Likewise, whose limbs are thrashed with thrashing missilery of all gods, whereby his body and soul have become harsh, thus he can perpetrate anything swiftly at his will, and he who can capably roil an un-perturbable ocean at his wish, at such Ravana Shuurpanakha saw. [3-32-11]

[Verse Locator](#)

क्षेप्तारम् पर्वत अग्राणाम् सुराणाम् च प्रमर्दनम् ।
उच्छेत्तारम् च धर्माणाम् पर दार अभिमर्शनम् ॥ ३-३२-१२

12. parvata agraaNaam = to [of] mountain, peaks; kSeptaaram = volleyer of; suraaNaam ca pra mardanam = of gods, even, extreme, represser of; dharmaaNaam ca ucChettaaram = ethical values, even, an extirpator of; para daara abhimarshanam = other's, wives, [touches] molester.

At him who is a volleyer of mountain peaks, a represser of gods, an extirpator of ethical values, and a molester of others wives, Shuurpanakha saw. [3-32-12]

[Verse Locator](#)

सर्व दिव्य अस्त्र योक्तारम् यज्ञ विघ्न करम् सदा ।
पुरीम् भोगवतीम् गत्वा पराजित्य च वासुकिम् ॥ ३-३२-१३
तक्षकस्य प्रियाम् भार्याम् पराजित्य जहार यः ।

13, 14a. sarva divya astra yoktaaram = every, divine, missile, marksman of; sadaa yaj~na vighna karam = always, Vedic-rituals, obstacles, causer [interdictor]; such a Ravana she saw; yaH = who; bhogavatiim puriim gatvaa = Bhogavati, to city, on going; vaasukim paraajitya ca = Vaasuki [the King of Serpents,] on defeating, also; takSakasya priyaam bhaaryaam = Taksha's, dear, wife; paraajitya jahaara = on defeating [molesting,] abducted.

He who is a marksman of every divine missile, and an ever interdictor of Vedic-rituals, and who on going to the city named Bhogavati, the capital of Naga-s, and on defeating Vaasuki, the King of Serpents, has abducted the dear wife of Taksha on molesting her, and Shuurpanakha saw such a molester of others wives. [3-32-13, 14a]

[Verse Locator](#)

कैलासम् पर्वतम् गत्वा विजित्य नर वाहनम् ॥ ३-३२-१४
विमानम् पुष्पकम् तस्य कामगम् वै जहार यः ।

14b, 15a. yaH = who - Ravana; kailaasam parvatam gatvaa = to Kailash, mountain, on going; nara vaahanam = humans, as vehicle - one who has, Kubera; vijitya = on defeating; tasya kaama gam = his, by wish, transiting; puSpakam vimaanam = Pushpaka, aircraft; jahaara vai snatched away, indeed.

On going to Mt. Kailash he who has defeated the god who uses humans as his vehicle, namely Kubera, and snatched away his aircraft, namely Pushpaka, which aircraft transits at the wish of its steersman, and Shuurpanakha saw such a grabber of others possessions. [3-32-14b, 15a]

[Verse Locator](#)

वनम् चैत्ररथम् दिव्यम् नलिनीम् नंदनम् वनम् ॥ ३-३२-१५
विनाशयति यः क्रोधात् देव उद्यानानि वीर्यवान् ।

15b, 16a. viiryavaan = valiant one [Ravana]; divyam caitraratham vanam = divine, Caitraratha named, garden; naliniim = lotus-lake - puSkariNi; nandanam vanam = Nandana named, garden; deva udyanaani = of gods, [paradisiacal] gardens; yaH = who; krodhaat vinaashayati = with enviousness, devastated.

He who enviously devastated the divine gardens of Kubera, called Caitraratha, along with a divine Lake of Lotuses pertaining to the same Kubera, called Pushkarini, and the gardens of Indra, called Nandana, along with other paradisiacal gardens of gods, Shuurpanakha saw such an envious demon. [3-32-15b, 16a]

[Verse Locator](#)

चन्द्र सूर्यो महा भागौ उत्तिष्ठन्तौ परंतपौ ॥ ३-३२-१६
निवारयति बाहुभ्याम् यः शैल शिखरोपमः ।

16b, 17a. shaila shikhara upamaH = mountain's, pinnacle, in simile; he; yaH = who is - Ravana; uttiSThantau mahaa bhaagau = while rising [when they tend to rise,] highly, propitious ones [sun and moon; paran tapau = enemy-stiflers - sun and moon, or, paran tapaH = enemy-stifler - Ravana; candra suuryau = Moon, Sun are; baahubhyaam nivaarayati = with two arms, forestalls.

Shuurpanakha saw him who is similar to the pinnacle of a mountain, and who with his two hands forestalls the highly propitious ones that are the stiflers of their enemies, namely the Sun and Moon, when they tend to rise. [3-32-16b, 17a]

Tall as a hill that cleaves the sky, / He raised his mighty arms on high / To check the blessed moon, and stay / The rising of the Lord of Day. - Griffith.

[Verse Locator](#)

दश वर्ष सहस्राणि तपः तप्त्वा महावने ॥ ३-३२-१७
पुरा स्वयंभुवे धीरः शिरांसि उपजहार यः ।

17b, 18a. dhiiraH yaH = courageous one, which Ravana; puraa mahaa vane = earlier, in great, forest; dasha varSa sahasraaNi = ten, years, thousand; tapaH taptvaa = asceticism, on accomplishing; svayam bhuve = from the self, created divinity [to Brahma]; shiraamsi upajahaara = heads [his ten heads,] dedicated [to Brahma.]

That courageous one who in early times has practised asceticism for ten thousand years in a great-forest, and who on accomplishing it has dedicated ten of his heads to the Self-Created Brahma, she saw such a Ravana with such ten heads. [3-32-17b, 18a]

[Verse Locator](#)

देव दानव गधर्व पिशाच पतग उरगैः ॥ ३-३२-१८
अभयम् यस्य संग्रामे मृत्युतो मानुषाद् ऋते ।

18b, 19a. yasya sangraame = to whom, in war; maanuSaat R^ite = from humans, excepting; deva daanava gadharva pishaaca pataga uragaiH = from gods, demons, gandharva-

s, devils, birds, reptiles, mR^ityutaH = from death; a bhayam = no, fear - indemnity - is given by Brahma.

Whereby, to whom there is an indemnity against death in war at the hand of gods, demons, gandharva-s, devils, birds, or reptiles, excepting humans, and Shuurpanakha saw such an unimperilled Ravana. [3-32-18b, 19a]

[Verse Locator](#)

मन्त्रैः अभितुष्टम् पुण्यम् अध्वरेषु द्विजातिभिः ॥ ३-३२-१९
हविर्धनेषु यः सोमम् उपहन्ति महाबलः ।

19b, 20a. mahaabalaH = great-mighty- extreme-ultraist; yaH = which Ravana; adhwareSu in Vedic-rituals; [havirdhaaneSu = in oblation-vessels]; dvi jaatibhiH by twice, born - by Brahmans; abhitsuSTam = kept separately; mantraiH puNyam = with hymns, blest; somam upahanti = Soma-juice-oblation, expropriates,

He who is an extreme-ultraist that expropriates the Soma-juice-oblation from the vessels of oblation in Vedic-rituals, which Soma juice-oblation is blest with Vedic-hymns and kept separately by Vedic Brahmans, since it is intended and shall belong to Indra and other divinities, and she saw such a plunderer. [3-32-19b, 20a]

[Verse Locator](#)

प्राप्त यज्ञ हरम् दुष्टम् ब्रह्म घ्नम् क्रूर कारिणम् ॥ ३-३२-२०
कर्कशम् निरनुक्रोशम् प्रजानाम् अहिते रतम् ।

20b, 21a. praapta yaj~na haram = received [culminated,] Vedic-ritual, embezzler - Vedic ritual whose fruit is close at hand; duSTam = malicious one; kruura kaariNam = one with cruel, acts; brahma ghnam = Brahman, slayer - or, Vedic-ritual, hinderer of; karkasham = heartless one; nir anukrosham = without, goaded [rampant]; prajaanaam a hite ratam = to people, un, worthy [iniquity,] one who delights in.

He who is such an embezzler of the Vedic-rituals at the time of their culmination, a malicious one, and one with cruel acts, a hinderer of Vedic-rituals, or, the slayer of those Brahmans that conduct Vedic-rituals contrary to his wishes, and one who is heartless and a rampant demon, who is a delighter in the iniquity to the people, at him Shuurpanakha saw. [3-32-20b, 21a]

The problem with Ravana is that nobody shall surpass him or his boons, by conducting various Vedic-rituals, appeasing various gods to get better boons, or say 'a boon to kill Ravana' itself. That being his preconceived fear he lets none to conduct any Vedic sacrifice. Secondly, he has become one with Indra with the boon of Brahma. So, any ritual should be centred on Ravana, not Indra. He is not a routine Brahman slayer as he has Brahmanic origin, and his teachers are Brahmans, and the like. But he goes against those Brahmans who dare to conduct rituals for Indra and other divinities.

[Verse Locator](#)

रावणम् सर्व भूतानाम् सर्व लोक भयावहम् ॥ ३-३२-२१
राक्षसी भ्रातरम् क्रूरम् सा ददर्श महाबलम् ।

21b, 22a. saa raakSasii = she, that demoness - Shuurpanakha; sarva bhuutaanaam raavaNam = for all, beings, one who makes them to wail; sarva loka bhayaavaham = for all, worlds, alarming one; kruuram = an atrocious one; mahaabalam = highly, formidable one; bhraataram dadarsha = at brother, she, saw.

She that demoness Shuurpanakha saw her brother who makes all beings to wail, an alarming one to all the worlds, an atrocious one and highly formidable Ravana. [3-32-21b, 22a]

Ravana is the nickname of Dashagriiva, or Dashakantha, or Dashaanana, or Dashakandhara. When Ravana tried to lift up Mt. Kailash with his twenty hands, on which Shiva, Parvati, Nandi, and a host

of **pramatha gaNa**-s are there, Shiva pressed down the Mt. Kailash with his big toe. Then Ravana's twenty hands went under Mt. Kailash ehereby he started to yell in pain for a thousand years, terrifying all the worlds. Then, as advised by his ministers Ravana extols Shiva in a **stotram, danDakam** a rhythmical eulogy. That heavily worded eulogy is still available in the name of **raavaNa kR^ita daNDaka**. Then, Shiva releases Ravana's hands from under Mt. Kailash and blesses him to be renowned as 'Ravana' then onward. This will be in the **uttara ramayaNa** seventh book. Thus, Ravana is the etymological derivation of the word from the root **ru** 'to make noise or weep...'

The **mantra shastra** says:-- **raama patniim vanasthaam ninaaya - iti raavaNa** 'one who abducted Rama's wife from woodlands...' In another way it is **raavaNasya apatyam pumaan raavaNaH** 'Ravana's son is Raavana.'

[Verse Locator](#)

तम् दिव्य वस्त्र आभरणम् दिव्य माल्य उपशोभितम् ॥ ३-३२-२२
आसने सूपविष्टम् तम् काले कालम् इव उद्यतम् ।

22b, 23a. **divya vastra aabharaNam** = with excellent, attired, who is bejewelled; **divya maalya upashobhitam** = with marvellous, garlands, who is shining forth; **aasane su upaviSTam** = on throne, conspicuously, sitting; **udyatam** = on the rise; **kaale kaalam iva** = End-Time, for Time [himself]; **tam** = him - she saw.

And at him who is conspicuously sitting on a throne, attired and bejewelled in excellent apparels and jewels, shining forth with marvellous garlands, and who is like the Ultimate-Time on the rise destined for the Eventual-Time. [3-32-22b, 23a]

[Verse Locator](#)

राक्षसेन्द्रम् महाभागम् पौलस्त्य कुल नन्दनम् ॥ ३-३२-२३
उपगम्य अब्रवीत् वाक्यम् राक्षसी भय विह्वला ।
रावणम् शत्रु हन्तारम् मन्त्रिभिः परिवारितम् ॥ ३-३२-२४

23b, 24. **raakshasii** = demoness Shuurpanakha; **bhaya vihvalaa** = by fear, baffled; **raakSasa indram mahaa bhaagam** = demon's, king, highly, fortunate one; **paulastya kula nandanam** = Sage Pulasta's, dynasty's, a felicity of; **shatru hantaaram** = enemy, destroyer; **mantribhiH pari vaaritam** = with ministers, surrounded by; **raavaNam** = to Ravana; **upagamyaa vaakyam abraviit** = nearing him, sentence, spoke.

Demoness Shuurpanakha nearing Ravana, who is the highly fortunate king of demons, an enemy-destroyer and a felicity of the dynasty of Sage Pulasta, and who is now surrounded by his ministers, she spoke this sentence. [3-32-23b, 24]

[Verse Locator](#)

तम् अब्रवीत् दीप्त विशाल लोचनम्
प्रदर्शयित्वा भय लोभ मोहिता ।
सुदारुणम् वाक्यम् अभीत चारिणी
महात्मना शूर्पणखा विरूपिता ॥ ३-३२-२५

25. **a bhiita caariNii** = not, fearing, in her movements - a fearless rover; **mahaatmanaa viruupitaa** = by great-souled one [Lakshmana,] defaced; such; **shuurpaNakhaa** = Shuurpanakha; **bhaya lobha mohitaa** = by fear [of Rama,] by craving [for Rama,] perplexed; **pradarshayitvaa** = on displaying [her misfortune]; **diipta vishaala locanam** = aglow, broad, eyed one; **tam** = to him [to Ravana]; **su daaruNam vaakyam** = very, caustic, sentence; **abraviit** = spoke.

She who is disfigured by the high souled Lakshmana, and who is still perplexed with the fear of Lakshmana and her own craving for Rama as well, on displaying her misfortune to

everybody that fearless rover Shuurpanakha spoke this very caustic sentence to Ravana, whose eyes are broad and burning. [3-32-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वा त्रिंशः सर्गः

Thus, this is the 32nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 32

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 33

Verses converted to UTF-8, Nov 09

Introduction

Shuurpanakha taunts Ravana for his un-kingly activities, by which his kingdom is going to face a calamitous situation soon. While gibing at him she narrates how a king, really fit for kingship, shall conduct the affairs of kingdom. She speaks many paradigms on which many commentaries are declined basing on kings and their vices.

This chapter vies with the 33rd chapter of Kishkindha Kanda in the attitudes of a king and his kingship. These two chapters, as detailed by ancient commentators, equally deal with **raaja niiti shastra** 'political science' and there in Kishkindha the only rescue to Sugreeva is Tara, who saves the face of Sugreeva before Lakshmana, whereas in here Ravana has none to come to his aid when chided by Shuurpanakha. Though Shuurpanakha is a sultry and harpy demoness, the Sage Valmiki has put some rational words on her tongue in forewarning Ravana.

[Verse Locator](#)

ततः शूर्पणखा दीना रावणम् लोक रावणम् ।

अमात्य मध्ये संक्रुद्धा परुषम् वाक्यम् अब्रवीत् ॥ ३-३३-१

1. **tataH diinaa shuurpaNakhaa** = then, doleful, Shuurpanakha; **samkruddhaa** = becoming furious; **amaatya madhye** = ministers, amid - in the presence of; **loka raavaNam** = world, on who makes to wail; **raavaNam** = to Ravana; **paruSam vaakyam abraviit** = scornful, words, spoke.

Then that doleful Shuurpanakha spoke these scornful words to Ravana who makes the world to wail in the presence of his ministers. [3-33-1]

[Verse Locator](#)

प्रमत्तः काम भोगेषु स्वैर वृत्तो निरंकुशः ।

समुत्पन्नम् भयम् घोरम् बोद्धव्यम् न अवबुध्यसे ॥ ३-३३-२

2. **pra mattaH** = highly, infatuated; you are; **kaama bhogeSu svaira vR^ittaH** = in lustful, gratifications; without, goading [incontinent]; **nir ankushaH** = without, a goad - unchecked; **boddhavyam** = that which is to be known; **sam utpannam ghoram bhayam** = well arisen - surfaced, calamitous, jeopardy; **na avabudhyase** = not, observant - as a king.

"Highly infatuated with lustful gratifications you are incontinent and unchecked, thus you are unobservant of a calamitous jeopardy that has surfaced, though you ought to be observant of it as a king. [3-33-2]

[Verse Locator](#)

सक्तम् ग्राम्येषु भोगेषु काम वृत्तम् महीपतिम् ।

लुब्धम् न बहु मन्यन्ते श्मशान अग्निम् इव प्रजाः ॥ ३-३३-३

3. **graamyeSu bhogeSu saktam** = in dirty, pleasures, clinging to; **kaama vR^ittam** = self, driven - deports in overly self-assured manner, swaggeringly; **lubdham** = with self-serving motives; **mahiipatim** = at king; **prajaa** = people; **shmashaana agnim iva** = in crematory ground, fire - crematory-fire, like; **na bahumanyante** = will not, honour.

"If a king deports himself in an overly self-assured manner, that too with self-serving motives, and clings only to dirty pleasures, he will be unhonoured by people as with a crematory fire. [3-33-3]

For those who are self-centred there will be no fear, no shame. **artha aaturaaNaam na gurur na bandhuH | kaama aaturaaNaam na bhayam na lajja | kShudha aaturaaNaam na rucir na pakvam | vidya aaturaa Naam na sukham na nidraa -- niiti shaastra** 'for money-mongers no venerable ones, no relative... for lust-mongers no fear, no shame... for food-mongers no taste, no proper baking... for education-mongers, no comfort, no sleep...' morals.

[Verse Locator](#)

स्वयम् कार्याणि यः काले न अनुतिष्ठति पार्थिवः ।
स तु वै सह राज्येन तैः च कार्यैः विनश्यति ॥ ३-३३-४

4. **yaH paarthivaH** = which, king; **kaale** = on time; **kaaryaaNi** = concerns; **svayam** = personally; **na anu tiSThati** = will not, deal with; **saH** = he; **raajyena saha** = kingdom, along with; **taiH kaaryaiH ca [saha]** = with those, concerns, [together with]; **vinashyati vai** = gets ruined, indeed.

"The king who will not deal with the concerns of kingdom, in person and on time, he and his kingdom and even those concerns of his kingdom will get ruined. [3-33-4]

This can also be expressed as: **ssaH taiH kaaryaiH saha raajyena ca vinashyati** '...by those very issues of kingdom, the king along with his kingdom gets ruined...' because the major issue on hand is Rama and Lakshmana and they can ruin Ravana and his kingdom. Inordinate revelling in comforts and lust makes a king weak in body, mind, and time. The timely actions he is supposed to take do not come to mind because mind is weakened and benumbed. Then he is liable to believe his aids that may precisely land him into further troubles. Hence a king / ruler has to take actions and decisions personally, on time, duly remaining firm by his body and mind.

[Verse Locator](#)

अयुक्त चारम् दुर्दर्शम् अस्वाधीनम् नराधिपम् ।
वर्जयन्ति नरा दूरात् नदी पंकम् इव द्विपाः ॥ ३-३३-५

5. **a yukta caaram** = not, with, spies - inaccessible to spies; **dur darsham** = impossible, to see [unavailable for an audience]; **a sva adhiinam** = not, in one's own, control - not, self-possessed, intemperate; **nara adhipam** = peoples, lord of - king; **naraa** = people - subjects; **dvipaaH nadii pankam iva** = elephants, river's, mud, as with; **duuraat varjayanti** = from distance, will eschew.

"If a king is inaccessible to spies for exchange of information, unavailable for subjects for an audience for a similar appraisal, more so if he is intemperately not able to impose self-discipline, people will eschew such a king from a distance as elephants will refrain themselves from the mud of river from a distance. [3-33-5]

Shuurpanakha knows that Ravana has spies all around, but she is also in the know that they are worthless fellows because they narrate mythologies after every thing is ruined, as was done by Akampana in the previous episode. There is none to caution him beforehand excepting herself, that is her confidence. So, she is haranguing Ravana to take immediate action, otherwise, there may be a mutiny or cold war in his kingdom, and his subjects may desert him during wartime, like Vibheeshana.

[Verse Locator](#)

ये न रक्षन्ति विषयम् अस्वाधीना नराधिपः ।

ते न वृद्ध्या प्रकाशन्ते गिरयः सागरे यथा ॥ ३-३३-६

6. a sva adhiinaa = not, in self, restrained; ye naraadhipaH = which, kings; viSayam na rakSanti = kingdom, not, safeguard; te = those; vR^iddhya = by advantage; saagare girayaH yathaa = in ocean, mountain, like; na prakaashante = will not, outshine.

"Which of those kings that will not safeguard their kingdoms by remaining in a self-restrained manner, they will not outshine advantageously, like mountains submerged under ocean. [3-33-6]

Or

"Without keeping the kingdom under your personal control, you have shuffled the administration onto the ministers and army personnel like Khara, Duushana et al. And these figureheads alone become the tiderips, for they quarrel among themselves about the kingship of Lanka after your ruin, and they alone are floating like oceanic tides up above your head and thus you are a submerged sovereign. In any way, your doom is destined either by Rama, who is an imminent danger, or by your military managers, who are the in-built dangers."

Ravana is no doubt mountainous in his wealth and prosperity but he is engulfed in the ocean called promiscuity, and as long as those waters of lust tiderip over his head he cannot surface himself.

[Verse Locator](#)

आत्मवद्भिः विगृह्य त्वम् देव गंधर्व दानवैः ।

अयुक्त चारः चपलः कथम् राजा भविष्यसि ॥ ३-३३-७

7. tvam = you; aatmavadbhiH = with clear-headed ones [sensible gods etc - externally]; deva gandharva daanavaiH = with gods, gandharva-s, [other] demons; vigR^ihya = belligerent; a yukta caaraH = without, having [not employed - needful of, internally] intelligence agents; such as you are, you; capalaH = are erratic; katham raajaa bhaviSyasi = how, as king, you thrive.

"Externally you are belligerent with sensible gods, gandharva-s and other demons, and internally you are needful of intelligence agents, and such as you are, you are an erratic even, then how can you thrive as a king! [3-33-7]

Your enmity with the sensible gods will make them sensitive to be vigilant. And because there is a lack of intelligence or agents to you, added to it there is a lack of your own personal intelligence required for a king, and above all there is a lacking in the insistence of real kingship with you. Then, will not those gods take opportunity to hit you back, for everything is lacking in you, except lusting?"

[Verse Locator](#)

त्वम् तु बाल स्वभावत् च बुद्धि हीनः च राक्षस ।

ज्ञातव्यम् तु न जानीषि कथम् राजा भविष्यसि ॥ ३-३३-८

8. raakshasa = oh, demon; tvam tu = you, on your part; baala svabhaavat ca = you, but, of boyish, attitude [bent,] also; buddhi hiinaH ca = mind, less, also; GYaatavyam tu na jaaniiSi = knowable, but, not, knowing - because you are carefree; katham raajaa bhaviSyasi = how, as king, you thrive.

"Your bent is boyish and you are mindless, oh, demon, you are not able to know the knowable danger because you are carefree, and how do you thrive as a king! [3-33-8]

[Verse Locator](#)

येषाम् चारः च कोशः च नयः च जयताम् वर ।

अस्वाधीना नरेन्द्राणाम् प्राकृतैः ते जनैः समाः ॥ ३-३३-९

9. **jayataam vara** = oh, among triumphant ones, best one - in dissent, sarcastically; **yeSaam** = to those; **nara indraaNaam** = men, lords of - for kings; **caaraH ca koshaH ca nayaH ca** = spies, also, treasury, also, strategies; **a sva adhiinaa** = not, in, one's own control -if they do not retain; **te** = they are; **praakR^itaiH janaiH samaaH** = peasant, people, equal to - tantamount to.

"Oh, so-called best one among triumphant kings, those kings that do not retain spies, treasuries and strategies under their control, but vouchsafe them to others, they are of a piece with the peasantry. [3-33-9]

[Verse Locator](#)

यस्मात् पश्यन्ति दूरस्थान् सर्वान् अर्थान् नराधिपाः ।
चारेण तस्मात् उच्यन्ते राजानो दीर्घ चक्षुषः ॥ ३-३३-१०

10. **nara adhipaaH** = oh, humans, overlord of - in dissent; **yasmaat** = whereby; **duurasthaan sarvaan arthaan** = distantly situated, all, subjects - situations; **caareNa** = by spies; **pashyanti** = those that can see; **tasmaat** = thereby; **raajaanaH** = kings; **diirgha cakSuSaH ucyante** long, sighted [prescient ones]; they are called.

"Oh, titular overlord of humans, only some can be called prescient kings because they see all the situations happening distantly through their spies. [3-33-10]

Though the spies bring in various pieces of information they are to be collated and analysed by the king. **anena caareNa vyavahitaa api arthaa avashyam vicaaraNiiyaa iti suucitam - dk** 'so you neither have those intelligent spies nor the least intelligence required of a 'prescient king' thus your doom is certain.'

[Verse Locator](#)

अयुक्त चारम् मन्ये त्वाम् प्राकृतैः सचिवैः युतः ।
स्व जनम् च जनस्थानम् निहतम् न अवबुध्यसे ॥ ३-३३-११

11. **a yukta caaram** = without, having [appointed,] spies - maladroit in organising spies; **tvaam** = you are; **praakR^itaiH sacivaiH yutaH** = with artless, ministers, one associated with; **manye** = I believe; [**yaH** = which you]; **janasthaanam** = Janasthaana [janasthaane = in Janasthaana]; **sva janam nihatam** = you own, subjects, as ruined; **na avabudhyase** = not, cognisant of.

"I believe that you have no spies worth their profession, yet you are associated with artless ministers worthy to worship you, hence you are incognisant of the ruination of all of your subjects in Janasthaana, including Janasthaana. [3-33-11]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
हतानि एकेन रामेण खरः च सह दूषणः ॥ ३-३३-१२

12. **ekena raameNa** = by only one, Rama; **bhiima karmaNaam rakSasaam** = of dreadful, deeds, demons; **catur dasha sahasraaNi** = four, ten, thousand; [**janasthaane** = in Janasthaana]; **hataani** = are killed; **saha duuSaNaH** = along with, Duushana; **kharaH ca** = Khara, is also - killed.

"A single soul called Rama has eliminated fourteen thousand demons of dreadful deeds in Janasthaana, even Duushana is killed, even Khara is also killed. [3-33-12]

[Verse Locator](#)

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ।
धर्षितम् च जनस्थानम् रामेण अक्लिष्ट कारिणा ॥ ३-३३-१३

13. a kliSTa kaariNaa = without, fatigue [indefatigable,] performer of deeds - champion; raameNa = by Rama; R^iSiNaam abhayam dattam = to sages, security, given; daNDakaaH = Dandaka forest; kR^ita kSemaH ca = made, safeguard - rendered safe, as well; janasthaanam dharSitam ca = Janasthaana, assailed - put to rout, also.

"That indefatigable champion Rama gave security to the sages, rendered Dandaka forest safeguarded, and he put Janasthaana to rout. [3-33-13]

[Verse Locator](#)

त्वम् तु लुब्धः प्रमत्तः च पराधीनः च रावण ।
विषये स्वे समुत्पन्नम् यो भयम् न अवबुध्यसे ॥ ३-३३-१४

14. raavaNa = oh, Ravana; tvam tu = you, on your part; lubdhaH = selfish; pra mattaH ca = hotheaded, also; para aadhiinaH ca = in other's, control, also - controlled by promiscuity; yaH = which, you are; sve viSaye = in one's, own kingdom; sam utpannam = rising up; bhayam na avabudhyase = calamity, not, perceptive of.

"On your part you are but selfish, hotheaded, and others like the appeasers of your lust, or these artless ministers, or those underpaid unfaithful spies hold you down, and such as you are, you are unperceptive of the calamity rising up against you in your own kingdom. [3-33-14]

[Verse Locator](#)

तीक्ष्णम् अल्प प्रदातारम् प्रमत्तम् गर्वितम् शठम् ।
व्यसने सर्व भूतानि न अभिधावन्ति पार्थिवम् ॥ ३-३३-१५

15. tiikSNam = overweening; alpa pradaataaram = , scanty, endower [under-payer]; pramattam = improvident; garvitam = self-conceited; shaTham = who secretly harms - dubious; paarthivam = if the king is such; vyasane = in strife; sarva bhuutaani = all, beings - subjects; na abhi dhaavanti = not, towards, run - bid goodbye to such a king.

"Should a king be overweening, an under-payer, an improvident, self-conceited, and dubious, all his subjects bid goodbye to such a king when he is in strife. [3-33-15]

[Verse Locator](#)

अतिमानिनम् अग्राह्यम् आत्म संभावितम् नरम् ।
क्रोधिनम् व्यसने हन्ति स्व जनो अपि नराधिपम् ॥ ३-३३-१६

16. ati maaninam = unduly, self-conceited; a graahyam = not, take to - unapproachable, self-centring; aatma sam bhaavitam = soul, well, adoring [self-adulating]; naram = such a man - here such a demon; krodhinam = a spitfire; naraadhipam = such a king; sva janaH api = own, people, even - kith and kin; vyasane = in his distress; hanti = will ruin.

"Should a ruler be unduly self-conceited, self-centred, self-adulating and a spitfire too, his own kith and kin will ruin him when he is in distress. [3-33-16]

[Verse Locator](#)

न अनुतिष्ठति कार्याणि भयेषु न बिभेति च ।
क्षिप्रम् राज्यात् च्युतो दीनः तृणैः तुल्यो भवेत् इह ॥ ३-३३-१७

17. Which king; kaaryaaNi na anutiSThati = good offices, will not, officiate; bhaveSu na bibheti ca = in panicky [situations, who is] not, panicked, also; kSipram raajyaat cyutaH = quickly, from kingdom, on falling - when overthrown; iha = here [in world]; diinaH = on becoming debased; tR^iNaiH tulyaH bhavet = piece of straw, equated, he will be.

"That king who does not officiate his good offices, nor un-panicked into panicky situations, he will be quickly overthrown from his kingdom, and on becoming a debased individual he will

शुष्क काष्ठैः भवेत् कार्यम् लोष्टैः अपि च पांसुभिः ।
न तु स्थानात् परिभ्रष्टैः कार्यम् स्यात् वसुधाधिपैः ॥ ३-३३-१८

18. *shuSka kaaSThaiH* = with dried, wood-sticks; [*shuSka*] *loSTaiH api* = with [dried up] globs, even; *paamsubhiH api ca* = with particles of dust, even, also; *kaaryam bhavet* = there will be, [some] utility [they are of some avail]; *tu* = but; *sthaanaat paribhraSTaiH vasudha adhipaiH* from position, collapsed, with earth, rulers; *kaaryam na syaat* = utility is not, there they are of no avail.

"Dried sticks, globs or the particles of dust are of some avail, but kings fallen from their position are of no avail. [3-33-18]

उपभुक्तम् यथा वासः स्रजो वा मृदिता यथा ।
एवम् राज्यात् परिभ्रष्टः समर्थो अपि निरर्थकः ॥ ३-३३-१९

19. *upa bhuktam vaasaH yathaa* = used up, cloth, as with; *mR^iditaa srajaH vaa yathaa* = crumpled, flower-tassels, or, as with; *evam* = likewise; *raajyaat paribhraSTaH* = from kingdom, ousted - king; *samarthaH api* = formidable one, even if; *nir arthakaH* = not, of any means [meaningless, of no avail.]

"As to how a used up raiment or a crumpled flower-tassel is meaningless, likewise a king derelict from his kingdom, though functional, is meaningless. [3-33-19]

अप्रमत्तः च यो राजा सर्वज्ञो विजितेन्द्रियः ।
कृतज्ञो धर्म शीलः च स राजा तिष्ठते चिरम् ॥ ३-३३-२०

20. *yaH raajaa* = which, king; *a pramattaH ca* = not, incautious [cautious,] also; *sarva GYaH* = all-knowing [clever]; *vijita indriyaH* = controlled senses; *kR^itaGYaH* = thankful; *dharma shiilaH ca* = conscientious, also; *saH raajaa ciram tiSThate* = that, king, for a long time, stays - survives.

"Which king will be cautious, clever, conscientious, with his controlled senses, and thankful, that king survives for a long time. [3-33-20]

नयनाभ्याम् प्रसुप्तो वा जागर्ति नय चक्षुषा ।
व्यक्त क्रोध प्रसादः च स राजा पूज्यते जनैः ॥ ३-३३-२१

21. [*yaH* = which king]; *nayanaabhyaam* = with both eyes [closed]; *pra suptaH [api]* = well, slept, [even though]; *naya cakSuSaa* = wariness, with eyes of; *jaagarti* = who will be wakeful; *vyakta* = making clear; *krodha ca* = his fury, also; *a prasaadaH* = without, inattentiveness - vigilantly; [in other mms: *tyakta krodhaH pramaadaH ca* = discarding, fury, frenzy, also]; *saH raajaa janaiH puujyate* = that, king, by people, will be revered.

"He who keeps his mental eyes of wariness will be wakeful even though he slept well closing his physical eyes and he who will make his fury and favour evident to people without any concealment or cunningness, people will highly revere him as a king.

Or

"He who keeps his mental eyes of wariness wakeful even though he sleeps fast closing his physical eyes, thus discarded are his fury and frenzy as well, because he knows as to who is to be treated furiously and who is to be favoured, and thus people will revere him as a judicious king. [3-33-21]

[Verse Locator](#)

त्वम् तु रावण दुर्बुद्धिः गुणैः एतैः विवर्जितः ।
यस्य ते अविदितः चारैः रक्षसाम् सुमहान् वधः ॥ ३-३३-२२

22. **raavaNa** = oh, Ravana; **dur buddhiH** = [because you are] bad, minded [imprudent]; **tvam tu** = you, for your part; **etaiH guNaiH vi varjitaH** = with these, merits, bereft of; **yasya te** = suchlike, to you; **rakSasaam sumahaan vadhaH** = demons', very great, massacre; **caaraiH** = by spies; **a viditaH** = not, known - though not personally, but at least thru spies it is not known to you.

"But, oh, Ravana, because you are imprudent you are bereft of these merits, and such as you are, unknown is the very great massacre of demons to you, though not personally, but at least through your spies. [3-33-22]

[Verse Locator](#)

पर अवमंता विषयेषु संगवान्
न देश काल प्रविभाग तत्त्व वित् ।
अयुक्त बुद्धिः गुण दोष निश्चये
विपन्न राज्यो न चिरात् विपत्स्यते ॥ ३-३३-२३

23. **para avamantaa** = others, humiliator - you are; **viSayeSu sangavaan** = in ravishes, hobnobbing with; **na desha kaala pra vibhaaga tattva vit** = [you are] not, place, time, well, dived up [apportion,] object, cognisant of; **guNa doSa nishcaye** = rights, wrongs, in deciding; **a yukta buddhiH** = not, having, mind [focus your thoughts]; **vipanna raajyaH** = ruined, kingdom - on becoming so; **na ciraat** = not, after [before long]; **vipatsyate** = you will be imperilled.

"You are the humiliator of others, you hobnob only with your ravishes, and incognisant of the object for apportionment of time and place for your activities, as to when and where and how the things are to be dealt with. And, as you are not attending any kingly activity, or do not focus your mind in deciding rights and wrongs, thereby your kingdom will get ruined and you will be imperilled, not before long." Thus Shuurpanakha declaimed Ravana about his worthlessness as a king. [3-33-23]

However self-sufficient and self-assured a king might be, he cannot underestimate rivalling kings as trivial, unilaterally. **anena susamR^iddha raajyastho api raajaa etaiH doSaiH aciraat raajya bhrSTo bhavati iti - raaj~naa baliSTena api shatru durbala iti avamatiH na kartavyam ca suucitam - dk** It is indicated that a king should be on his guard lest he will be overthrown, just because that king is associated with many un-kingly attitudes.

[Verse Locator](#)

इति स्व दोषान् परिकीर्तिताम् तया
समीक्ष्य बुद्ध्या क्षणदा चरेश्वरः ।
धनेन दर्पेण बलेन च अन्वितो
विचिन्तयामास चिरम् स रावणः ॥ ३-३३-२४

24. **kSaNadaa cara iishvaraH** = night, walkers, lord - Ravana; **dhanena darpeNa balena ca anvitaH** = with prosperity, pride, power, also, he who is with them; **saH raavaNaH** = such, Ravana; **iti** = in this way; **tayaa pari kiirtitaam** = by her, extolled; **sva doSaan** = his own,

defects - negative traits; **buddhyaa samiikSya** = in mind, on poring over; **ciram vi cintayaamaasa** = over a time, started to contemplate.

In this way when Shuurpanakha extolled only his negative traits, he that lord of night-walkers Ravana, who holds only his pride, power and prosperity dear to him, pored them over in his mind and contemplated over a time. [3-33-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रयः त्रिंशः सर्गः

Thus, this is the 33rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 33

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 34 Verses converted to UTF-8, Nov 09

Introduction

Ravana enquires about Rama's valour and weaponry for which Shuurpanakha narrates about Rama, Seetha, and Lakshmana and what has happened in Janasthana. Thus she prompts Ravana to achieve Seetha as his wife, for none surpasses Seetha in her beauty.

[Verse Locator](#)

ततः शूर्पणखाम् दृष्ट्वा ब्रुवन्तीम् परुषम् वचः ।
अमात्य मध्ये संकुडद्धः परिपप्रच्छ रावणः ॥ ३-३४-१

1. tataH = then; amaatya madhye = ministers, amidst [in presence of]; paruSam vacaH bruvantiim = bitter, words, one who is speaking; shuurpaNakhaam dR^iSTvaa = Shuurpanakha, on seeing; samkR^iuddhaH raavaNaH paripapracCha = highly, infuriated one, Ravana, questioned - queried.

On observing Shuurpanakha who is speaking bitter words against him in the presence of ministers then Ravana is highly infuriated and queried her. [1-34-1]

[Verse Locator](#)

कः च रामः कथम् वीर्यः किम् रूपः किम् पराक्रमः ।
किम् अर्थम् दण्डकारण्यम् प्रविष्टः च सुदुस्तरम् ॥ ३-३४-२

2. raamaH kaH = Rama, who is; katham viiryaH = what, is his calibre; kim ruupaH = of what, mien; kim paraakramaH = what, is his bravery; su dustaram = highly, inscrutable; daNDaka araNyam = Dandaka forest; kim artham praviSTaH = what, for reason, he entered.

"Who is Rama? How brave he is? Of what mien and what calibre he is? And for what reason he entered the highly inscrutable Dandaka forest? [1-34-2]

'Why this Rama has to come this far to Dandaka instead of loitering somewhere near Himalayas? Has he come purposefully with any revenge against us, the demons, or is it a pleasure-trip? Why should he leave his ancestral kingdom and enter Dandaka, a stronghold of demons?' This is the real worry of Ravana. kena ca kaaraNena kula parampara aagatam praaajyam raajyam parityajya nikhila nishaacara vaaso asmin deshe samaagataH - dk Ravana might be unaware that Dandaka forest also belongs to Ikshvaku-s as Kishkindha belonged to them, as said by Rama at the time of eliminating of Vali.

[Verse Locator](#)

आयुधम् किम् च रामस्य येन ते राक्षसाः हता ।
खरः च निहतः संख्ये दूषणः त्रिशिराः तथा ॥ ३-३४-३
तत् त्वम् ब्रूहि मनोज्ञान्गी केन त्वम् च विरूपिता ।

3, 4a. **yena** = by whom [by which Rama]; **raakSasaaH** = demons; **kharaH ca** = Khara, also; **duuSaNaH trishiraaH tathaa** = Duushana, Trishira, likewise; **sankhye nihataa** = in war, killed; such a; **raamasya aayudham kim ca** = Rama's, weapon, what is, also; **manoj~na angii** = fascinating, having limbs - oh, lady with fascinating limbs [Shuurpanakha]; **kena tvam viruupitaa ca** = by whom, you are, disfigured, even; **tat tvam bruuhi** = that, you, tell.

"What is the weapon of that Rama by whom these many demons are killed in war, likewise Duushana and Trishira are killed, and even the unkillable Khara is killed? Oh, lady with fascinating limbs, who disfigured you? That you tell. [1-34-3, 4a]

This can be simple question 'What is his weapon?' without telling round about as above. But Ravana is weighing arsenal balance since he is self-content with a giant-robot namely Kumbhakarna, and with a brave and all-trickster son Indrajit, along with his own ICBMs, ASMs and ASMs, plus his own invincibility. Thereby he is said to be puzzled at arsenal-less Rama and asking: **kaani kaani ca aayudhaani khara mukha nishaacra praaNa haani karaaNi - dk**'you said that Rama caused this havoc single-handedly, then he should have used various and numerous weapons by which missiles are flung... because common sense does not permit any belief that a handheld bow can dart numerous arrows or missile, that too when wielded by a single human...'

[Verse Locator](#)

इति उक्ता राक्षस इन्द्रेण राक्षसी क्रोध मूर्च्छिता ॥ ३-३४-४

ततो रामम् यथा न्यायम् आख्यातुम् उपचक्रमे ।

4b, 5a. **raakSasa indreNa** = by demons, king; **iti uktaa** = this way, she is who is spoken; **krodha muurcChitaa raakSasii** = with fury, who is in a fit of, demoness; **tataH** = then; **raamam** = about Rama; **yathaa nyaayam** = as it is - in the point of fact; **aakhyaatum upacakrame** = to describe, commenced.

When the king of demons has asked her thus, she that demoness Shuurpanakha who is in a fit of fury then commenced to describe Rama in the point of fact. [3-34-4b, 5a]

[Verse Locator](#)

दीर्घबाहुः विशालाक्षः चीर कृष्ण अजिन अम्बरः ॥ ३-३४-५

कन्दर्प सम रूपः च रामो दशरथ आत्मजः ।

5b, 6a. **dasharatha aatmajaH raamaH** = Dasharatha's, son, Rama; **diirgha baahuH** = long, one with arms, or implicitly- inescapable arms; **vishaala akSaH** = broad, eyed one, or implicitly - keen eyed; **ciira** = has jute-cloth; **kR^iSNa ajina ambaraH** = black, deer, skin, as his dress; **kandarpa sama ruupaH ca** = Love-god, similar, in semblance.

"Dasharatha's son Rama is the one with inescapable arms and keen-eyed, but has jute-cloths and skin of black-deer for his dress, yet in semblance he is similar to the Love-god. [3-34-5b, 6a]

[Verse Locator](#)

शक्र चाप निभम् चापम् विकृष्य कनकांगदम् ॥ ३-३४-६

दीप्तान् क्षिपति नाराचान् सर्पान् इव महा विषान् ।

6b, 7a. **shakra caapa nibham** = Indra's, bow, [Rainbow] similar in sheen; **kanaka angadam caapam** = that has golden, fillets, a bow; **vikR^iSyaa** = on yanking out; **mahaa viSaan sarpaan iva** = those that have deadly, poison, snakes, like; **diiptaan naaraacaan kSipati** = candent, iron-arrows, he strews.

"Yanking out a bow with golden fillets, and that is similar to the bow of Indra in its shine, he strews candent iron-arrows that simulate snakes with deadly poison. [3-34-6b, 7a]

[Verse Locator](#)

न आददानम् शरान् घोरान् न मुचंतम् महाबलम् ॥ ३-३४-७

न कार्मुकम् विकर्षन्तम् रामम् पश्यामि संयुगे ।

7b, 8a. samyuge = on battleground; ghoraan sharaan = ghastly, arrows; aa dadaanam = taking [drawing from quiver]; na pashyaami = not, I do see - imperceivable; kaarmukam vikarSantam = bow, stretching of; na = I do not see; muncantam [shiilii mukhaan] = shooting from bowstring, [arrows with sharp points]; na = neither; mahaabalam raamam = great-mighty one, Rama; na = I do not see.

"It has become imperceivable for me to me to see when and how he drew his ghastly arrows from quiver on the battleground; or, stretching his bow admitting those arrows on bowstring - no; or, his releasing those sharp edged arrows from the bow - no; why them, that great mighty Rama himself has become imperceptible in the fastness of his action. [3-34-7b, 8a]

[Verse Locator](#)

हन्यमानम् तु तत् सैन्यम् पश्यामि शर वृष्टिभिः ॥ ३-३४-८

इन्द्रेण इव उत्तमम् सस्यम् आहतम् तु अश्म वृष्टिभिः ।

8b, 9a. indreNa = by Indra; ashma vR^iSTibhiH = with stones, of rain - with hailstorm; aahatam sasyam iva = devastated, rich harvest, as with; shara vR^iSTibhiH = of arrows, with downpour; tu = but; hanyamaanam tat uttamam sainyam = being annihilated, that, best, army; pashyaami = I am seeing - then I have seen.

"As with a crop of grain devastated by a hailstorm of Indra, I could only see that best army while it is being annihilated with a downpour of arrows. [3-34-8b, 9a]

[Verse Locator](#)

रक्षसाम् भीम वीर्याणाम् सहस्राणि चतुर्दश ॥ ३-३४-९

निहतानि शरैः तीक्ष्णैः तेन एकेन पदातिना ।

अर्धाधिक मुहूर्तेन खरः च सह दूषणः ॥ ३-३४-१०

9b, 10. padaatinaa ekena tena = foot-soldier, lone one, by him [by Rama]; tiikSNaiH sharaiH = with excruciating, arrows; ardha adhika muhuurtena = half, more, one hour; bhiima viiryaaNaam rakSasaam = of fiendish, might, demons; caturdasha sahasraaNi = fourteen, thousands; nihataani = are destroyed; saha duuSaNaH kharaH ca = along with, Duushana, Khara, is also [killed.]

"Thus a lone foot-soldier with his excruciating arrows has exterminated fourteen thousand demons with fiendish might, including Duushana, and along with Khara, say, within one and half hours. [3-34-9b,10]

The above is consolidated and said as: saH ayam adhunaa muni jana samucita veShopi dhik kR^ita shakra paraakrame vikrameNa shakra kaarmuka sadR^ikSham caapam aakR^iShya mahaa viShaan aashii viShaan iva rukma punkhaan anukShaNam prakShipan rakSho vikShobhakaram ati bhayankaram ruupam aavahati - dk.

[Verse Locator](#)

ऋषीणाम् अभयम् दत्तम् कृत क्षेमाः च दण्डकाः ॥ ३-३४-११

एका कथंचित् मुक्ता अहम् परिभूय महात्मना ।

स्त्री वधम् शंकमानेन रामेण विदितात्मना ॥ ३-३४-१२

11 - one foot verse, 12. R^iSiiNaam abhayam dattam = to sages, protection, accorded; daNDakaaH = Dandaka forest; kR^ita kSemaH ca = made [restored,] to safety - rendered as snuggest place, also; mahaatmanaa vidita aatmanaa = by high-minded one, well-versed, soul - in scriptures; strii vadham shankamaanena = woman, slaughter, hesitant

of; **raameNa** = by such Rama is; **aham ekaa** = I, a single one; **pari bhuuya** = on humiliating; **kathamcit muktaa** = somehow, let off.

"Accorded is the protection to the sages, and Dandaka is made as a snug place for them. I am the lone one somehow let off by such a high-minded Rama, of course, on humiliating me by cutting my nose and ears. Maybe, it is because he is hesitant of woman-slaughter for he is a well-versed soul. [1-34-11, 12]

Here she twisted the story line to her side, as she edited the scene of her humiliation later to annihilation of their army. In Dandaka witch-hunting is over and it is calm and collected now. In fact, Ravana intruded into Janasthaana of Dandaka and stationed some army to protect intrusion into Lanka, as his mainstay is only the castled city Lanka. Now that the doors to Lanka are wide open Lanka is exposed to an imminent danger. **nishaacaraan asankhyaiH rukma punkhaiH vishikhaiH vimadhya shatamakha mukhamakha bhuje akhila tapasvinaH ca nirbhayam vidhaaya danDakaaraNyam api sakala muni jana sharaNyam atanuta - dk.**

[Verse Locator](#)

भ्राता च अस्य महातेजा गुणतः तुल्य विक्रमः ।
अनुरक्तः च भक्तः च लक्ष्मणो नाम वीर्यवान् ॥ ३-३४-१३

13. **mahaatejaa** = highly resplendent; **guNataH tulya vikramaH** = by trait, matches [his brother Rama,] in bravery; **anuraktaH ca** = adherent, also; **bhaktaH ca** = devotee, also; **viiryavaan** = stout-hearted one; **lakSmaNaH naama** = Lakshmana, known as; **asya bhraataa** = is his - Rama's, brother.

"A highly resplendent one who by his trait matches his brother in bravery, an adherent and a devotee of his brother, such a stout-hearted one is Rama's brother known as Lakshmana. [1-34-13]

[Verse Locator](#)

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ।
रामस्य दक्षिणे बाहुः नित्यम् प्राणो बहिः चरः ॥ ३-३४-१४

14. **amarSii** = irritable one; **durjayaH** = invincible one; **jetaa** = victor; **vikraantaH** = valiant; **buddhimaan** = intelligent one; **balii** = mighty one; such a brother Lakshmana is; **nityam raamasya dakSiNe baahuH** = perpetual, Rama's, a right, hand; **bahiH caraH praaNaH** = - peripherally, moving, life; gist - vividly.

"That Lakshmana is an easily irritable one, he is not that easily invincible, an easy victor, but not an easygoing valiant, yet he is an intellectual at ease, and a mighty one who does not ease off, such a Lakshmana is the perpetual right-hand and the peripherally moving life of Rama. [1-34-14]

[Verse Locator](#)

रामस्य तु विशालाक्षी पूर्णेन्दु सदृश आनना ।
धर्म पत्नी प्रिया नित्यम् भर्तुः प्रिय हिते रता ॥ ३-३४-१५

15. **vishaala akSii** = broad-eyed one; **puurNa indu sadR^isha aananaa** = full, moon, similar, one with such face; **tu** = but; **raamasya dharma patnii** = Rama's, wedded, wife; **bhartR^iH priyaa** = husband's, dear one; **nityam priya hite rataa** = always, in her dear one - Rama's, well-being, delights in.

"But, one with her broad-eyes, face similar to the full-moon is the dear and wedded wife of Rama, and she always takes delight in the well-being of her dear one, namely Rama. [1-34-15]

[Verse Locator](#)

सा सुकेशी सुनासोरुः सुरूपा च यशस्विनी ।

देवत इव वनस्थ अस्यराजते श्रीर् इव अपरा ॥ ३-३४-१६

16. su keshii = one with lengthy, hair; su naasa uuruH = with fine, nose, thighs; su ruupaa ca = fine, looking, also; yashasvinii = a glorious one; saa = she; asya vanastha devata iva = of that, situated in woodland, goddess, like; aparaa shriiH iva = another - temporal, Goddess Lakshmi, like; raajate = is beaming forth.

"She is the one with lengthy hairdo, her nose and thighs are fine, and that glorious one with fine looks is the wife of Rama, and she is beaming forth like a sylvan deity situated in that woodland, who in turn is like Goddess Lakshmi in a temporal form. [1-34-16]

[Verse Locator](#)

तप्त कांचन वर्ण आभा रक्त तुंग नखी शुभा ।

सीता नाम वरारोहा वैदेही तनु मध्यमा ॥ ३-३४-१७

17. tapta kaancana varNa aabhaa = burnt [refined,] gold, in colour [in complexion,] in shade of; rakta tunga nakhii = having rosy, jutted, nails; shubhaa = auspicious one; [saa] vaidehii = that daughter of king of Videha kingdom; varaarohaa = with curvaceous, hips; tanu madhyamaa = with slender waist; siitaa naama = Seetha, known as.

"She has a complexion matching the shade of refined gold, her nails are rosy and jutting, and she with her curvaceous hips and slim waist is the daughter of King of Videha, and known as Seetha. [1-34-17]

[Verse Locator](#)

न एव देवी न गंधर्वा न यक्षी न च किंनरी ।

तथा रूपा मया नारी दृष्ट पूर्वा महीतले ॥ ३-३४-१८

18. tathaa ruupaa = such a, kind of comeliness; devii = a goddess; mayaa na eva dR^iSTa puurvaa = by me, not, in that way, seen, previously - so far; gandharvaa [gandharvii] = gandharva female; na = no; yakSii na = yaksha-female, no; kinnarii ca = kinnaraa-female, even; na = no; naarii mahiitale = woman, on the face of earth; na = no - not seen by me.

"So far I have not seen any goddess with such a comeliness; a gandharva female - no; a yaksha female - no; a kinnara female - no; and a woman, no, not on the face of earth! [1-34-18]

[Verse Locator](#)

यस्य सीता भवेत् भार्या यम् च हृष्टा परिष्वजेत् ।

अति जीवेत् स सर्वेषु लोकेषु अपि पुरंदरात् ॥ ३-३४-१९

19. yasya = to whom; siitaa bhaaryaa bhavet = Seetha, wife, becomes as; hR^iSTaa yam pariSvajet ca = gladly, whom, she hugs, also [after becoming his wife - not owing to a forced marriage]; saH sarveSu lokeSu = he, in all, worlds; purandaraat api = even, [better than] Indra; ati jiivet = grandly, lives.

"To whom Seetha becomes a wife and around whom she gladly throws her arms after such a marriage, he lives more grandly than Indra in all the worlds. [1-34-19]

[Verse Locator](#)

सा सुशीला वपुः श्लाघ्या रूपेण अप्रतिमा भुवि ।

तव अनुरूपा भार्या सा त्वम् च तस्याः पतिः वरः ॥ ३-३४-२०

20. su shiilaa = highly, gracious; vapuH shlaaghyaa = by bodily structure, laudable; saa = she is; ruupeNa a pratimaa bhuvi = by appearance, not, comparable; saa tava anuruupaa

bhaaryaa = she is, to you, to you, a wife; [**syaat** = she becomes; **tathaa** = likewise]; **tvam ca** = you, too [will become]; **tasyaaH varaH patiH** = her, best, husband.

"She is a highly gracious lady, laudable by her bodily structure, incomparable by her appearance, and she will become a seemly wife of yours, and you too will become a best husband of hers. [1-34-20]

[Verse Locator](#)

ताम् तु विस्तीर्ण जघनाम् पीन उत्तुंग पयो धराम् ।
भार्या अर्थे तु तव आनेतुम् उद्यता अहम् वर आननाम् ॥ ३-३४-२१
विरूपिता अस्मि क्रूरेण लक्ष्मणेन महाभुज

21, 22a. **mahaa bhuja** = oh, mighty shouldered one - Ravana; **vistiirNa jaghanaam** = she who is broad, hipped; **piina uttunga paya dharaam** = one with fatty, bulgy, milk, containers [breasts]; **taam vara aananaam tu** = her, who has excellent, face, but; **tava bhaaryaa arthe tu** = wife, for the purpose of, but; **aanetum** = to bring her - to Lanka; **udyataa** = when venturing; **aham** = I am; **kruureNa lakshmaNena** = by cruel, Lakshmana; **viruupitaa asmi** = disfigured, I am.

"Oh, mighty shouldered brother, but when I ventured to bring her as your wife, whose hips are broad, bosom fat and bulgy, face excellent, that cruel Lakshmana disfigured me. [1-34-21, 22a]

[Verse Locator](#)

ताम् तु दृष्ट्वा अद्य वैदेहीम् पूर्ण चन्द्र निभ आननाम् ॥ ३-३४-२२
मन्मथस्य शराणाम् च त्वम् विधेयो भविष्यसि ।

22b, 23a. **puurNa candra nibha aananaam** = full, moon, shine, with such a face; **taam tu vaidehiim adya dR^iSTvaa** = her, at Vaidehi, now, if you see; **tvam** = you; **manmathasya sharaaNaam** = to Lover-god's, arrows; **vidheyaH bhaviSyasi** = a groveller, you will become.

"You too will become a groveller at the arrows Lover-god in case you now see Vaidehi with a face shining like full-moon. [1-34-22, 23a]

[Verse Locator](#)

यदि तस्याम् अभिप्रायो भार्या अर्थे तव जायते ।
शीघ्रम् उद् ध्रियताम् पादो जयार्थम् इह दक्षिणः ॥ ३-३४-२३

23b, c. **tasyaam** = her; **tava bhaaryaa arthe** = your, wife, for the purpose of; **abhipraayaH jaayate yadi** = opinion, is created, if - if you hatch; **iha** = now; **jaya artham** = success, for the purpose of - if you aspire success; **dakSiNaH paadaH** = right, foot; **shiighram uddhriyataam** = quickly, be upraised - put your best foot forward.

"Hence, if you hatch an opinion to make her as your wife, and if you aspire success, now itself quickly put your best foot, namely your right foot, forward. [1-34-23]

[Verse Locator](#)

रोचते यदि ते वाक्यम् मम एतत् राक्षसेश्वर ।
क्रियताम् निर्विशंकेन वचनम् मम रावण ॥ ३-३४-२४

24. **raakshasa iishvara raavaNa** = oh, demon's, king, Ravana; **mama etat vaakyam** = my, all this, sentence - advise; **te rocate yadi** = to you, pleasing, if; **nir vi shankena** = without, verily, doubting - without becoming a shilly-shallyer; **mama vacanam kriyataam** = my, sentence - idea, let it be done.

"Oh, the king of demons Ravana, if this advise of mine is pleasing to you, let this idea be actualised without any shilly-shallying in your mind. [1-34-24]

विज्ञाय इह आत्म शक्तिम् च क्रियताम् च महाबल ।

सीता तव अनवद्यांगी भार्यत्वे राक्षसेश्वर ॥ ३-३४-२५

25. **raakshasa iishvara** = oh, demon's, king; **mahaabala** = oh, great-mighty one; **aatma shaktim vij~naaya** = your own, capacity - stout-heartedness, on realizing, an a vadya angii = not, un, speakable, limbed - one with immaculate limbs; **siitaa tava bhaaryatve** = Seetha, for your, in wifehood - to become a wife; **kriyataam [hriyataam]** may be made, [be abducted.]

"Oh, king of the demons, realise your stout-heartedness, and oh, great mighty one, let that immaculately limbed Seetha be abducted to become your wife. [1-34-25]

[Verse Locator](#)

निशम्य रामेण शरैः अजिह्मगैः

हतान् जनस्थान गतान् निशाचरान् ।

खरम् च दृष्ट्वा निहतम् च दूषणम्

त्वम् अद्य कृत्यम् प्रतिपत्तुम् अर्हसि ॥ ३-३४-२६

26. **raameNa** = by Rama; **a jihma gaiH** = not, curly, going [straight shooting;] **sharaiH** = with such arrows; **janasthaana gataan nishaacaraan hataan** = Janasthaana, positioned, night-walkers, as destroyed; **nishamya** = on hearing - bear in mind; **duuSaNam ca kharam ca** = Duushana, also, Khara, is even; **nihatam dR^iSTvaa** = killed, on seeing - be conscious of; **tvam adya kR^ityam** = you, now, action that is to be taken - doable deed, accomplishable; **pratipattum arhasi** = to awake to, apt of you.

"On recognising that Rama with his straight shooting arrows destroyed the night-walkers positioned at Janasthaana, and further on distinguishing that Duushana, and even Khara, is dispatched, it is apt of you to awake to a workable action." Thus Shuurpanakha has earbashed Ravana. [1-34-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुर् त्रिंशः सर्गः

Thus, this is the 34th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 34

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 35 Verses converted to UTF-8, Nov 09

Introduction

Ravana proceeds to Maareecha seeking his help in the abduction of Seetha. He travels by his aircraft-like chariot and on way he sees many locations along the seacoast that are affluent and divine. On seeing a banyan tree Ravana recollects the episode of Garuda, the Divine Eagle. He arrives at the hermitage of Maareecha.

[Verse Locator](#)

ततः शूर्पणखा वाक्यम् तत् श्रुत्वा रोम हर्षणम् ।
सचिवान् अभ्यनुज्ञाय कार्यम् बुद्ध्वा जगाम ह ॥ ३-३५-१

1. tataH = then; roma harSaNam = hair, raising - exciting; tat shuurpaNakhaa vaakyam shrutvaa = that, Shuurpanakha's, sentence, advise, on hearing; sacivaan abhyanuGYaaya = to ministers, bidding adieu; kaaryam buddhvaa jagaama ha = his task, resolving, proceeded, indeed.

On hearing the exciting advise of Shuurpanakha then Ravana bade adieu to ministers, and indeed on resolving his further task he proceeded to his personal palace chambers. [3-35-1]

[Verse Locator](#)

तत् कार्यम् अनुगम्यान्तर् यथावत् उपलभ्य च ।
दोषाणाम् च गुणानाम् च सम्प्रधार्य बल अबलम् ॥ ३-३५-२
इति कर्तव्यम् इति एव कृत्वा निश्चयम् आत्मनः ।
स्थिर बुद्धिः ततो रम्याम् यान शालाम् जगाम ह ॥ ३-३५-३

2, 3. tataH = then; tat kaaryam anugamya = that, task, while following up; yathaavat = as befittingly; upalabhya ca = securing [a thought,] also; doSaaNaam ca guNaanaam ca = discredits, credits, also; bala abalam sampradhaarya = strengths, weaknesses, on deliberating about - that thought; iti kartavyam = this task, be done this method; iti eva = in that way, only; aatmanaH = in mind; nishcayam kR^itvaa = a decision, on making - on taking; sthira buddhiH = with a firm, mind; tataH ramyaam yaana shaalaam jagaama ha = excellent, vehicle, garage, proceeded to, verily.

While following up his thinking about that task he got a pertinent thought, and on deliberating about the credits and discredits, strengths and weaknesses of that thought he decided that 'this is to be done in this method only.' On taking a decision in that way and with a firm mind he indeed proceeded to his excellent vehicle-garage. [3-35-2, 3]

[Verse Locator](#)

यान शालाम् ततो गत्वा प्रच्छन्नम् राक्षस अधिपः ।
सूतम् संचोदयामास रथः संयुज्यताम् इति ॥ ३-३५-४

4. tataH = then; raakSasa adhipaH = demons, lord of; pracChannam = secreting himself - in secrecy; yaana shaalaam gatvaa = vehicle, garage, having gone; rathaH sam yujyataam = chariot, be harnessed; iti = thus; suutam sam codayaamaasa = at charioteer, directed.

That lordly demon then has gone to the vehicle garage in secrecy, and directed the charioteer thus as, 'let the chariot be harnessed.' [3-35-4]

This 'secretly going to his own garage...' is one among the many oddities of Ravana that is suggested here. Kings never go to stables or garages but horses or chariots come to their fore, if ordered. Ravana's ministers have heard Shuurpanakha's report about the destruction of all the demons in Janasthaana. Because they have heard, it will not remain a secret or suppressible fact, but it will spread as a wild fire. Then some action has become necessary for Ravana now to save his face. praaNam eva parityajya maanam eva abhirakshatu 'Let life go but not the self-respect...' So, his first thinking is to wage a war with Rama, but it may become a worthless expedition because Rama's capabilities are partially known. Next, he thought to abduct Seetha, for she is said not only to be beautiful but a dearly cherished wife of Rama. If Seetha is distracted from Rama, Rama may die anguishing for Seetha, thus this imminent danger, called Rama, gets ruined once for all.

The human nature is bhaaryaa duHkham punar bhaaryaa just 'to lament for a parted wife for some time till a second wife is secured...' Thus, that wife-addict Rama will lament for Seetha for some time and seeks another woman as his wife. Instead, if he starts searching for Seetha alone, it is impossible for those two young humans to come searching this far, or to cross the ocean, or to enter Lanka. And even on entering Lanka, it is impossible to survive further at the hands of demons. These are some of the many of his deliberations on the 'strengths and weaknesses and the credits and discredits...' of his thought mentioned in the verse.

Then he enters his beautiful vehicle garage secretly. Why a king shall behave this quirkily? Because 'walls have ears...' and what all Shuurpanakha barked in the court must be audible throughout the palace by now, or may be all over Lanka, and if someone sees Ravana's exit at this point of time, everyone despises him, on the charge that he is trying to bring yet another woman. Though it is not said vividly here, that he is going to abduct Seetha thievishly keeping his valour and bravery aside, this will be made known in the words of Kumbhakarna in Yuddha Kaanda. This is shameful for his own self, as he did not do this way on previous occasions. For such a cowardly act, even Ravana's cherished wife Mandodari may despise or deride Ravana. So, he came to stables with a quirk of secrecy, which of course, will not remain a secret, soon.

[Verse Locator](#)

एवम् उक्तः क्षणेन एव सारथिः लघु विक्रमः ।
रथम् संयोजयामास तस्य अभिमतम् उत्तमम् ॥ ३-३५-५

5. evam uktaH = thus, who is said - the charioteer; laghu vikramaH saarathiH = brisk, paced, charioteer; tasya abhimatam = his [Ravana's] favourite one; uttamam ratham = choicest, chariot; kSaNena eva = in an instant, thus; samyojayaamaasa = started to harness - horses, got it ready.

When that brisk-paced charioteer is said in this way he instantly harnessed the favourite and choicest chariot of Ravana with horses and got it ready. [3-35-5]

[Verse Locator](#)

कांचनम् रथम् आस्थाय कामगम् रत्न भूषितम् ।
पिशाच वदनैः युक्तम् खरैः कनक भूषणैः ॥ ३-३५-६
मेघ प्रतिम नादेन स तेन धनद अनुजः ।
राक्षसाधिपतिः श्रीमान् ययौ नद नदी पतिम् ॥ ३-३५-७

6. dhanada anujaH = Kubera's, brother; shriimaan = celebrated one; saH raakSasa adhipatiH = that, demons, lord of; kanaka bhuuSaNaiH = with golden, ornaments; pishaaca vadanaiH = with monster, faces; kharaiH yuktam = with mules, yoked; ratna bhuuSitam = gems, studded with; kaancanam = golden - chariot - wholly golden; kaama gam = by wish [of rider,] rideable; ratham aasthaaya = chariot, on sitting; megha pratima naadena = cloud, similar, with sound - pealing like a thunder; tena = by that - chariot; nada nadii patim - nada - rivulets flowing westward; nadii = rivers flowing to east; pati = their lord - ocean; yayau = travelled towards ocean.

That chariot which is decorated with golden ornaments, yoked with monster-faced mules that have gem studded trappings is rideable by the wish of the rider, and sitting in such a chariot which is wholly golden and which rides with a sound like the pealing of thunder, that celebrated Ravana, the brother of Kubera and the lord of demons, travelled towards the lord of rivers and rivulets, namely the ocean. [3-35-6,7]

[Verse Locator](#)

स श्वेत वाल व्यजनः श्वेतः छत्रो दशाननः ।
स्निग्ध वैदूर्य संकाश तप्त कान्चन भूषणः ॥ ३-३५-८
दशग्रीवो विंशति भुजो दर्शनीय परिच्छदः ।
त्रिदश अरिः मुनीन्द्र घ्नो दश शीर्ष इव अद्रि राट् ॥ ३-३५-९
कामगम् रथम् आस्थाय शुशुभे राक्षसाधिपः ।
विद्युन् मण्डलवान् मेघः स बलाक इव अंबरे ॥ ३-३५-१०

8. **shveta vaala vyajanaH** = with white, long-furred, fans [regal insignia]; **shvetaH ChatraH** = with white, parasol; **dasha aananaH** = ten-faced - Ravana; **snigdha vaiduurya samkaasha** = [his body] smooth, Lapis, similar in shine; **tapta kaancana bhuuSaNaH** = having burnt [refined,] golden, ornaments; **dasha griivaH vimshati bhujaH** = with ten, throats [heads,] twenty, arms; **darshaniya pari cChadaH** = with good-looking [spectacular,] over, coverings [regalia]; **tridasha ariH** = gods', adversary; **muni indra ghnaH** = sages, eminent, cutthroat; **dasha shiirSa adri raaT iva** = ten, heads [pinnacles,] mountain, king, who is similar to; such a; **saH raakSasa adhipaH** = he that, demons, chief; **kaama gam ratham aasthaaya** = by wish, rideable, chariot, seated in; **ambare** = in sky; **vidyut maNDalavaan** = one with lightning flashes, and with such an area around it; **sa balaaka** = that is with, [flights of] cranes; **meghaH iva** = cloud, as with; **shushubhe** = shone forth.

Dasha-aanana, the decahedral demon, whose complexion like the smoothened Lapis-gem is lustrous, whose regalia that comprise white long-furred fans, white parasol and the like is spectacular, whose ornaments made out of refined gold are glittering, who similar to a kingly mountain with ten pinnacles and crags by way of his ten heads and twenty arms is gorgeous, and such a chief of demons who by that way is an adversary of gods and cutthroat of eminent-sages, seated in a nitid golden chariot that is rideable by the wish of its steersman, he shone forth like a black-cloud fringed with the streaks of lightning and rimmed with flights of cranes. [3-35-8, 9, 10]

Here the cloud metaphors with Ravana, the streaks of lightning with the silvery flashes of his regalia, and the decorated chariot with the flight of cranes.

[Verse Locator](#)

स शैलम् सागर अनूपम् वीर्यवान् अवलोकयन् ।
नाना पुष्प फलैर् वृक्षैर् अनुकीर्णम् सहस्रशः ॥ ३-३५-११

11. **viiryavaan** = dauntless one; **saH** = he that Ravana; **shailam sahasrashaH** = mountain, in thousands; **naanaa puSpa phalaiH vR^ikSaiH** = with various, flowered, fruited, trees; **anu kiirNam** = interspersed; **saagara anuupam** = ocean's, costal-delta area; **ava lokayan** = while viewing, - he proceeded.

That dauntless Ravana forged ahead while viewing the area along the coastline which is interspersed with thousands of mountains and which is with variously flowered and fruited trees. [3-35-11]

[Verse Locator](#)

शीत मंगल तोयाभिः पद्मिनीभिः समंततः ।
विशालैः आश्रम पदैः वेदिमद्भिः अलंकृतम् ॥ ३-३५-१२

12. shiita mangala toyaabhiH = with cool, clean, waters; padminiibhiH = with lotus-lakes; vedimadbhiH = having Fire-altars; vishaalaiH aashrama padaiH = with extensive, hermitage, thresholds; samantataH alankR^itam = everywhere, bedecked with - seeing them he proceeded.

Everywhere the coastland is bedecked with lotus-lakes containing clean and cool waters, and with extensive thresholds of hermitages containing Fire-altars. [3-35-12]

[Verse Locator](#)

कदल्य अटवि संशोभम् नालिकेर उपशोभितम् ।
सालैः तालैः तमालैः च तरुभिः च सुपुष्पितैः ॥ ३-३५-१३

13. kadalya aTavi samshobham = with banana, orchards - plantation, gleaming with; naalikera upashobhitam = coconut trees, glistening with; saalaiH taalaiH tamaalaiH ca tarubhiH ca supuSpitaiH = saala, palm, tamaala, trees, as well, well, blossomed.

Entire coast is gleaming with banana plantation and glistening with coconut trees, and the saala, palm, and tamaala trees are also in full blossom. [3-35-13]

[Verse Locator](#)

अत्यन्त नियत आहारैः शोभितम् परम ऋषिभिः ।
नागैः सुपर्णैः गन्धर्वैः किन्नरैः च सहस्रशः ॥ ३-३५-१४
जित कामैः च सिद्धैः च चारणैः च उपशोभितम् ।
आजैः वैखानसैः माषैः वालखिल्यैः मरीचिपैः ॥ ३-३५-१५

14. naagaiH suparNaiH gandharvaiH = with reptiles, birds, gandharva-s; sahasrashaH = kinnara's ca = with thousands of, kinnaraiH, as well; aajaiH = with Brahma's brainchildren; vaikhaanasaiH = with Vaikhanasa sages; maaSaiH = with sage of Maasha descendents; mariici paiH = with Mariicipa-s, sages that dink moonbeams; vaala khilyaiH = with, Vaalakhilya sages; atyanta niyata aahaaraiH = those with highly, controlled, food-habits; parama R^iSibhiH = with eminent, sages; shobhitam = brightened with - coastal area; jita kaamaiH siddhaiH ca = conquered, desires [self-denying,] also, with Siddha-s; caaraNaiH ca = Caarana-s, also with; upashobhitam = coast is - refulgent.

It is brightened up with thousands of reptiles and birds, with those many celestial beings that frequent the earth like gandharva-s, kinnaraa-s. And with eminent sages who have highly controlled food-habits, as well. It is also refulgent with the self-denying Siddha-s, Carana-s, and with sages that are the brainchildren of Brahma, namely Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s. [3-35-14, 15]

The details about these sages are given in the 6th chapter of this Aranya Kanda when these categories of sages meet Rama requesting protection from demons.

[Verse Locator](#)

दिव्य आभरण माल्याभिः दिव्य रूपाभिः आवृतम् ।
क्रीडा रति विधिज्ञाभिः अप्सरोभिः सहस्रशः ॥ ३-३५-१६

16. divya aabharaNa maalyaabhiH = with divine, ornaments, garlands; divya ruupaabhiH = with divine, aspects; kriiDaa rati vidhi GYaabhiH = game of, sex, methods, experts in; sahasrashaH apsarobhiH = in thousands, by apsara-s; aavR^itam = pervaded with.

With thousands of celestial maidens divine in their mien, namely apsara-s, who are prettified with divine ornaments and garlands, and who are also the experts in the methodical sex-games that seaside is pervaded. [3-35-16]

[Verse Locator](#)

सेवितम् देव पत्नीभिः श्रीमतीभिः उपासितम् ।

देव दानव सन्धैः च चरितम् तु अमृत अशिभिः ॥ ३-३५-१७

17. **shriimatiibhiH deva patniibhiH** = by propitious, gods, wives of; **sevitam** = [seashore] is adored; **amR^ita ashibhiH** = on ambrosia, thrive upon [or, who strive for]; **deva sanghaiH ca caritam** = gods, assemblages, frequented by; [**amR^ita arthibhiH** = for ambrosia, who strive for]; by such; **daanava upaasitam tu** = demon's, groups, patronised, even.

That seacoast is adored by the propitious wives of gods and frequented by the assemblages of gods who thrive upon ambrosia, and even patronised by demons that strive for ambrosia. [3-35-17]

The demons did not get their share of **amR^ita** 'divine elixir' therefore they cannot be called **amR^ita ashibhiH** 'ambrosia consumers.' As such, some other mms contain this expression **amR^ita arthibhiH** 'desirers of ambrosia...' the demons. They also frequent those coasts along with gods.

[Verse Locator](#)

हंस क्रौन्च प्लव आकीर्णम् सारसैः संप्रणादितम् ।

वैदूर्य प्रस्तरम् स्निग्धम् सांद्रम् सागर तेजसा ॥ ३-३५-१८

18. **hamsa kraunca plava aakiirNam** = with swans, ruddy-gees, frogs, spread out; **saarasaiH sam pra Naaditam** = by saarasa water-fowls, very, much, noisy; **vaiduurya prastaram** = Lapis-gem like, stones, overlain; **saagara tejasaa** = by ocean's, ambience; **saandram** = sludgy; **snigdham** = smooth.

It is spread with swans, ruddy-gees and frogs, and there the waterfowls are very noisy, and stones overlain on the coast are like lapis-gems, and with the ambience of ocean that whole delta is appearing smooth and sludgy. [3-35-18]

[Verse Locator](#)

पाण्डुराणि विशालानि दिव्य माल्य युतानि च ।

तूर्य गीत अभिजुष्टानि विमानानि समंततः ॥ ३-३५-१९

तपसा जित लोकानाम् कामगान् अभिसंपतन् ।

गन्धर्व अप्सरसः चैव ददर्श धनदानुजः ॥ ३-३५-२०

19, 20. **abhisampatan** - **abhi sam patan** = towards, quickly, falling - while quickly going; **dhanada anujaH** = Kubera's, brother - Ravana; **tapasaa jita lokaanaam** = by asceticism, of those who acquired, [higher] worlds; **paaNDuraaNi vishaalaani** = whitish, widish; **divya maalya yutaani ca** = divine, flowery-tassels, having, also; **tuurya giita abhijuSTaani** = musical notes, singing, resonating; **kaama gaan vimaanaani** = = by wish, moving, aircrafts - of deified souls; **apsarasaH caiva** = gandharva-s, apsara-s, also thus - in those aircrafts, where gandharva-s are singing, and apsara-s are dancing; **samantataH dadarsha** = everywhere, Ravana has seen.

While Ravana, the brother of Kubera, is quickly transiting he saw everywhere the whitish and widish aircrafts belonging to the deified souls who acquired higher worlds, and from those aircrafts adorned with divine flowery tassels and piloted by the wish of their steersmen, instrumental and vocal music is resonating, and gandharva-s are singing and apsara-s are dancing in them. [3-35-19, 20]

[Verse Locator](#)

निर्यास रस मूलानाम् चंदनानाम् सहस्रशः ।

वनानि पश्यन् सौम्यानि घ्राण तृप्ति कराणि च ॥ ३-३५-२१

21. niryaasa rasa muulaanaam = oozing, fluid [resin,] at bases; candanaanaam = of sandalwood trees; saumyaani = soothingly; ghraaNa tR^ipti karaaNi ca = sense of smell, satisfying to, also; sahasrashaH vanaani pashyan = in thousands, woodlands, while observing - Ravana proceeded.

Ravana proceeded while observing thousands of woodlands with sandalwood trees that are soothing and satisfying the sense of smell, and that oozed sweet-smelling resin at their bases. [3-35-21]

[Verse Locator](#)

अगुरूणाम् च मुख्यानाम् वनानि उपवनानि च ।
तक्कोलानाम् च जात्यानाम् फलानाम् च सुगन्धिनाम् ॥ ३-३५-२२

22. mukhyaanaam aguruuNaam ca vanaani = noteworthy, aloe vera plants, forests of; upavanaani ca = woodlands, also; takkolaanaam = of Takkola trees; phalaanaam ca su gandhinaam = with fruits of, also, aromatic ones; jaatyaanaam = of nutmeg trees; he saw while going.

He also observed on his way the forests and woodlands containing the noteworthy aloe plants, Takkola trees, and the nutmeg trees that are with fruits and aromatic, as well. [3-35-22]

[Verse Locator](#)

पुष्पाणि च तमालस्य गुल्मानि मरिचस्य च ।
मुक्तानाम् च समूहानि शुष्यमाणानि तीरतः ॥ ३-३५-२३

23. tamaalasya puSpaaNi ca = of Tamaala trees - cassia, at flowers, also; maricasya gulmaani ca = of pepper, shrubberies, also; tiirataH = along seashore; shuSyamaaNi = that are desiccating; muktaanaam samuuhaani ca = of pearls [of oysters,] heaps, also - he saw.

Also seen are the flowers of Tamaala trees, shrubberies of pepper, and heaps of desiccating pearl-oysters along the seashore. [3-35-23]

[Verse Locator](#)

शैलानि प्रवरान् चैव प्रवाल निचयान् तथा ।
कांचनानि च शृंगाणि राजतानि तथैव च ॥ ३-३५-२४

24. shailaani pra varaan caiva = boulders, very best ones - peaking, also thus; [sha~NkhAnAM prastara.n caiva = conch shells, heaps of, also thus]; tathaa = like that; pravaala nicayaan = coral, reefs of; kaancanaani raajataani ca = golden, silvern, also - suggesting their ores inside; shR^ingaaNi = also, crests; tathaiva ca = like that, even.

Thus, he saw the peaking boulders, like that the reefs of corals, and like that also at the mountains that have golden and silvern crests. [3-35-24]

[Verse Locator](#)

प्रस्रवाणि मनोज्ञानि प्रसन्नानि अद्भुतानि च ।
धन धान्य उपपन्नानि स्त्री रत्नैः आवृतानि च ॥ ३-३५-२५
हस्ति अश्व रथ गाढानि नगराणि विलोकयन् ।

25, 26a. manoGYaani prasannaani adbhutaani prasravaaNi = delightful, serene, marvellous, cascades; [or, manoGYaani prasravaaNi = delightful, cascades; prasannaani adbhutaani hradaani ca = serene, marvellous, lakes, also;] dhana dhaanya upapannaani = wealth, grain, endowed with; strii ratnaiH aavR^itaani ca = women, gemlike, spread with, also; hasti ashva ratha gaaDhaani = elephants, horses, chariots, replete with; nagaraaNi vilokayan = cities, while viewing at - he proceeded.

On seeing the delightful, serene, and marvellous cascades, and cities that are abundant in wealth and agricultural produce, and abundant with gemlike womenfolk, and that are replete with elephants, horses, and chariots, Ravana proceeded further. [3-35-25, 26a]

[Verse Locator](#)

तम् समम् सर्वतः स्निग्धम् मृदु संस्पर्श मारुतम् ॥ ३-३५-२६
अनूपे सिन्धु राजस्य ददर्श त्रिदिव उपमम् ।

26b, 27a. sarvataH samam snigdham = everywhere, land is levelly, smoothly; that has; mR^idu samsparsha maarutam = softly, touched, by light air; tridiva upamam = heaven, similar; sindhu raajasya = of rivers, king - of ocean; tam anupee = that, deltas - areas on seacoast; dadarsha = Ravana observed.

Ravana observed the delta adjacent to seacoast of that kingly ocean to be uniform and smooth, while the light air breezing in there is soft for touch, thus it looked heavenly. [3-35-26b, 27a]

The demons did not get their share of amR^ita 'divine elixir' therefore they cannot be called amR^ita ashibhiH 'ambrosia consumers.' As such, some other mms contain this expression amR^ita arthibhiH 'desirers of ambrosia...' the demons. They also frequent those coasts along with gods.

[Verse Locator](#)

तत्र अपश्यत् स मेघ आभम् न्यग्रोधम् मुनिभिर् वृतम् ॥ ३-३५-२७
समंतात् यस्य ताः शाखाः शत योजनम् आयताः ।

27b, 28a. tatra = there; saH = he that Ravana; yasya = which - tree's; taaH shaakhaaH = those, branches; samantaat shata yojanam aayataaH = all over, hundred, yojana, in length; megha aabham = which tree is - cloudlike, in shine; munibhiH vR^itam = with sages, encompassing it - sages settled on that tree practising asceticism; nyagrodham = Indian Fig tree [banyan tree, Ficus benghalensis - the branches of which hang down and root themselves,]; apashyat = he saw.

There Ravana also saw a banyan tree which in sheen is like a black-cloud, and the branches of which are stretching all over for a hundred yojana-s in length, and on which sages made their abode for practising asceticism. [3-35-27b, 28a]

[Verse Locator](#)

यस्य हस्तिनम् आदाय महा कायम् च कच्छपम् ॥ ३-३५-२८
भक्षार्थम् गरुडः शाखाम् आजगाम महाबलः ।

28b, 29a. mahaabalaH = highly mighty; garuDaH = Garuda, the Divine Eagle; bhakSa artham = to dine, for the purpose; hastinam = an elephant; mahaa kaayam kacChapam ca = mammoth, bodied, tortoise, also; aadaaya = on taking - clawing; yasya = on which - tree's; shaakhaam aajagama = on to tree branch, arrived - swooped to perch.

This is the tree on the branch of which once highly mighty Divine Eagle Garuda swooped to perch, clawing an elephant and a mammoth tortoise, for the purpose of dining them out on that tree-branch. [3-35-28b, 29a]

One yojana is 900 miles, where one yojana is nine English miles. The legendary version is that the elephant and tortoise are engaged in a fierce fight though none of them is a prey to the other, and seeing them and to teach a lesson to such causeless quarrellers, Garuda flies in and claws both and searches for a place to feast on them. Finding this tree worthwhile to have a leisure dinner he dashes on to one branch.

[Verse Locator](#)

तस्य ताम् सहसा शाखाम् भारेण पतगोत्तमः ॥ ३-३५-२९

सुपर्णः पर्ण बहुलाम् बभञ्ज अथ महाबलः ।

29b, 30a. **pataga uttamaH** = among birds, the best - Garuda; **mahaabalaH** = highly mighty - with high impetuous Garuda; **su parNaH** = one with - excellent, wings - Garuda, the eagle; **tasya** = of its - tree's; **taam parNa bahulaam shaakhaam** = that, with leaves, many - that branch full with leaves; **atha** = then; **bhaareNa sahasaa babhanja** = owing to his weight, suddenly, broke - while descending rapidly.

While descending rapidly then that best bird among birds Garuda suddenly broke that tree's branch which is full with leaves, owing to the impact of his high impetuosity. [3-35-29b, 30a]

[Verse Locator](#)

तत्र वैखानसा माषा वालखिल्या मरीचिपाः ॥ ३-३५-३०

अजा बभूवुः धूम्राः च संगताः परमर्षयः ।

30b, 31a. **vaikhaanasaa maaSaa, mariicipaaH** = Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s; **ajaaH** = Aja-s; **dhuumraaH ca** = Dhuumraa-s, also; **parama rSaaH** = eminent-sages; **tatra** = there - adhering to that branch; **sangataaH** = collectively; **babhuuvuH** = are there.

Adhering to that tree-branch there are eminent sages like, Vaikhanasa-s, Maasha-s, Vaalakhilya-s, Mariicipa-s, Aja-s, and even sages like Dhuumraa-s that thrive on fumes and smokes are there, and there they are collectively practising asceticism upside down while clasping branches with their legs. [3-35-30b, 31a]

[Verse Locator](#)

तेषाम् दयाअर्थम् गरुडः ताम् शाखाम् शत योजनाम् ॥ ३-३५-३१

भग्नम् आदाय वेगेन तौ च उभौ गज कच्छपौ ।

31b, 32a. **garuDaH** = Garuda; **teSaam dayaaartham** = for their, grace's sake; **shata yojanaam taam bhagnam shaakhaam** = of hundred, yojana-length, that, broken, tree-branch; **tau ubhau gaja kacChapau ca** = those, two, elephant, tortoise also; **aadaaya** = on taking; **vegena [jagaama]** = quickly, [he went - to relocate the sages - verse finishes later.]

For the sake of the grace of those sages Garuda took flight from that tree, grasping that broken tree-branch of a hundred yojana length along with those pendulous sages with his beak, and both of the elephant and tortoise with both of his claws. [3-35-31b, 32a]

[Verse Locator](#)

एक पादेन धर्म आत्मा भक्षयित्वा तत् आमिषम् ॥ ३-३५-३२

निषाद विषयम् हत्वा शाखया पतगोत्तमः ।

प्रहर्षम् अतुलम् लेभे मोक्षयित्वा महामुनीन् ॥ ३-३५-३३

32b, 33. **dharmaaatmaa** = virtue-souled one; **pataga uttamaH** = among birds, the best - supreme bird Garuda; **tat aamiSam** = that, meat [of elephant and tortoise]; **eka paadena bhakSayitvaa** = with one, foot, having consumed; **shaakhayaa** = with tree branch; **niSaada viSayam hatvaa** = tribesmen's, province, having destroyed; **mahaa muniin mokSayitvaa** = great-sages, having released, rescued - in a safe place; **atulam praharSam lebhe** = incomparable, happiness, he gained.

That virtue-souled Garuda consumed the meat of his prays, namely the elephant and the giant tortoise with a single foot, and destroyed the province of tribesmen with the same broken tree branch, and thus that supreme bird Garuda gained an incomparable happiness in rescuing those great-sages. [3-35-32b, 33]

Garuda held tortoise and elephant in two claws in the first instance and when to settle down on tree branch he transferred one pray from one claw to the other and held both of them by one claw and with the other free claw he caught hold of the tree branch. But it broke under his weight, and then suddenly without making it to fall on ground he grasped that branch with his beak and took to flight. While flying in sky he held both the preys in claw, and the tree branch into the other. Then he started to eat his preys in sky with one claw, still upholding the branch from falling. Seeing this feat of Garuda, the sages clinging to that tree branch bless him to be successful in his next mission and leave that branch. When that tree branch is free from sages, Garuda throws it on a province of some antagonistic tribal community, by weight of which the whole of that tribal community is destroyed. This is one way of telling the myth.

[Verse Locator](#)

स तेन तु प्रहर्षेण द्विगुणी कृत विक्रमः ।

अमृत आनयनार्थम् वै चकार मतिमान् मतिम् ॥ ३-३५-३४

34. matimaan = heedful one; saH = he that Garuda; tena praharSeNa tu = with that, happiness but; dvi guNii kR^ita vikramaH = with two, multiplied - double, rendered, valour - his valour became twice as much - as sages blessed for rescuing them; amR^ita aanayana artham vai = ambrosia, bringing - from heaven, for the purpose of, indeed; cakaara matim = made, his mind - resolved.

When his valour has become twice as much with that happiness that heedful Garuda indeed resolved to bring ambrosia from heaven. [3-35-34]

[Verse Locator](#)

अयो जालानि निर्मथ्य भित्त्वा रत्न गृहम् वरम् ।

महेन्द्र भवनात् गुप्तम् आजहार अमृतम् ततः ॥ ३-३५-३५

35. ayaH jaalaani = iron-grid guard; nir mathya = completely, on smashing; ratna varam gR^iham bhittvaa = unbreakable like - diamond, best - strong, room, on crashing; tataH = then; mahendra bhavanaat = Mahendra's, from palace; guptam = safeguarded; amR^itam aajahaara = ambrosia, plundered.

Smashing the guard of iron-grid completely and crashing the unbreakable diamond -like strongroom in which the ambrosia is safeguarded, then Garuda carried off ambrosia from the palace of Indra. [3-35-35]

[Verse Locator](#)

तम् महर्षि गणैः जुष्टम् सुपर्ण कृत लक्षणम् ।

नाम्ना सुभद्रम् न्यग्रोधम् ददर्श धनद अनुजः ॥ ३-३५-३६

36. dhanada anujaH = Kubera's, brother Ravana; maharSi gaNaiH juSTam = at it [tree,] great-sages, by assemblages of, sought-after; superNa kR^ita lakSaNam = by best-winged Garuda, deed, signs - betokens Garuda's actions; naamnaa subhadram = by name, Subhadra - named as; tam nyagrodham dadarsha = that, banyan tree, Ravana saw - and proceeded.

Ravana on his way saw such a banyan tree named as Subhadra which is a much sought after tree for assemblages of great sages, and which betokens the deeds of that best-winged Garuda. [3-35-36]

[Verse Locator](#)

तम् तु गत्वा परम् पारम् समुद्रस्य नदी पतेः ।

ददर्श आश्रमम् एकांते पुण्ये रम्ये वनांतरे ॥ ३-३५-३७

37. nadii pateH samudrasya = rivers, lord, of ocean; tam param paaram = to its, other, shore; gatvaa = on going; ramye puNye vana antare = scenic, sacred, in forest, interiors

of; **kaante** = pleasing [or, ekaante = in solitude]; **aashramam dadarsha** = hermitage, Ravana saw.

On going to the other side of the lord of rivers, namely ocean, Ravana saw a pleasing hermitage in the sacred and scenic interior of the forest. [3-35-37]

[Verse Locator](#)

तत्र कृष्ण अजिन धरम् जटा वल्कल धारिणम् ।
ददर्श नियत आहारम् मारीचम् नाम राक्षसम् ॥ ३-३५-३८

38. **tatra** = at that place,; **kR^iSNa ajina dharam** = black, deer-skin, wearing; **jaTaa valkala dhaariNam** = tufts of hair, jute-cloths, wearing one; **niyata aahaaram** = one with controlled, diet; **maariicam naama raakSasam** = Maareecha, named, demon; **dadarsha** = Ravana saw.

At that place Ravana saw the demon named Maareecha, wearing jute-clothes and black deerskin and tufts of hairs, and the one with regulated diet. [3-35-38]

[Verse Locator](#)

स रावणः समागम्य विधिवत् तेन रक्षसा ।
मारीचेन अर्चितो राजा सर्व कामैः अमानुषैः ॥ ३-३५-३९

39. **raajaa saH raavaNaH** = king, he that, Ravana; **samaagamya** = is approached - welcomed by Maareecha; **rakSasaa tena maariicena** = by demon, that, Maareecha; **a maanuSaiH** = with super, humanly [not subhuman]; **sarva kaamaiH** = with all, offerings; **vidhivat arcitaH** = customarily, Ravana is adored - entertained.

That demon Maareecha welcomed the king Ravana and customarily entertained him catering all the offerings that are beyond the scope of humans. [3-35-39]

[Verse Locator](#)

तम् स्वयम् पूजयित्वा च भोजनेन उदकेन च ।
अर्थोपहितया वाचा मारीचो वाक्यम् अब्रवीत् ॥ ३-३५-४०

40. **maariicaH** = Maareecha; **tam** = him [Ravana]; **bhojanena udakena ca** = with meals, and with drinking water [offering]; **svayam puujayitvaa ca** = in person, venerating - entertaining, also; **artha upahitayaa vaacaa** = with significance, connotative, with words; **vaakyam abraviit** = sentence, spoke.

On personally offering meals and drinking water, and venerating him properly Maareecha spoke this sentence to Ravana which is connotative of significance. [3-35-40]

[Verse Locator](#)

कच्चित् ते कुशलम् राजन् लंकायाम् राक्षसेश्वर ।
केन अर्थेन् पुनः त्वम् वै तूर्णम् एव इह आगतः ॥ ३-३५-४१

41. **raakshasa iishvara** = oh, demons, king; **te lankaayaam kushalam kaccit** = in your, Lanka, safe, isn't it; **raajan** = oh, king; **tvam kena arthena** = you, by which, reason; **punaH tuurNam eva iha aagataH** = again, in a trice, only, here, came.

"Oh, king of the demons, is everything well with your Lanka? Oh, king, for what reason you have put in an appearance again, that too in a trice? [3-35-41]

This statement contains 'why you have come again?' and taking hold of this word, 'again...' some, who hold that the episode of Akampana is justifiable, say that the episode of Akampana is not interpolated but the original work of Valmiki. For this, the ex-party says that when a whole of chapter is included, inclusion of one word 'again...' is not a bothersome affair to the mythologists or interpolators. When it is questioned that

interspersing Akampana's episode defeats the spectacular entry of Ravana, the defendants say that the antagonists need not be given such priorities. So also, Vali's Kishkindha is not portrayed in a spectacular way when Sugreeva attacked Vali for the first time, but it is detailed in the second round, to some extent, and fully when Lakshmana enters it.

In this episode, a jump of event to Garuda's exploits may be jerky, but it is questioned when can Ravana recollect about Garuda's might, why does he ignore still mightier Vishnu. Ravana's continuous fear for Vishnu made him to think of Garuda - that too, on seeing Subhadra, the banyan tree, and that too - while going to kidnap Seetha.

The path through which Ravana coursed is towards Himalayas, where an idolatry place called **deva bhuumi** is said to be earmarked for higher souls. When Rama hit Maareecha, he fell far off from the ritual place of Vishwamitra. That place is said to be on northern side of Himalayas. Some ancient mms contain this verse which also tell about that place as **deva bhuumi** and it is on the northern side of **kuru** i.e., **kurukhsetra** where Great War of Maha Bharata occurred: **uttar~npca kur~n pabyan pabyan caiva nagottam~n | deva d~nava sanghai× ca sevitam hi am@ta arthibhi× ||**

[Verse Locator](#)

एवम् उक्तो महातेजा मारीचेन स रावण ।

ततः पश्चात् इदम् वाक्यम् अब्रवीत् वाक्य कोविदः ॥ ३-३५-४२

42. **maariicena** = by Maareecha; **evam uktaH** = thus, who is spoken to; **mahaatejaa vaakya kovidaH** = highly radiant one, sentence making, expert in - eloquent one; **saH raavaNa** = he, that Ravana; **tataH pashcaat** = then, after; **idam vaakyam abraviit** = this, sentence, spoke [to Maareecha.]

When Maareecha spoke to him thus, that highly radiant and eloquent Ravana then afterwards spoke this sentence to Maareecha. [3-35-42]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच त्रिंशः सर्गः

Thus, this is the 35th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 35

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 36 Verses converted to UTF-8, Nov 09

Introduction

Ravana seeks Maareecha's help to abduct Seetha. He asks Maareecha to assume the shape of a golden-deer and lure Seetha, and then Seetha asks Rama and Lakshmana to fetch that golden-deer. If Rama and Lakshmana are distracted from the hermitage, Ravana can safely abduct Seetha. Listening to this Maareecha is struck dead, because he is already struck with the arrow of Rama when he was in Tataka forest. As such, Maareecha tries to explain Ravana about Rama's quintessence.

[Verse Locator](#)

मारीच श्रूयताम् तात वचनम् मम भाषतः ।
आर्तो अस्मि मम च आर्तस्य भवान् हि परमा गतिः ॥ ३-३६-१

1. taata maariica = oh, sire, Maareecha; bhaaSataH mama vacanam shruuyataam = as I speak, my, sentence, listen - give attention; aartaH asmi anguished one, I am; aartasya mama = anguished one, for me; bhavaan paramaa gatiH hi = you are, ultimate, course, isn't it.

"Give attention to my words as I speak, oh, sire, Maareecha, I am an anguished one, and when I am in such an anguish you are the ultimate course to me, isn't so." Thus Ravana started addressing Maareecha. [3-36-1]

[Verse Locator](#)

जानीषे त्वम् जनस्थाने भ्राता यत्र खरो मम ।
दूषणः च महाबाहुः स्वसा शूर्पणखा च मे ॥ ३-३६-२
त्रिशिराः च महातेजा राक्षसः पिशित अशनः ।
अन्ये च बहवः शूरा लब्ध लक्षा निशाचराः ॥ ३-३६-३
वसन्ति मत् नियोगेन अधिवासम् च राक्षसः ।
बाधमाना महारण्ये मुनीन् ये धर्म चारिणः ॥ ३-३६-४

2, 3, 4. mama bhraataa kharaH = my, brother, Khara; mahaabaahuH duuSaNaH ca = might armed, Duushana, even; svasaa shuurpaNakhaa ca = sister, Shuurpanakha, even; mahaatejaa pishita ashanaH raakSasaH trishiraaH ca = highly fiery one, raw-flesh, devourer, demon, Trishira, also; and; shuuraaH = braves ones; labdha lakSaaH = those who obtained, target - those that can hit target without missing; anye bahavaH nishaacaraH raakSasaH = other, numerous, night-walkers, demons; mat niyogena = by me, assigned; mahaa araNye = in great-forest; dharma caariNaH muniin baadhamaanaa = righteousness, treaders in, sages, while torturing; janasthaane = in Janasthaana; [yathaa = as to how]; adhivaasam vasanti = in residency, are residing; tvam jaaniiSe = you are, aware of.

"You are aware as to how my brother Khara, and the mighty armed Duushana, also my sister Shuurpanakha, and even the highly fiery demon and devourer of raw-flesh Trishira, and

even numerous other night-walking demons who are cocksure of hitting their targets have made Janasthaana as their residency, and while residing there they put the sages of that great forest that tread a righteous path to torture, of course, all this as assigned by me. [3-36-2, 3, 4]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् भीम कर्मणाम् ।
शूराणाम् लब्ध लक्षाणाम् खर चित्त अनुवर्तिनाम् ॥ ३-३६-५
ते तु इदानीम् जनस्थाने वसमाना महाबलाः ।

5. **bhiima karmaNaam** = of fiendish, exploits; **shuuraaNaam** = braving ones; **labdha lakSaaNaam** = attained, targets - marks-demons - or, the possessors, of qualities to pick up quarrels, troublemakers to sages; **khara citta anuvartinaam** = Khara's, wishes, followers of; **rakSasaam** = of demons; **caturdasha sahasraaNi** = fourteen, thousand; [**tvam jaaniiSe** = you are, aware of; you are equally aware of.]

"You are equally aware of the stationing fourteen thousand braving demons in Janasthaana, who are the followers of the wish of Khara, who are with fiendish exploits, and who are the troublemakers to the sages of Dandaka forest or to the intruders therein, aren't you. [3-36-5]

[Verse Locator](#)

संगताः परम आयत्ता रामेण सह संयुगे ॥ ३-३६-६
नाना शस्त्र प्रहरणाः खर प्रमुख राक्षसः ।

6, 7a. **janasthaane vasamaanaa** = in Janasthaana, who are residing; **mahaabalaaH** = great-mighty ones; **te tu** = they, on their part; **khara** = Khara; **pra mukha** = verily, in front - that are lead by Khara - others; **raakshasaH** = demons; **idaaniim** = now - recently; **parama aayattaaH** = inordinately, preparing - themselves; **naanaa shastra praharaNaaH** = with diverse, weapons, those weapons that assault - assault and battery; **sanyuge** = in combat; **raameNa saha** = Rama, with; **sangataaH** = met - had an encounter with Rama.

"But recently those great mighty demons that are the residents of Janasthaana, namely Khara and others, preparing themselves inordinately and wielding diverse weapons and assaulters, for their part had an encounter with Rama in a combat. [3-36-6, 7a]

This episode is narrated in chapter 33, i.e., the episode of Akampana, but there is a difference in the way of Ravana's narration at this place than the previous one. This is another point to discuss whether Akampana's episode is an original work or an interpolation.

[Verse Locator](#)

तेन संजात रोषेण रामेण रण मूर्धनि ॥ ३-३६-७
अनुक्त्वा परुषम् किञ्चित् शरैर् व्यापारितम् धनुः ।

7b, 8a. **sam jaata roSeNa** = well emerged, rancour - rancour tiding in him; **tena raameNa** = by him, by Rama; **raNa muurdhani** = in combat, vanguard of; **paruSam kimcit an uktvaa** = scathing remark, at the least, without, saying; **dhanuH sharaiH vyaapaaritam** = bow, with arrows, brought into play.

"With rancour tiding in him, and without making any scathing remark in the least, that Rama brought his bow into play with arrows in the van of the combat. [3-36-7b, 8a]

[Verse Locator](#)

चतुर्दश सहस्राणि रक्षसाम् उग्र तेजसाम् ॥ ३-३६-८
निहतानि शरैः दीप्तैः मानुषेण पदातिना ।

8b, 9a. padaatinaa = by a foot-soldier; maanuSeNa = by a human; ugra tejasaam rakSasaam = flaring, fieriness, demons of; caturdasha sahasraaNi = fourteen, thousand; diiptaiH sharaiH ni hataani = with fiery, arrows, completely wiped out.

"But that foot-soldier, that too, a human, has completely wiped out those fourteen-thousand demons with flaring fieriness with his fierce arrows. [3-36-8b, 9a]

[Verse Locator](#)

खरः च निहतः संख्ये दूषणः च निपातितः ॥ ३-३६-९
हत्वा त्रिशिरसम् च अपि निर्भया दण्डकाः कृताः ।

9b, 10a. sankhye = in war; kharaH ca nihataH = Khara, also, is hewed down; duuSaNaH ca nipaataitaH = Duushana, also, is mowed down; trishirasam ca api = Trishira, also, even; hatvaa = on hacking down; daNDakaaH = Dandaka forest; nir bhayaa = free, from fear - of demons; kR^itaaH = is made.

"Khara is hewed down, Duushana is mowed down, and even Trishira is hacked down, thereof that Dandaka forest is rendered free from the fear of demons. [3-36-9b, 10a]

[Verse Locator](#)

पित्रा निरस्तः क्रुद्धेन स भार्यः क्षीण जीवितः ॥ ३-३६-१०
स हन्ता तस्य सैन्यस्य रामः क्षत्रिय पांसनः ।

10b, 11a. kruddhena pitraa = by infuriated, father; sa bhaaryaH = with, wife; nir astaH = without, foothold - put to flight - exiled; kSiiNa jiivitaH = diminished, lifespan - of that Rama; kSatriya paamsanaH = among Kshatriya-s, an ignoble one; tasya sainyasya hantaa = of that, [demonic-] army, he is the slaughterer of my demonic army.

"He who is put to flight by his infuriated father, and who came to Dandaka forest along with his wife, that ignoble Kshatriya is the slaughterer of that demonic army of mine, as his lifespan is diminished. [3-36-10b, 11a]

[Verse Locator](#)

अशीलः कर्कशः तीक्ष्णो मूर्खो लुब्धो अजित इन्द्रियः ॥ ३-३६-११
त्यक्त धर्मः तु अधर्म आत्मा भूतानाम् अहिते रतः ।

11b, 12a. a shiilaH = without, character - out of character; karkashaH = brutal; tiikSNaH = firestorm; muurkhaH = senseless; lubdhaH = selfish; a jita indriyaH = un, conquered, senses; tyakta dharmaH = who discarded, righteousness; a dharma aatmaa = un, righteous, souled one; bhuutaanaam = of all beings; a hite rataH = in dis, service, delights in.

"He is out of character, brutal, firestorm, senseless, selfish, one with his senses unconquered and righteousness discarded, and he is an unrighteous soul just delighting in the disservice of all beings. [3-36-11b, 12a]

For those who hold Ravana as the devotee of Rama / Vishnu, as one of the two doorkeepers, namely Jaya and Vijaya, the above lines of Ravana will become irksome. For that Maheshvara Tiirtha has stepped in and gave a commentary that conceives Ravana as a true devotee of Rama.

kruddhaa pitraa nirastaH kim? 'is he necked out by his angry father?' No. To please Kaikeyi and the boon given to her by his father, Rama is unhoued. sa bhaarya= sabhaa aaryaH 'in assemblages, venerable one.' Rama is one with high esteem. kshiiNa jiivitaH kim? 'is his lifespan diminishing?' No. He is eternal. kshatriya paamsana= kshatriyaan paati iti kshatriyaH paH 'because he protects Kshatriya-s he is a noble Kshatriya, and sa ca asau a.msanaH ca, amsana aaghaate 'enemy destroyer,' destroyer of enemies of Kshatriya-s. karkashaH 'brutal' to enemies, not to adherents, therefore he is: amuurkhaH, alubdhaH: he s not senseless, not selfish. adharm aatmaa kim? No, he is not an unrighteous person. And bhuutaanaam a hite a rataH, 'for beings, in disservice, not, delights': he does not delight in the disservice of all created beings.' Thus, he is Supreme Person.

But Rama Tilaka, on the other hand refutes this derivation stating that Ravana is not an out and out devotee of Rama, and these many **adhyaadhaara**-s 'ellipses' need not be brought in to justify mythological import to Ramayana. There is a section of pundits that argue Ramayana precedes **18 puraaNa**-s the 18 mythological treatises, and they refuse to believe that Ravana is NOT a devotee of Rama.

In anyway, the innuendo incorporated in certain verses has given rise to diverse commentaries, but the unity of Ramayana is kept up, either by Shaivaites or Vaishnavaites or other sects of Hindu thinking.

[Verse Locator](#)

येन वैरम् विना अरण्ये सत्त्वम् आश्रित्य केवलम् ॥ ३-३६-१२
कर्ण नास अपहारेण भगिनी मे विरूपिता ।
तस्य भार्याम् जनस्थानात् सीताम् सुर सुत उपमाम् ॥ ३-३६-१३
आनयिष्यामि विक्रम्य सहायः तत्र मे भव ।

12b, 13, 14a. **yena** = by whom; **vairam vinaa** = enmity, without; **kevalam sattvam aashritya** = just, strength, depending upon; **karNa naasa apahaareNa** = ears, nose, due to stripping off; **me bhaginii viruupitaa** = my, sister, is disfigured; **tasya** = such a Rama's; **bhaaryaam** = wife is to be; **sura suta upamaam** = celestials, daughter, similar to - nymph like - nymphen Seetha; **siitaam** = Seetha; **vikramya** = holding sway; **janasthaanaat** = from Janasthaana; **aanayiSyaami** = lead her in - inveigle her; **tatra** = in that matter; **araNye** = in forest; **me sahaayaH bhava** = to me, as aide, you shall be.

"By whom my sister is disfigured stripping off her nose and ears, that too, without any enmity but just depending upon his own brawn, I would like to inveigle such a man's nymphen wife Seetha holding sway on her in Janasthaana, and in that matter I want you to be my aide in Dandaka forest. [3-36-12b, 13, 14a]

[Verse Locator](#)

त्वया हि अहम् सहायेन पार्श्वस्थेन महाबल ॥ ३-३६-१४
भ्रातृभिः च सुरान् युद्धे समग्रान् न अभिचिंतये ।
तत् सहायो भव त्वम् मे समर्थो हि असि राक्षस ॥ ३-३६-१५

14b. **mahaabala** = oh, highly powerful one - Maareecha; **sahaayena** = as associate; **paarshvasthena** = having at my side; **tvayaa** = with you; and; **bhraatR^ibhiH ca** = with my brothers, also; **yuddhe** = in war; **samagraan suraan** = all of the, gods; **aham na** = I, do not; **abhi cintaye** = towards [them,] I think - I don't care them; **hi** = indeed; **raakSasa** = oh, demon Maareecha; **[tat = therefore]**; **tvam me sahaayaH bhava** = you, to me, aide, you become; **samarthaH asi hi** = capable [to render aid,] you are, indeed - in this venture of abducting Seetha.

"Oh, highly powerful Maareecha, with you and with my brothers standing by my side as my associates, I indeed care a damn for all of the gods if they are going to wage a war against me, therefore, oh, demon Maareecha, as you are capable of rendering aid you should indeed become my aide in this venture. [3-36-14b, 15]

[Verse Locator](#)

वीर्ये युद्धे च दर्पे च न हि अस्ति सदृशः तव ।
उपायतो महान् शूरो महा माय विशारदः ॥ ३-३६-१६

16. **viirye** = in valour; **yuddhe ca** = in war, even; **darpe ca** = in verve, also; **tava sadR^ishaH na asti hi** = to you, similar one, not, is there, indeed; you are; **upaayataH [upaayaj~naH]** = = by trickery [by ideation]; **mahaan shuuraH** = tomost, stalwart; **mahaa maaya vishaaradaH** = matchless, illusive-tricks, expert.

"In valour, war and verve there is none similar to you, you are a topmost stalwart in trickery, and a matchless expert in illusive-tricks. [3-36-16]

[Verse Locator](#)

एतत् अर्थम् अहम् प्राप्तः त्वत् समीपम् निशाचर ।
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ॥ ३-३६-१७

17. nishaacara = oh, nightwalker; etat artham = for that, reason; aham tvat samiipam praaptaH = I have, to your, near - nigh, come; saahaayye = in the course of helping; yat kaaryam = which, is to be done; tat karma = that, deed; mama vacanaat = by my, word - as I tell you, detail you; shR^iNu = you listen.

"I have come nigh of you only for that reason, oh, nightwalker, and listen to that deed which you have to do in the course of helping me as I detail you. [3-36-17]

[Verse Locator](#)

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ।
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ॥ ३-३६-१८

18. tvam = you; rajata bindubhiH = with silver, dots; citraH = astounding; sauvarNaH mR^igaH bhuutvaa = golden, you, deer, on becoming; tasya raamasya aashrame = his, of Rama, in hermitage; siitaayaaH pramukhe cara = Seetha's, before, - in front of, you move.

"On becoming an astounding golden deer with silver dots, you move in front of Seetha in the hermitage of that Rama. [3-36-18]

[Verse Locator](#)

त्वाम् तु निःसंशयम् सीता दृष्ट्वा तु मृग रूपिणम् ।
गृह्यताम् इति भर्तारम् लक्ष्मणम् च अभिधास्यति ॥ ३-३६-१९

19. siitaa = Seetha; mR^iga ruupiNam = in deer, shape; tvaam dR^iSTvaa = you, on seeing; gR^ihyataam = lay hold of; iti bhartaaram lakSmaNam ca = thus, to husband, to Lakshmana, also; niH samshayam = without, doubt; abhi dhaasyati = forthwith bids.

"On seeing you in the shape of a deer, Seetha undoubtedly bids her husband forthwith, and even Lakshmana, saying, 'lay hold of it.' [3-36-19]

[Verse Locator](#)

ततः तयोः अपाये तु शून्ये सीताम् यथा सुखम् ।
निराबाधो हरिष्यामि राहुः चन्द्र प्रभाम् इव ॥ ३-३६-२०

20. tataH = then; tayoH = of those two - Rama, Lakshmana; apa aaye = side, tracked - diverted; when it happened, and when; shuunye [pradeshe] = in lonely [place]; yathaa sukham = as, comfortably; nir aabaadhaH = without, being impeded; siitaam = Seetha will be; raahuH candra prabhaam iva = Rahu the planet, Moon's, shine, as with; hariSyami = I wish to abduct;

"Then on the diversion of those two, Rama and Lakshmana, I will comfortably and unimpededly abduct Seetha in that lonely place, as planet Rahu abducts the shine of moon. [3-36-20]

[Verse Locator](#)

ततः पश्चात् सुखम् रामे भार्या आहरण कर्षिते ।
विस्रब्धम् प्रहरिष्यामि कृत अर्थेन अन्तर् आत्मना ॥ ३-३६-२१

21. tataH pashcaat = then, afterwards; bhaaryaa aaharaNa karshite = wife; by abduction, caught hold of - enervated; raame = in Rama - Rama will be; kR^ita arthena antar aatmanaa = fulfilled [gratified in the first instance,] volition, with an inner, soul; sukham visrabdham prahari Syaami = conveniently, surely, I wish to retaliate - Rama.

"Thereafter Rama will be enervated by the abduction of his wife, and then surely and conveniently I wish to retaliate him if he is going to come up against me, for my inner-soul will be firstly gratified with its volition, namely possessing Seetha." Thus Ravana requested Maareecha. [3-36-21]

Maheshvara Tiirtha expresses this in terms of Ravana's devotion to Rama. raame bhaaryaa haraNa karSite: raama ibha 'Rama, the elephant...' aaryaa 'a venerable one, Seetha...' haraNa karSite 'by abduction, harmed by...' adhyadhaara: mat shariiram elliptical: 'my body...' tataH 'thereby, by virtue of my act of abducting...' kR^ita arthena antaraatmanaa upalakshitaH san 'on my soul-cherished desire becoming fulfilled to get salvation...' paschaat 'thereafter...' visrabdham 'impeccably...' sukham = moksha, salvation, highest bliss...' prahariSyaami: prakaraSeNa hariSyaami 'evidently I snatch off that bliss...'

"When I abduct that venerable Seetha, the wife of Elephant like Rama, my body gets harmed like an eclipsed moon, but my soul gets fulfilled as I desire eternal salvation, and I can get it evidently and impeccably at the hand of Rama, owing to the ill-virtue of my abduction of Seetha.

The eclipsing planet Rahu may hide moon temporarily by which the world loses moonshine for a while. If Ravana temporarily hides Seetha, as Rahu hides the moon, Rama, who metaphors with the three worlds, may be in gloom temporarily. But neither Rahu nor Ravana are illuminated or enlightened with the presence of the moonbeams of Seetha, alias Goddess Lakshmi, for they tried to seize that all-illuminating Moon/Seetha by force.

[Verse Locator](#)

तस्य राम कथाम् श्रुत्वा मारीचस्य महात्मनः ।

शुष्कम् समभवत् वक्त्रम् परित्रस्तो बभूव च ॥ ३-३६-२२

22. raama kathaam = Rama's, story - very word, mention of Rama; shrutvaa = on listening; mahaatmanaH tasya maariicasya = honest-souled one, his, of Maareecha; vaktram = mouth; shuSkam = dried up; sam abhavat = completely, became; pari trastaH babhuuva ca = fully, frightened, he became, even.

On listening the very word of Rama that honest-souled Maareecha's mouth is completely dried up, and he is fully frightened. [3-36-22]

[Verse Locator](#)

ओष्टौ परिलिहन् शुष्कौ नेत्रैः अनिमिषैः इव ।

मृत भूत इव आर्तः तु रावणम् समुत् ईक्षतः ॥ ३-३६-२३

23. shuSkau oSTau = dried up, lips; pari lihan = over, licking -Maareecha wetting with tongue; a nimiSaiH iva = without, wink, as if - he started goggling; netraiH = with eyes - looks; mR^ita bhuuta iva = lifeless, being, as if - wide-eyed like an about-to-die-animal; aartaH tu = agonised, on his part; raavaNam = at Ravana; samudaikshata [sam ut iikshataH = well, up, looked] = looked up, with raised and searching eyes.

Wetting dried up lips with his tongue he has become goggle-eyed almost like an about-to-die animal, and he agonisingly looked up at Ravana with winkless eyes. [3-36-23]

At the very word 'Rama' Maareecha is shuddered. dashaanana samudiirita vacanam aakarNya raama shabda shravaNa maatreNa sa.mtrasta hR^idayo maariicaH kR^itaanjaliH evam uvaaca - dk From the time when he was firstly struck by Rama's arrow he retired to hermitage and no demonic activity is undertaken by Maareecha. But now Ravana is instigating, which leads Maareecha to his own end, of which he is perfectly aware.

[Verse Locator](#)

स रावणम् त्रस्त विषण्ण चेता
महावने राम पराक्रमज्ञः ।
कृत अंजलिः तत्त्वम् उवाच वाक्यम्
हितम् च तस्मै हितम् आत्मनः च ॥ ३-३६-२४

24. mahaa vane = in great [Tataka,] forest; raama paraakrama j~naH = Rama's, valour, knower [aware] of; saH = he that Maareecha; trasta viSaNNa cetaaat = by scare, sank, heart; kR^ita anjaliH = who made palm-fold; tasmai hitam = to him - to Ravana, beneficial; aatmanaH ca hitam ca = for himself, also, beneficial, also; tattvam vaakyam = factual, words; raavaNam = to Ravana; uvaaca = [started to] speak - to Ravana.

Maareecha's heart sank with scare as he is aware of Rama's valour when he was in the great forest of Tataka, thus suppliantly making palm-fold he started telling about factuality of Rama to Ravana, which is beneficial both to Ravana and to himself, as well, if only Ravana is heedful of it. [3-36-24]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् त्रिंशः सर्गः

Thus, this is the 36th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 36

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 37

Verses converted to UTF-8, Nov 09

Introduction

Maareecha advises Ravana to stay away from Rama with his own unpleasant experience with Rama's arrow when he was in Tataka forest, and portrays a gruesome picture of Rama to Ravana, asking him to not to meddle with Rama's affairs.

[Verse Locator](#)

तत् श्रुत्वा राक्षसेन्द्रस्य वाक्यम् वाक्य विशारदः ।
प्रत्युवाच महाप्राज्ञो मारीचो राक्षसेश्वरम् ॥ ३-३७-१

1. raakSasa indrasya = demons, chief's; tat vaakyam shrutvaa = that, sentence - that idea of abduction, on hearing; vaakya vishaaradaH = sentence-making, expert in [articulator]; mahaa praaGYaH = well-informed; maariicaH = Maareecha; raakSasa iishvaram = to demons, lord; prati uvaaca = in reply, spoke - replied.

On hearing that idea of the chief of demons Ravana in abducting Seetha, Maareecha, a well-informed one and an articulator spoke to the lord of demons in reply. [3-37-1]

[Verse Locator](#)

सुलभाः पुरुषा राजन् सततम् प्रिय वादिनः ।
अप्रियस्य च पथ्यस्य वक्ता श्रोता च दुर्लभः ॥ ३-३७-२

2. raajan = oh, king; priya vaadinaH puruSaa = pleasantly, talking, people; satatam sulabhaaH = always, easy - easy to get; a priyasya = of un, pleasant - judgementally; pathyasya ca = recuperative insipid diet-like [suggestions,] also; vaktaa = who speaks them; or even; shrotaa ca = listener, also; dur labhaH = not, possible - impossible to get.

"It will always be easy to get people who talk pleasantly, oh, king, but it is impossible to get them who talk judgementally and give suggestions that may be apparently insipid, but that are recuperative, more so, it is impossible to get listeners of such advises. [3-37-2]

There are many who render advises without weighing pros and cons, but just to get along and please their master. There will be none to suggest expeditiously, though that suggestion presently will be unpleasant and unsavoury like a recuperative insipid diet, but in reality, it is result-oriented. Even if such an advisor suggests in earnest, he will have no listener who listens earnestly and effectuates it. So, listen to my words that may now be unsavoury, but will prove beneficial to you in long run, if you can foresee your future properly. Dharmaakuutam says: anena sva prayojana virodha sankayaa raaja buddhi anusaareNa vaktaaro mantriNaH sulabhaaH - kintu anartha paryavasaayino raajabuddhim tiraskritya shubhodarka vaktaaro mantriNo durlabhaa iti suucitam - then the commentator goes on to quote vidura niiti from Maha Bharata, wherein it is said: yo hi dharma samaashritya hatvaa bhatruH priyaarthe | apriyaaNi aaha pathyaani tena raajaa sahaayavaan || sulabhaaH puruSaa raajan satatam priya vaadinaH | apriyasya ca pathyasya vaktaa shrotaa ca durlabhaH || The last two foots may be observed because they are similar to the above verse of Ramayana, by such similarities some hold the opinion that Maha Bharata is an explanation to Ramayana.

[Verse Locator](#)

न नूनम् बुध्यसे रामम् महावीर्यम् गुण उन्नतम् ।

अयुक्त चारः चपलो महेन्द्र वरुण उपमम् ॥ ३-३७-३

3. a yukta caaraH = not, having, by spies - exclusionary, desultory of spies; capalaH = impetuous; such as you are, you; mahaa viiryam = decidedly, dynamic one; guNa unnatam = by adeptness, exalted; mahendra varuNa upamam = [thunderous] Mahendra, [tempestuous] Varuna, God of Rain, alike - is Rama; nuunam na budhyase = definitely, you are not, apperceiving.

"Definitely you do not apperceive Rama who is decidedly dynamic and exaltedly adept, for you are impetuous and desultory in dealing with your spies, but that Rama is identical to the thunderous Mahendra and tempestuous Varuna, the Rain-god. [3-37-3]

[Verse Locator](#)

अपि स्वस्ति भवेत् तात सर्वेषाम् भुवि रक्षसाम् ।

अपि रामो न संक्रुद्धः कुर्यात् लोकम् अराक्षसम् ॥ ३-३७-४

4. taata = oh, boy; bhuvi = on earth; sarveSaam rakSasaam = for all, demons; svasti api bhavet = safety, will it be there; raamaH = Rama; samkruddhaH = highly enraged one; lokam = world; a raakSasam = without, demons; api na kuryaat = will he make it.

"Oh, boy, will there be safety to all demons on earth? Or, that highly enraged Rama will render this world de-demonised! [3-37-4]

'...but for you...' 'Will you let the demons on earth live, or, would like to eradicate them through Rama, through your obsessions.' The second thought has come true when Rama eliminated all demons.

[Verse Locator](#)

अपि ते जीवित अंताय न उत्पन्ना जनकात्मजा ।

अपि सीता निमित्तम् च न भवेत् व्यसनम् महत् ॥ ३-३७-५

5. janaka aatmajaa = Janaka's daughter Seetha; te jiivita antaaya = your, life, for ending; api na utpannaa = even, not, took birth - has she taken birth; siitaa nimittam = Seetha, because of; mahat vyasanam = great, disaster; [mama vyasanam = for my, disaster]; api ca na bhavet = even, also, not, be there [will there be a disaster, so to speak.]

"Has this Seetha, the daughter of Janaka, taken birth to end your life, or what! And because of this Seetha will there be a great disaster, so to speak! [3-37-5]

[Verse Locator](#)

अपि त्वाम् ईश्वरम् प्राप्य काम वृत्तम् निरंकुशम् ।

न विनश्येत् पुरी लंका त्वया सह स राक्षसा ॥ ३-३७-६

6. kaama vR^ittam = in independent thinking, wrapped up - egocentric; nir ankusham = without, goad - rampant; such like you; tvaam iishvaram praapya = you, as lord, on getting; sa raakSasaa purii lankaa = along with, demons, city, Lanka; tvayaa saha = you, put together; na vinashyet api = not, doomed, even [will it be doomed or what.]

"Egocentric and rampant, such as you are, on acquiring you as her lord, will the City of Lanka be doomed along with her demons, and you put together, or what! [3-37-6]

[Verse Locator](#)

त्वत् विधः काम वृत्तो हि दुःशीलः पाप मंत्रितः ।

आत्मानम् स्व जनम् राष्ट्रम् स राजा हन्ति दुर्मतिः ॥ ३-३७-७

7. **kaama** vR^ittaH = by wish, behaving - self-willed; **duH shiilaH** = ill, willed; **paapa mantritaH** = duSTam - Govindaraja = by evil, ensorcelled; **dur matiH** = malicious, in intent; **tvat vidhaH** = your, like; **saH raajaa** = that, king; **aatmaanam** = himself; **sva janam** = his own, people; **raaSTram** = city-state also; **hanti hi** = ruins, as a matter of (actual) fact.

"Any king of your like who is with a self-will, ill-will, ensorcelled by evil, and malicious in intent, that king alone ruins his own city-state, his own people, even himself, as a matter of actual fact. [3-37-7]

For this the commentator says: **anena dur mantritaH kaamavritto naya dveSii raajaa sakala mantri vargeNa aishvaryenA saha nashyati iti uktam - tathaa ca kaamandake - anaatmavaan naya dveSii vardhaya ari sampadaH | praapyaa api mahad aishvaryam saha tena vinashyati || Dharmaakuutam being an encyclopedic commentary on Ramayana quotes Kamandaka etc., in such matters of dharma. The availability of the books quoted by the commentator of Dharmaakuutam in reprint is doubtful, where Dharmaakuutam itself is unavailable in full, in these days.**

[Verse Locator](#)

न च पित्रा परित्यक्तो न अमर्यादः कथंचन ।
न लुब्धो न च दुःशीलो न च क्षत्रिय पांसनः ॥ ३-३७-८
न च धर्म गुणैर् हीनैः कौसल्या आनंद वर्धनः ।
न च तीक्ष्णो हि भूतानाम् सर्व भूत हिते रतः ॥ ३-३७-९

8. **kausalyaa aananda vardhanaH** = Kausalya's, delight, enhancer of - Rama; **pitraa** = by father; **na ca pari tyaktaH** = not, also, completely, forsaken; **kathancana** = in the least; **a maryaadaH** = un, seemly; **na** = he is not; **duH shiilaH** = out of character; **na** = he is not; **na ca lubdhaH** = not, also, selfish; **na ca kSatriya paamsanaH** = not, either, Kshatriya, ignoble; **dharma guNaiH hiinaiH** = with righteous, attributes, a debased one; **na ca** = he is not, also; **bhuutaanaam tiikSNaH na ca** = towards living beings atrocious one, he is not, also; [or, **sarveSaam** = of all]; **sarva bhuuta hite rataH** = all, beings, in welfare, takes delight.

"Rama the enhancer of his mother Kausalya's happiness is completely forsaken by his father - no, he is not; there is unseemliness in him - no, not in the least; he is out of character - no; he is selfish - no; he is an ignoble Kshatriya - no, not at all; and he is neither a debased one insofar as the merits of righteousness are concerned, nor he is atrocious towards living beings, for he takes delight in the welfare of all beings. [3-37-8, 9]

[Verse Locator](#)

वंचितम् पितरम् दृष्ट्वा कैकेय्या सत्य वादिनम् ।
करिष्यामि इति धर्मात्मा ततः प्रव्रजितो वनम् ॥ ३-३७-१०

10. **satya vaadinam pitaram** = truth, who is a proponent, such a father - Dasharatha; **kaikeyyaa vancitam dR^iSTvaa** = by Kaikeyi, outwitted, on seeing; **dharmaatmaa** = virtue-souled - Rama; ellipses: **pitaram satya vaadinam** - father, as truth, proponent; **kariSyaami** = I will make - I will prove that my father is the real proponent of truth; **tataH** = from there - from Ayodhya; **vanam** = to forest; **pra vrajitaH** = he neatly, journeyed.

"On seeing his father who is a proponent of truth, and whom Kaikeyi has outwitted, that virtue-souled Rama neatly decamped from Ayodhya saying that 'I will prove my father to be a real proponent of truth.' [3-37-10]

[Verse Locator](#)

कैकेय्याः प्रिय कामार्थम् पितुर् दशरथस्य च ।
हित्वा राज्यम् च भोगान् च प्रविष्टो दण्डका वनम् ॥ ३-३७-११

11. **kaikeyyaaH** = of, Kaikeyi; **pituH dasharathasya ca** = of father, Dasharatha's, also; **priya kaamaartham** = cherished wish, for fulfilment of; **raajyam ca bhogaan ca** = kingdom, also, royal-comforts, even; **hitvaa** = on discarding; **daNDakaa vanam praviSTaH** = Dandaka, forest, he entered.

"Discarding the kingdom and even royal-comforts Rama entered Dandaka forest only to fulfil the cherish of Kaikeyi, viz., kingdom for her son Bharata, and even that of Dasharatha, viz., to remain loyal to his promise to Kaikeyi. [3-37-11]

[Verse Locator](#)

न रामः कर्कशः तात न अविद्वान् न अजित इन्द्रियः ।
अनृतम् न श्रुतम् चैव नैव त्वम् वक्तुम् अर्हसि ॥ ३-३७-१२

12. **taata** = oh, boy; **raamaH karkashaH na** = Rama, ruthless, he is not; **na a vidvaan** = un, scholarly one, he is not; **a jita indriyaH na** = un, conquered, [his] senses, he is not; **a nR^itam** = not, palpable - impalpable - are these slanders; **na shrutam caiva** = not, heard, also thus; [or, **duH shrutam** = bad things, heard by you]; **tvam** = you; = ; **na eva vaktum arhasi** = not, this way, to speak of, apt of you.

"Rama is ruthless - no; an unscholarly one - no; unconquered are his senses - no; and oh, boy, it is unapt of you to speak of impalpable and unheard-of topics in this way. [3-37-12]

[Verse Locator](#)

रामो विग्रहवान् धर्मः साधुः सत्य पराक्रमः ।
राजा सर्वस्य लोकस्य देवानाम् इव वासवः ॥ ३-३७-१३

13. **raamaH vigrahavaan dharmaH** = Rama, embodiment, of righteousness; **saadhuH** = equable person; **satya paraakramaH** = truthfulness, is his valour; **devaanaam vaasavaH iva** = for gods, Indra, as with; **sarvasya lokasya raajaa** = for entire, world, he is king.

"Rama is the embodiment of righteousness, he is an equable person with truthfulness as his valour, and as with Indra to all gods he is the king of entire world. [3-37-13]

Rama's principles alone make him victorious, as he does not deviate from the path of righteousness. And by not deviating from the path of righteousness, he is truly valorous and the question of his defeat does not arise, because he will abide by his conscience.

[Verse Locator](#)

कथम् नु तस्य वैदेहीम् रक्षिताम् स्वेन तेजसा ।
इच्छसे प्रसभम् हर्तुम् प्रभाम् इव विवस्वतः ॥ ३-३७-१४

14. **tasya svena tejasaa** = by his - Rama's, individual - proper, by resplendence; **rakSitaam vaidehiim** = protected, Vaidehi is; **vivasvataH prabhaam iva** = from Sun, resplendence, as with; **prasabham** = forcibly; **hartum katham icChase nu** = to rob, how, you wish, really.

"Rama's proper resplendence is protecting Vaidehi. How then you really wish to forcibly rob her off from Rama, as though wishing to rob the Sun of his resplendence. [3-37-14]

Incidentally, Prabha is the name of sun's brilliance and she is the wife of Sun, and if she is to be separated from sun, only an eternal gloom overcasts the world. Ravana has no doubt controlled natural forces like sun, moon, rivers etc., but not altogether eradicated or upturned their functions. Then, is it possible to Ravana and hosts of his demonic-adherents to thrive in an unnatural gloom? This is the doubt of Maareecha.

[Verse Locator](#)

शर अर्चिषम् अनाधृष्यम् चाप खड्ग इन्धनम् रणे ।
राम अग्निम् सहसा दीप्तम् न प्रवेष्टुम् त्वम् अर्हसि ॥ ३-३७-१५

15. **shara arciSam** = arrows, [akin to] jets of fire; **an aadhR^iSyam** = not, to be meddled with - unfringeable; **caapa khaDga indhanam** = bow, sword, as its fuel; **raNe** = in war; **diptam** = blazing; **raama agnim** = Rama, [called] fire; **sahasaa** = rashly - recklessly; **praveSTum** = to enter into; **tvam na arhasi** = for you, not, apt of.

"Arrows as it jets of fire, bow and sword as it firewood that fire called Rama will be blazing in war, and it will be inapt of you to enter into such an unfringeable fire, recklessly. [3-37-15]

[Verse Locator](#)

धनुर् व्यादित दीप्त आस्यम् शर अर्चिषम् अमर्षणम् ।
चाप बाण धरम् तीक्ष्णम् शत्रु सेना अपहारिणम् ॥ ३-३७-१६
राज्यम् सुखम् च संत्यज्य जीवितम् च इष्टम् आत्मनः ।
न अति आसादयितुम् तात राम अंतकम् इह अर्हसि ॥ ३-३७-१७

16. **taata** = oh, my boy; **dhanuH vyaadita diipta aasyam** = bow, gaping, inflaming, with mouth; **shara arciSam** = arrows, tongues of flame; **a marSaNam** = not, tolerable one - insufferable; **caapa baaNa dharam** = bow, arrows, wielding; **tiikshNam** = fierce one; **shatru senaa apahaariNam** [prahaariNam = one who batters] = enemy, armies, stealer of - annihilator of; **raama antakam** = Rama named, Terminator; **aatmanaH** = of yours; **iSTam** = dear ones; **raajyam sukham jiivitam ca** = kingdom, comforts, life, also; **samtyajya** = on discarding; **iha** = now - at once; **atyaasadayitum** = ati aasaadayitum = much, nearing - to draw pretty nigh of him; **na arhasi** = not, apt of you.

"With the bow stretched to his ear becoming a gaping mouth spouting flames, arrows becoming tongues of fire spewed forth from that flaming mouth, he that Rama the reified Terminator will become fierce and insufferable when he wields bow and arrows, and oh, dear boy Ravana, it will be inapt of you to at once draw pretty nigh of such an annihilator of the armies of enemies, on discarding your kingdom, comforts and even the dear life of yours. [3-37-16, 17]

[Verse Locator](#)

अप्रमेयम् हि तत् तेजो यस्य सा जनकात्मजा ।
न त्वम् समर्थः ताम् हर्तुम् राम चाप आश्रयाम् वने ॥ ३-३७-१८

18. **saa janaka atmajaa** = she, Janaka's, daughter [Seetha is]; **yasya** = which one's - which Rama's wife is; **tat** = that - resplendence; **a prameyam tejaH hi** = not, measurable - with inestimable, resplendence - highly valrous - indeed; **vane** = in forest; **raama caapa aashrayaam** = Rama's, bow, who is safeguarded - Seetha; **taam** = her - Seetha; **hartum** = to steal; **tvam na samarthaH** = you are, not, capable.

"Which Rama's wife is Janaka's daughter that Rama is indeed with an inestimable resplendence, and it will be incapable of you to steal Seetha while such a Rama's bow safeguards her in the forest, besides the firewall called his resplendence. [3-37-18]

This can be said 'Rama's resplendence is inestimable and Seetha is his wife.' But keeping the import of Seetha's words as at 3-9-15 'if fuel is available in adjacency of burning fire, the luminosity of the fire also enhances immensely,' and when the factor of resplendence is taken, it is not Rama's resplendence alone that is described, but Seetha's also. Again, it is not that some part of Rama's resplendence is taken out and put in Seetha. It is an indivisible radiance of that couple like that of Sun and his wife Prabha, as said earlier by Maareecha. Seetha is not directly said by her name but her father Janaka's name is brought in, because Janaka is both a **raajarSi** and **brahmarSi** Kingly-saint and Brahman-sage, as well. And Janaka is capable of saying **idam brahmam idam kshaatram shaapat api sharaat api** 'here is Brahma-hood and here is Kshatriya-hood, either by malediction or by arrow, whichever meetly of you, you can confront me.' This apart, it is said that 'a pertinent devotion to a god makes the devotee like that god alone.' **shraddhayaa devo devatvam ashnute** and Seetha is the devotee of Rama and she became one with Rama. Thereby, there is twofold resplendence, namely, that of Rama and that of Seetha, so it is inapt of you to make any useless effort when everything is firewalled.

[Verse Locator](#)

तस्य वै नर सिंहस्य सिंह उरस्कस्य भामिनी ।

प्राणेभ्यो अपि प्रियतरा भार्या नित्यम् अनुव्रता ॥ ३-३७-१९

19. bhaaminii = that lady; simha uraskasya = lion, chested one's; nara simhasya = of man, the lion's - Rama's; praaNebhyaH api priyataraa bhaaryaa = by lives [of Rama,] even, dearest, wife; nityam tasya = always - in perpetuity, his - him alone; anu vrataa = following, avowed - avowed to follow him; vai = in truth.

"That lady Seetha is his wife, dearest than the lives of that lion-chested lion-man Rama, and in truth, she is avowed to follow him alone, in perpetuity. [3-37-19]

[Verse Locator](#)

न सा धर्षयितुम् शक्या मैथिली ओजस्विनः प्रिया ।

दीप्तस्य इव हुत आशस्य शिखा सीता सुमध्यमा ॥ ३-३७-२०

20. maithilii = one belonging to Mithila - Seetha; ojasvinaH = of dynamic one - of Rama; priyaa = cherished - wife; su madhyamaa = good, waisted one - curvaceous one; saa siitaa = she, that Seetha; diiptasya hutaaashasya shikhaa iva = blazing, ritual fire's, spire, as with; dharSayitum = to intimidate - to abuse; na shakya = not, possible one.

"As the spire of blazing ritual fire cannot be abused, so also, she that curvaceous Maithili, the cherished wife of that dynamic Rama, is an impossibility for any abuse. [3-37-20]

[Verse Locator](#)

किम् उद्यमम् व्यर्थम् इमम् कृत्वा ते राक्षसाधिप ।

दृष्टः चेत् त्वम् रणे तेन तत् अंतम् तव जीवितम् ॥ ३-३७-२१

21. raakSasa adhipa = oh, demons, king; vyartham imam udyamam = futile, is this, effort; kR^itvaa = having made it; te kim = to you, what - what is the result; tvam raNe = you, in war; tena = by him - Rama; dR^iSTaH cet = seen, if; tava jiivitam tat antam = your, life, that, alone, ends - that glance itself ends your life.

"Oh, king of demons, What is the result in making such a futile effort? If that Rama glances at you in a given war that alone ends your life. [3-37-21]

The very start for any negative activity itself is self-ruinous to the starter. anena sarva anarthaka kaaraNa bhuuto balavat virodho na kaarya iti suucitam - tathaa ca praaciinaaH - - anucita karma aarambhaH sva jana virodho baliiyasaa spardhaa | pramadaa jane vishvaaso mrityu dvaaraaNi catvaari || dk 'undesirable activity, starting that activity, too much of enmity with one's own people, too much belief in one's own womenfolk... are the four doors to death...' Hence, Maareecha is advising Ravana not to embark on a wrong foot, and even if Seetha is forcibly abducted, she cannot be possessed because she surrounded by a firewall, namely the resplendence of that couple.

[Verse Locator](#)

जीवितम् च सुखम् चैव राज्यम् चैव सुदुर्लभम् ।

यत् इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३७-२२

22. jiivitam ca sukham caiva = your life, also, comforts, also thus; su dur labham = highly, impossible, to achieve; raajyam caiva = kingdom, also thus; ciram bhoktum icChasi yat [yadi = if] = for a long, to enjoy, wish, which - if you wish; raama vi priyam = to Rama, un, pleasant; maa kR^ithaa = do not, do.

"If you cherish to take pleasure for a long time in your life, in your comforts and also thus in your kingdom, which kingdom is highly impossible to achieve, do not do anything unpleasant to Rama. [3-37-22]

[Verse Locator](#)

स सर्वैः सचिवैः सार्धम् विभीषण पुरस्कृतैः ।
मंत्रयित्वा तु धर्मिष्ठैः कृत्वा निश्चयम् आत्मनः ।
दोषाणाम् च गुणानाम् च संप्रधार्य बल अबलम् ॥ ३-३७-२३
आत्मनः च बलम् ज्ञात्वा राघवस्य च तत्त्वतः ।
हितम् हि तव निश्चित्य क्षमम् त्वम् कर्तुम् अर्हसि ॥ ३-३७-२४

23. saH tvam = such as you are, you; dharmiSThaiH = with those that have righteous-bearing; vibhiiSaNa puras kR^itaiH = Vibheeshana, keeping ahead; sarvaiH sacivaiH saardham = with all, ministers, along with; mantrayitvaa = on deliberating; aatmanaH nishcayam kR^itvaa = on your own, decision, on making; doSaaNaam ca guNaanaam ca = wrongs, also, rights, also; aatmanaH ca = of your, also; bala abalam = strength, weakness; sampradhaarya = considering; raaghavasya ca = of Raghava, also; balam tattvataH GYaatvaa = capability, in reality, on making sure of; tava hitam nishcitya = to you, beneficial, on determining; kSamam = befitting - action; kartum = to do - to take up; arhasi = apt of you.

"Such as you are, you should firstly deliberate with all of your ministers that have a righteous bearing, duly keeping your brother Vibheeshana at the helm of affairs, and then you take a decision on your own considering rights and wrongs of the case, and bearing in mind about your own strengths and weakness, and even on making sure of Raghava's capability in its reality, and then it will be apt of you to take up befitting action that will be conducive to your interests. [3-37-24,25]

[Verse Locator](#)

अहम् तु मन्ये तव न क्षमम् रणे
समागमम् कोसल राज सूनुना ।
इदम् हि भूयः शृणु वाक्यम् उत्तमम्
क्षमम् च युक्तम् च निशाचर अधिप ॥ ३-३७-२५

25. nishaacara adhipa = oh, nightwalker's, king; aham tu = I, on my part; tava = to you; raNe = in war; kosala raaja suununaa = with Kosala, king's, son [with Rama]; samaagamam [sam aa gamam] = joining - confrontation; kSamam na manye = proper, not, I deem - I deem it as improper; uttamam = better one; kSamam = befitting one; yuktam ca = reasonable, also; idam vaakyam = this, word - this advise; bhuuyaH shR^iNu = further, you listen.

"Oh, king of nightwalkers Ravana, I for myself deem that your confrontation with Rama, the prince of Kosala, in a war is improper, and a better, befitting, and a reasonable one is this advise of mine, to which you may listen further. [3-37-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त त्रिंशः सर्गः

Thus, this is the 37th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 37

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 38 Verses converted to UTF-8, Nov 09

Introduction

Maareecha continues his good word to Ravana and he dissuades him from abducting Seetha. His advice is that the dalliance with other's wives is the greatest sin, more so, with Rama's wife as Rama's valour is irrefutable. Maareecha narrates how Rama hurt him while safeguarding Vishwamitra's Vedic-ritual, when Rama was still a young boy.

[Verse Locator](#)

कदाचित् अपि अहम् वीर्यात् पर्यटन् पृथिवीम् इमाम् ।
बलम् नाग सहस्रस्य धारयन् पर्वतोपमः ॥ ३-३८-१
नील जीमूत संकाशः तप्त कांचन कुण्डलः ।
भयम् लोकस्य जनयन् किरीटी परिघ आयुधः ॥ ३-३८-२
व्यचरम् दण्डक अरण्यम् ऋषि मांसानि भक्षयन् ।

1. kadaacit = at one time; aham api = I, even; viiryaat = with valour; imaam pR^ithiviim paryaTan = this, earth, while roving; naaga sahasrasya balam dhaarayan = elephants, thousand, strength, bearing; parvata upamaH = mountain, similar - I am; niila jiimuuta samkaashaH = blackish, cloud, in sheen - I am; tapta kaancana = burnt [refined,] golden; kuNDalaH = ear-knobs - myself having; kiriiTii = wearing crown; parigha aayudhaH = bludgeon, as weapon; lokasya bhayam janayan = to world, terror, causing; R^iSi maamsaani bhakSayan = sage's, fleshes, while eating; daNDaka araNyam vyacaram = Dandaka, forests, I was rambling.

"At one time even I was on the rove around this earth, taking pride in my valour, bearing the strength of a thousand elephants, mountainous in my size and black-cloudlike in my sheen, wearing ear-knobs and a crown made out of refined gold, with a bludgeon as my weapon, and such as I was, I rambled Dandaka forest causing terror to the world, and eating the fleshes of sages." Thus Maareecha started to narrate his experience with Rama. [3-38-1, 2]

[Verse Locator](#)

विश्वामित्रो अथ धर्मात्मा मत् वित्रस्तो महामुनिः ॥ ३-३८-३
स्वयम् गत्वा दशरथम् नरेन्द्रम् इदम् अब्रवीत् ।

3b, 4a. atha dharmaatmaa vishvaamitraH = then, virtue-souled, Vishvamitra; mat = of me; vi trasta = highly, scared; svayam = in person; nara indram dasharatham gatvaa = to people's king, to Dasharatha, on going to him; mahaamuniH = great-saint; idam abraviit = this, spoke.

"The virtue-souled great-saint Vishvamitra who was highly scared of me, then on going to Dasharatha in person that great-saint spoke this to that lord of people. [3-38-3b, 4a]

[Verse Locator](#)

अयम् रक्षतु माम् रामः पर्व काले समाहितः ॥ ३-३८-४

मारीचात् मे भयम् घोरम् समुत्पन्नम् नरेश्वर ।

4b, 5a. nara iishvara = oh, people's, lord; ayam maariicaat = from this, Maareecha; me ghoram bhayam = to me, awesome, dismay; sam utpannam = verily, chanced - befallen; raamaH samaahitaH = Rama, becoming alert; parva kaale = at opportune, time of ritual; maam rakSatu = me, let him safeguard.

" 'An awesome dismay has befallen owing to this Maareecha, oh, lord of people Dasharatha, let Rama safeguard me becoming alert at the opportune time of the Vedic-ritual. [3-38-4b 5a]

[Verse Locator](#)

इति एवम् उक्तो धर्मात्मा राजा दशरथः तदा ॥ ३-३८-५

प्रत्युवाच महाभागम् विश्वामित्रम् महामुनिम् ।

5b, 6a. iti evam uktaH = thus, that way, one who is spoken to - Dasharatha; dharma atmaa raajaa dasharathaH tadaa = virtue-souled, king, Dasharatha, then; mahaabhaagam mahaamunim vishvaamitram = to great-fortunate, to great-saint, Vishvamitra; prati uvaaca = in turn, spoke - replied.

"When he is spoken in that way, then that virtue-souled king Dasharatha replied that great-fortunate and great-saint Vishvamitra in this way. [3-38-5b, 6a]

[Verse Locator](#)

ऊन द्वादश वर्षो अयम् अकृत अस्त्रः च राघवः ॥ ३-३८-६

कामम् तु मम यत् सैन्यम् मया सह गमिष्यति ।

6b, 7a. ayam [baalaH] raaghavaH = this, [boy,] Rama is; uuna dvaadash varSaH = less than, twelve, years - in age; a kR^ita astraH ca = not, performed - unpractised, weapons, also; mama yat sainyam = mine, which, army - whatever army is there; with that; kaamam mayaa saha gamiSyati = if need be, me, along with, will march on.

" 'This boy Rama is less than twelve years in his age, unproficient in the use of weapons, and if need be, whatever army of mine is there it will march on along with me instead of Rama. [3-38-6b, 7a]

In Bala Kanda the age of Rama as said by Dasharatha to Vishvamitra is uuna SoDasa varSaH 'less than sixteen years.' Here Maareecha is saying that Rama is less than twelve. Maheshvara Tiirtha says that Maareecha lessened the age of Rama only to intimidate Ravana.

[Verse Locator](#)

बलेन चतुरंगेण स्वयम् एत्य निशाचरम् ॥ ३-३८-७

वधिष्यामि मुनिश्रेष्ठ शत्रुम् तव यथा ईप्सितम् ।

7b, 8a. muni shreSTha = oh, sage, the eminent; caturangeNa balena = with fourfold, forces; [aham = I]; svayam etya = in person, having come; tava shatrum = your, enemy; yathaa iipsitam = as, desired [or, manasaa iipsitaan = as your heart, desires - whomever you indicate for elimination; nishaacaram = such - nightwalkers; vadhiSyami = I will kill.

" 'And having come in person with fourfold forces, oh eminent sage, I myself will eradicate that nightwalker whomever you indicate as an enemy of yours." So said Dasharatga to Vishvamitra. [3-38-7b, 8a]

In the fourfold army the four categories of army units are chariots, elephants, cavalry, and foot-soldiers.

[Verse Locator](#)

] एवम् उक्तः स तु मुनी राजानम् इदम् अब्रवीत् ॥ ३-३८-८

रामात् न अन्यत् बलम् लोके पर्याप्तम् तस्य रक्षसः ।

8b, 9a. **evam uktaH** = thus, who is spoken; **saH tu munii** = he, on his part, that sage Vishvamitra; **raajaanam idam abraviit** = to king, this, said; **raamaat anyat balam** = apart from Rama, other, force; **tasya rakSasaH** = to him, to that demon; **loke** = in world; **na paryaaptam** = not, enough for - can counterbalance.

"When the sage Vishvamitra is spoken thus, then he said to the king, 'No other force in the world than Rama can counterbalance that demon. [3-38-8b, 9a]

[Verse Locator](#)

देवतानाम् अपि भवान् समरेषु अभिपालकः ॥ ३-३८-९

आसीत् तव कृते कर्म त्रिलोक विदितम् नृप ।

9b, 10a. **nR^ipa** = oh, king; **bhavaan** = you are; **samareSu** = in war; **devataanaam api abhipaalakaH** = for gods, even [no doubt,] a defender of; **tava kR^ite karma** = by you, undertaken, exploit; **triloka veditam asiit** = in tri-world, well-known, is there.

" 'No doubt, you are a defender of gods in wars, and oh, king, the exploits you have undertaken on behalf of gods are well-known in the triad of worlds. [3-38-9b, 10a]

[Verse Locator](#)

कामम् अस्ति महत् सैन्यम् तिष्ठतु इह परंतप ॥ ३-३८-१०

बालो अपि एष महातेजाः समर्थः तस्य निग्रहे ।

गमिष्ये रामम् आदाय स्वस्ति ते अस्तु परंतपः ॥ ३-३८-११

10b, 11. **paran tapaH** = oh, enemy-flamer; **mahat sainyam asti [astu]** = remarkable, army, there is; **kaamam** = maybe, if it is there, let it be there; **iha tiSTatu** = here, let it sit tight; **mahaatejaaH** = great-resplendent one; **eSa baalaH api** = he is, a boy, even if; **tasya nigrahe samarthaH** = his - Maareecha's, in forestalling, he is competent; **parantapa** = oh, enemy-inflamer; **raamam aadaaya gamiSy**e = Rama, on taking, I wish to go; **te svasti astu** = to you, safety, let there be.

" 'Maybe your army is a remarkable one, oh, enemy-inflamer, let it sit tight here alone, and even if this great resplendent one is still a boy he alone is competent to forestall that Maareecha, hence oh, enemy-subjugator, let good betide you, I wish to take him alone along with me.' [3-38-10b, 11]

[Verse Locator](#)

इति एवम् उक्त्वा स मुनिः तम् आदाय नृपात्मजम् ।

जगाम परम प्रीतो विश्वामित्रः स्वम् आश्रमम् ॥ ३-३८-१२

12. **saH muniH vishvaamitraH** = he, sage, Vishvamitra; **iti evam uktvaa** = thus, that way, on saying; **nR^ipa aatma jam** = king's, own, son; **tam** = him - Rama; **aadaaya** = taking along; **parama priitaH** = highly, gladdened; **svam aashramam jagaama** = to his own, to hermitage, went away.

"Thus that way on saying he that sage Vishvamitra returned to his own hermitage highly gladdening to take the prince Rama along with him. [3-38-12]

[Verse Locator](#)

तम् तदा दण्डकारण्ये यज्ञम् उद्दिश्य दीक्षितम् ।

बभूव उपस्थितो रामः चित्रम् विस्फारयन् धनुः ॥ ३-३८-१३

13. **tadaa** **raamaH** **daNDakaaraNye** = then, Rama, in Dandaka forest; **yaGYam** **uddishya** **diikSitam** = Vedic-ritual, concerning, who entered into vow; **tam** = him - at Vishvamitra; **upa** **sthitaH** = nearby staying; **citram** **dhanuH** **visphaarayan** = amazing, bow, twingeing out; **abhuuva** = he was there.

"Then in Dandaka forest Rama twingeing his amazing bow stayed nearby the sage Vishvamitra who entered the vow of Vedic-ritual. [3-38-13]

There is a difference in mentioning the forest as Dandaka. Bala Kanda says that Vishvamitra performed ritual in north and Maareecha is now saying that as Dandaka forest.

[Verse Locator](#)

अजात व्यंजनः श्रीमान् बालः श्यामः शुभेक्षणः ।
एक वस्त्र धरो धन्वी शिखी कनक मालया ॥ ३-३८-१४
शोभयन् दण्डकारण्यम् दीप्तेन स्वेन तेजसा ।
अदृश्यत तदा रामो बाल चन्द्र इव उदितः ॥ ३-३८-१५

14. **tadaa** = at that time; **a jaata vyanjanaH** = one with - un, born, identities of maleness - like moustaches etc.; **shriimaan** = providential one - Rama; **shyaamaH** = peacock-bluish - complexioned; **shubha iikSaNaH** = magnificent, in looks; **eka vastra dharaH** = one, cloth, wearing; **dhanvii** = handling bow; **shikhii** = having hair-locks; **kanaka maalayaa** = with golden, pendant; **diiptena svena tejasaa** = with radiating, of his own, with radiance; **daNDakaaraNyam shobhayan** = Dandaka, forest, irradiating; such a; **raamaH baalaH** = Rama, is a boy; **uditaH baala candra iva** = uprisen, baby, moon, [new moon,] like; **adR^ishyata** = then, is seen, appeared.

"At that time, yet unborn are the identities of adulthood like moustache on his face, and that providential one was magnificent in looks with a peacock-blue complexion, wearing a single cloth, locks of hair, and golden locket, and wielding a bow, and he was irradiating the Dandaka forest with a radiating radiance of his own, and then he appeared like the just risen baby-moon. [3-38-14, 15]

The identities of adulthood are the discardable things like moustaches, beard, etc. These are natural to humans or to birthed beings. But the mythological entities do not have them. As a young scholar, the boys are supposed to wear simply, hence 'one-piece-clothing' is said to be the dress of Rama. This suggests that he is not wearing any shield or armour to keep him safe. In Bala Kanda, at the outset of the journey of Rama and Lakshmana with Vishvamitra, it is said that they are wearing finger-covers made of certain lizard skin, which means to say that their fingers are very tender in using arrows. His mothers delicately arranged the locks of hair, because he is still 'boyish' to her. More so, he is with a 'boyish' ornament, say a single pendant, not verily embellished with princely jewellery. He appeared like some providential 'boy' hitherto unseen, with the height of a peacock, with the complexion of peacock-neck-blue, and moving about like a noble peacock. This boyish-Rama peacock is not screaming, yet his bow is twanging; leave alone the screeching and screaming.

The 'new-moon' metaphor to Rama suggests that he has only waxing and no waning in him, **uttarottara abhivR^iddhi** and also that he is by birth an antagonist of **tamas** 'the darkness,' or darkish activities, like the moon whose activity is only to illumine the night. Further, he has a likeable persona to any, even to the present demon Maareecha, and even to Ravana. When Ravana sees Rama for the first time in war, Ravana praisefully acknowledges Rama's personality. Besides, Rama's gleam is like that of a baby-moon, against the backdrop of a thickish, darkish, blackish sky, called the forest.

[Verse Locator](#)

ततो अहम् मेघ संकाशः तप्त कांचन कुण्डलः ।
बली दत्त वरो दर्पात् आजगाम आश्रम अंतरम् ॥ ३-३८-१६

16. **tataH** = then; **megha samkaashaH** = cloud, in similarity [in massiveness]; **tapta kaancana kuNDalaH** = burnt [purified,] golden, with ear-knobs; **balii datta varaH** = forceful, given, boon's - one who is given boons by Brahma; **aham** = I, such as I am; **darpaat** = pridefully; **aashrama antaram aajagaama** = hermitage's, interior, arrived.

"And I who was like a massive black-cloud, wearing golden ear-knobs, already a forceful one further reinforced with the boon of Brahma, I pridefully entered into the interior of Vishwamitra's hermitage. [3-38-16]

The golden ear-knobs on the lobes of ears are either indicative of the knowledge one possess or the wealth factor. Maareecha refers to these ear ornaments more than once suggesting that 'wealth or wisdom is nothing to Rama, but righteousness alone will work out.' Because Ravana did not give an ear for the suggestions of Maareecha, his Lanka, built with refined gold, will be burnt to ashes in Sundara Kanda.

[Verse Locator](#)

तेन दृष्टः प्रविष्टो अहम् सहसा एव उद्यत आयुधः ।
माम् तु दृष्ट्वा धनुः सज्यम् असम्भ्रान्तः चकार ह ॥ ३-३८-१७

17. udyata aayudhaH = one with lifted up, weapon; praviSTaH = on who entered; aham = I am; sahasaa eva = quick, thus; tena dR^iSTaH = by him - by Rama, noticed; saH maam tu dR^iSTvaa = he, me, on seeing; a sam bhraantaH = not, at all, excited - unexcitedly; dhanuH sa jyam = bow, with, bowstring; cakaara ha = made - strung, aimed, indeed.

"Rama quickly noticed me on my very entry with an uplifted weapon, and on seeing me he unexcitedly strung bowstring to his bow. [3-38-17]

[Verse Locator](#)

अवजानन् अहम् मोहात् बालो अयम् इति राघवम् ।
विश्वामित्रस्य ताम् वेदिम् अभ्यधावम् कृत त्वरः ॥ ३-३८-१८

18. aham mohaata = I, unmindfully; ayam baalaH iti = he is, a boy, thus as; raaghavam = about Raghava; ava jaanan = without, judging - trivialising; kR^ita tvaraH = making, haste; vishvaamitrasya taam vedim = of Vishvamitra, that, towards Fire-altar; abhya dhaavam = towards, ran.

"Unmindfully trivialising him as, 'this Raghava is just a boy,' I made haste and ran towards that Fire-altar of Vishvamitra. [3-38-18]

[Verse Locator](#)

तेन मुक्तः ततो बाणः शितः शत्रु निबर्हणः ।
तेन अहम् ताडितः क्षिप्तः समुद्रे शत योजने ॥ ३-३८-१९

19. tataH = then; tena = by him; shatru nibarhaNaH = enemy, destroying - arrow; shitaH baaNaH muktaH = acute, arrow, is released; aham tena taaDitaH = I am, by it, who is hit; shata yojane samudre kSiptaH = hundred, yojana-s [afar,] in ocean, plunged.

"He then released an acute arrow that eliminates the enemy, and hit by it I am plunged into the ocean which was a hundred yojana-s off. [3-38-19]

[Verse Locator](#)

न इच्छता तात माम् हन्तुम् तदा वीरेण रक्षितः ।
रामस्य शर वेगेन निरस्तो भ्रान्त चेतनः ॥ ३-३८-२०

20. taata = oh, dear boy; tadaa maam hantum na icChataa = then, me, to kill, [he] did not wish; viireNa rakshitaH = by valiant Rama, saved [I was]; raamasya shara vegena = Rama's, by arrow's, thrust; bhraanta cetanaH = bewildered, [is my] animation; nir astaH = without, base - I was on my last legs.

"That Rama did not wish to kill me then, and I am thus saved by that valiant one, oh, dear boy Ravana, but the thrust of Rama's arrow bewildered my animation and I was on my last legs. [3-38-20]

पातितो अहम् तदा तेन गंभीरे सागर अंभसि ।

प्राप्य संज्ञाम् चिरात् तात लंकाम् प्रति गतः पुरीम् ॥ ३-३८-२१

21. taata = oh, boy; tadaa = that way; aham = I was; gambhiire saagara ambhasi = abyssal, ocean, in waters; tena = by him; paatitaH = one who is flung; ciraat sanGYaam praapya = after long time, consciousness, on gaining; lankaam puriim = to Lanka, city; prati gataH = towards, went.

"That way I who had been flung into the abyssal water of the ocean by him gained consciousness after a long time and proceeded towards the city of Lanka. [3-38-21]

Verse Locator

एवम् अस्मि तदा मुक्तः सहायाः ते - शयास्तु - निपातिताः ।

अकृत अस्त्रेण रामेण बालेन अक्लिष्ट कर्मणा ॥ ३-३८-२२

22. tadaa = at that time; a kR^ita astreNa = not, practised [elementary,] in use of arms; a kliSta karmaNa = un, complicated [effortless,] in deeds; baalena raameNa = by boy, by Rama; evam muktaH asmi = thus, released, I am; te sahaayaaH [tu] nipaatitaaH = those, helpmates, [on their part,] are killed.

"At that time, that one with elementary knowledge in the use of weaponry, but who can undertake deeds in an effortless manner, such a boy, such a Rama spared me, albeit killing them that were my helpmates in that escapade. [3-38-22]

Verse Locator

तत् मया वार्यमाणः त्वम् यदि रामेण विग्रहम् ।

करिष्यसि आपदम् घोराम् क्षिप्रम् प्राप्य न शिष्यसि ॥ ३-३८-२३

23. tat = thereby; mayaa vaaryamaaNaH = by me, being proscribed; tvam raameNa vighram = you, with Rama, confrontation; kariSyasi yadi = do - make for, if; kSipram ghoraam aapadam = quickly, disastrous, calamity; praapya nashiSyasi = on getting, you ruin yourself.

"Thereby, if you wish to make for any confrontation with Rama, despite of my proscribing you, you will ruin yourself on getting a disastrous calamity. [3-38-23]

Verse Locator

क्रीडा रति विधिज्ञानाम् समाज उत्सव शालिनाम् ।

रक्षसाम् चैव संतापम् अनर्थम् च आहरिष्यसि ॥ ३-३८-२४

24. kriiDaa rati vidhi GYaanaam = sporting, flirting, methods, knowers; samaaja utsava shaalinaam = socialising, frolicking, with a conduct of; rakSasaam caiva = to such demons, also thus; santaapam anartham ca = distress, disaster, also; aahariSyasi = you derive.

"The demons are methodical in sporting and flirting, thus by their own conduct they are also socialising and frolicking, and to them you derive distress and disaster. [3-38-24]

Verse Locator

हर्म्य प्रासाद संबाधाम् नाना रत्न विभूषिताम् ।

द्रक्ष्यसि त्वम् पुरीम् लंकाम् विनष्टाम् मैथिली कृते ॥ ३-३८-२५

25. harmya praasaada sambaadhaam = with skyscrapers, palaces, dense with; naanaa ratna vibhuu Sitaam = with, many, gemstones, decorated; such a city; puriim lankaam = city,

Lanka; **tvam** = you; **maithilii kR^ite** = Maithili, for the sake of; **vi naSTaam** = as completely shattered [city]; **drakSyasi** = you will see.

"Dense with skyscrapers and palaces, and decorated with many a gemstone is that city Lanka, but you will see it completely shattered down, for the sake of that Maithili. [3-38-25]

[Verse Locator](#)

अकुर्वन्तो अपि पापानि शुचयः पाप संश्रयात् ।
पर पापैः विनश्यन्ति मत्स्या नाग ह्रदे यथा ॥ ३-३८-२६

26. **paapaani** = sins; **a kurvantaH api** = not, committed, even if; **shucayaH** = sinless ones; **paapa samshrayaat** = with sinners, by interdependence - tie-up; **naaga hrade** = in snakes, lake of; **matsyaa yathaa** = fish, as with; **para paapaiH** = with other's, sins; **vinashyanti** = get ruined.

"Even if with uncommitted sins, the sinless will get ruined owing to their interdependence with other sinners, like the fish in a lake with snakes. [3-38-26]

[Verse Locator](#)

दिव्यचंदनदिग्धांगान्दिव्याभरणभूषितान्-यद्वा-
दिव्य चंदन दिग्ध अंगान् दिव्य आभरण भूषितान् ।
द्रक्ष्यसि अभिहतान् भूमौ तव दोषात् तु राक्षसान् ॥ ३-३८-२७

27. **divya candana digdha angaan** = divine, sandal-paste, bedaubed, with limbs; **divya aabharaNa bhuuSitaan** = divine, ornaments, beautified with; at such; **raakSasaan** = at demons; **tava doSaat tu** = for your, blunder, owing to; **bhuumau abhahataam drakSyasi** = to earth, trampled out, you are going to see.

"Bedaubed with divine sandal-paste, beautified with divine ornaments are the limbs of the demons now, perchance you will be seeing them trampled out on ground for the blunder of yours. [3-38-27]

[Verse Locator](#)

हत दारान् स दारान् च दश विद्रवतो दिशः ।
हत शेषान् अशरणान् द्रक्ष्यसि त्वम् निशाचरान् ॥ ३-३८-२८

28. **hata sheSaan** = after killing, remaining ones; **nishaa caraan** = nightwalkers; **hR^ita daaraan** = reft of [not abduction, but abandoned,] wives; **sa daaraan ca** with wives, also - along with wives; **a sharaNaan** = without, protector; **dasha dishaH** = to ten, directions; **vi dravataH** = verily, running away - fleeing; **tvam drakSyasi** - you, will be seeing.

"Maybe, you will have to see the fleeing of the nightwalkers surviving after the carnage in all ten directions, some abandoning their wives and some along with their wives, only for lack of a protector. [3-38-28]

[Verse Locator](#)

शर जाल परिक्षिप्ताम् अग्नि ज्वाला समावृताम् ।
प्रदग्ध भवनाम् लंकाम् द्रक्ष्यसि त्वम् असंशयम् ॥ ३-३८-२९

29. **shara jaala parikSiptaam** = arrows, enmesh, encircled by; **agni jvaalaa samaavR^itaam** = by torch's, tongues, enfolded by; **pra dagdha bhavanaam** = utterly, gutting down, buildings; such a; **lankaam** = at Lanka; **tvam drakSyasi** = you, will see; **a samshayam** = without, doubt.

"Without a doubt you will be seeing Lanka encircled with an enmesh of arrows, enfolded in the tongues of torches, while her buildings are utterly gutting down. [3-38-29]

[Verse Locator](#)

पर दार अभिमर्षात् तु न अनयत् पाप तरम् महत् ।
प्रमदानाम् सहस्राणि तव राजन् परिग्रहे ॥ ३-३८-३०

30. para daara abhimarShaa tu = other's, wife, dalliance, but; paapa taram = sin, higher in degree - gravest; mahat = outrageous [error]; aanayat na = another, is not there; raajan = oh, king; pramadaanaam sahasraaNi tava parigrahe = ladies, thousands, by you/your, seized [or, married.]

"Oh, king, there is no other sin that is outrageous and gravest than the dalliance with another's wife and, besides, you already have a thousand wives, isn't so! [3-38-30]

[Verse Locator](#)

भव स्व दार निरतः स्व कुलम् रक्ष राक्षस ।
मानम् वृद्धिम् च राज्यम् च जीवितम् च इष्टम् आत्मनः ॥ ३-३८-३१

31. raakSasa = oh, demon; sva daara nirataH bhava = in your own, wife, delighted in, you become; sva kulam rakSa = your own, ethnos, safeguard; maanam vR^iddhim ca raajyam ca = dignity, affluence, also, kingdom, also; aatmanaH iSTam jiivitam ca = for yourself, dear, [your] life, also; [raksha = safeguard.]

"Abide by your own wife and be delighted with her, oh, demon, safeguard your own ethnos, thus safeguard dignity, affluence, and kingdom of demons, thereby safeguard even your own dear life. [3-38-31]

[Verse Locator](#)

कलत्राणि च सौम्यानि मित्र वर्गम् तथैव च ।
यदि इच्छसि चिरम् भोक्तुम् मा कृथा राम विप्रियम् ॥ ३-३८-३२

32. saumyaani kalatraaNi ca = beautiful ones, wives, also; tathaa eva ca = also thus; mitra vargam = friends, circle; ciram bhoktum = for a long time, to enjoy; icChasi yadi = you desire, if; raama vi priyam maa kR^ithaa = to Rama, un, desirable, do not, do.

"If you desire to take pleasure with your beautiful wives and with your friend's circles for a long time, do not do anything undesirable to Rama. [3-38-32]

[Verse Locator](#)

निवार्यमाणः सुहृदा मया भृशम्
प्रसह्य सीताम् यदि धर्षयिष्यसि ।
गमिष्यसि क्षीण बलः स बान्धवो
यम क्षयम् राम शर आत्त जीवितः ॥ ३-३८-३३

33. su hR^idaa = with a good, heart; mayaa bhR^isham nivaaryamaaNaaH = by me, considerably, being prevented; siitaam prasahya dharSayiSyasi yadi = Seetha is, aggressively, intimidated, if [you wish to]; kSiNa balaH = one with diminished, army; sa baandhavaH = with, kinsfolk; raama shara aatta jiivitaH = Rama's, arrow, taken away, life - one with such removed life - dead; yama kSayam gamiSyasi = to Yama [the Terminator's,] world, you will go.

"If you wish to intimidate Seetha aggressively despite of my considerable preventing in all my good-heartedness towards you, then your army will fade away, and you with your kinsfolk

will emigrate to the world of Yama, the Terminator, for your life will be taken away by the arrow of Rama." Thus, Maareecha spoke to Ravana. [3-38-33]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्टा त्रिंशः सर्गः

Thus, this is the 38th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 38

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 39

Verses converted to UTF-8, Nov 09

Introduction

Maareecha further advises Ravana to avoid confrontation with Rama for it would be ruinous to the entire demonic race. He narrates another episode of his misadventure with Rama and how he escaped from the all-pursuant arrow of Rama.

[Verse Locator](#)

एवम् अस्मि तदा मुक्तः कथंचित् तेन संयुगे ।

इदानीम् अपि यत् वृत्तम् तत् शृणुष्व यत् उत्तरम् ॥ ४-३९-१

1. tadaa = at that time; tena = by him; samyuge = in combat - in confrontation; kathamcit evam muktaH asmi = somehow, this way, released, I am; idaaniim api = now, even; yat vR^ittam = what, has happened; yat uttaram = what, later - has happened later; tat shR^iuNuSva = that, you hear.

"Thus I was somehow released by him in a confrontation then in his teens. Now you may also listen to what has happened later in his adulthood." Thus Maareecha continued his advise to Ravana. [4-39-1]

[Verse Locator](#)

राक्षाभ्याम् अहम् द्वाभ्याम् अनिर्विण्णः तथा कृतः ।

सहितो मृग रूपाभ्याम् प्रविष्टो दँडका वने ॥ ४-३९-२

2. tathaa kR^itaH = in such a way, rendered - previously hit in to ocean by Rama; a nir viNNaH = not, completely, abashed - unabashedly; aham = I; mR^iga ruupaabhyaam = animal, in guise of; dvaabhyaam raakshaabhyaam = with two, demons; sahitaH = joined with; danDakaa vane praviSTaH = in Dandaka, forest, I entered.

"Though Rama hit me previously in such a way, I unabashedly entered Dandaka forest together with two more demons who were in the guise of animals. [4-39-2]

[Verse Locator](#)

दीप्त जिह्वो महादंष्ट्रः तीक्ष्ण शृङ्गो महाबलः ।

व्यचरन् दँडाकारण्यम् मांस भक्षो महामृगः ॥ ४-३९-३

3. diipta jihvaH = torching, tongue; mahaa damSTraH = incisive, teeth; tiikshNa shR^ingaH = excruciating, horns; mahaa balaH = extraordinary, energy; maamsa bhakshaH mahaa mR^igaH = flesh, eating - carnivorous, gigantic, animal; on becoming; danDaaka araNyam = Dandaka, forest; vyacaran = while I was on the rove - from here the expressions at the end of verses, 3, 4, 5, 6, are eka anvaya - have a concatenation with - raamaam aasaadayan - I reached Rama - in the 7th verse.

"On becoming a gigantic carnivorous animal with a torching tongue, incisive teeth and excruciating horns, and with an extraordinary energy, I was on the rove in Dandaka forest while getting at Rama. [4-39-3]

[Verse Locator](#)

अग्निहोत्रेषु तीर्थेषु चैत्य वृक्षेषु रावण ।
अत्यन्त घोरो व्यचरन् तापसान् संप्रधर्षयन् ॥ ४-३९-४

4. **raavaNa** = oh, Ravana; **atyanta ghoraH** = extremely, horrible [aspect of animal]; **agnihotreSu tiirtheSu caitya vR^iksheSu** = at ritual-altars, holy bathing places, sanctuaries, trees of; **taapasaan** = sages; **sam pra dharSayan** = very, utterly, brutalising; **vyacaran** = moving about.

"I moved about Dandaka forest, oh, Ravana, in an extremely horrible aspect of animal, utterly brutalising the sages at ritual-altars, holy bathing places and under the trees of religious sanctuaries while reaching Rama. [4-39-4]

[Verse Locator](#)

निहत्य दँडकारण्ये तापसान् धर्मचरिणः ।
रुधिराणि पिबन्तः तेषाम् तन् मांसानि च भक्षयन् ॥ ४-३९-५

5. **danDaka araNye** = in Dandaka, forest; **dharma cariNaH taapasaan nihatya** = saintliness, treaders in, saints, killing; **teSaam rudhiraaNi pibantaH** = their, blood, while drinking; [**tathaa** = likewise]; **tan maamsaani bhakshayan ca** = their, flesh, on feasting, also; I roamed.

"I have proceeded to Rama killing saints in Dandaka forest who are the treaders in saintliness, and drinking off their blood and feasting on their flesh. [4-39-5]

[Verse Locator](#)

ऋषि माअंस अशनः क्रूरः त्रासयन् वनगोचरान् ।
तदा रुधिर मत्तो अहम् व्यचरन् दँडका वनम् ॥ ४-३९-६

6. **aham** = I; **R^iSi maaamsa ashanaH** = sage's, flesh, eater; **kruuraH** = brutal one; **vanagocaraan traasayan** = forest dwellers, frightening; **tadaa rudhira mattaH** = in that way, by blood, besotted with; **danDakaa vanam vyacaran** = in Dandaka, forest, rambling.

"On becoming such a brutal animal I have been eating the flesh of sages, frightening the forest dwellers, and in that way I rambled in Dandaka forest besotted with blood-drinking while reaching Rama. [4-39-6]

[Verse Locator](#)

तदा अहम् दँडकारण्ये विचरन् धर्म दूषकः ।
आसादयम् तदा रामम् तापसम् धर्मम् आश्रितम् ॥ ४-३९-७
वैदेहि च महाभागाम् लक्ष्मणम् च महरथम् ।

7, 8a. **aham dharma duuSakaH** = I, righteousness, an abuser of; **tadaa** = then; **danDakaaraNye vicaran** = in Dandaka forest, while wandering; **tadaa** = then; **dharmam aashritam** = righteousness - rectitude, who resorted to - assumed rectitude of sainthood; **taapasam** = to saintly person; to such a; **raamam** = Rama; **mahaa bhaagaam vaidehi ca** = great-fortunate one, Vaidehi, also; **mahaa ratham lakshmaNam ca** = top-speeded-chariot-rider -Lakshmana, also; **aasaadayam** = I reached.

"While I was wandering in Dandaka forest as an abuser of virtue, then I reached Rama who by then has assumed the rectitude befitting to a saint, and I even reached the great-fortunate

तापसम् नियत आहारम् सर्व ब्रूत हिते रतम् ॥ ४-३९-८

सः अहम् वन गतम् रामम् परिभूय महाबलम् ।

तापसो अयम् इति ज्ञात्वा पूर्व वैरम् अनुस्मरन् ॥ ४-३९-९

अभ्यधावम् सुसंकुद्धः तीक्ष्ण शृंगो मृग आकृतिः ।

जिघांसुः अकृतप्रज्ञः तम् प्रहारम् अनुस्मरन् ॥ ४-३९-१०

8b, 9, 10. mR^iga aakR^itiH = [I am in] animal, in the shape of; tiikshNa shR^ingaH = with incisive, horns; saH aham = such as, I am; puurva vairam anusmaran = earlier, grudge, recollecting; taapasam niyata aahaaram = hermit, regulated, dietary - to Rama; sarva buuta hite ratam = all, beings, welfare, delighted in; mahaa balam = great-mighty one - Rama; vana gatam = forest, came in - abiding in; raamam = of Rama; ayam taapasaH j~naatvaa = he is, [mere] hermit, on thinking - presuming; iti = in that way; pari bhuuya = completely, disregarding - his other faculties once shown; tam prahaaram anusmaran = that - earlier, assault, recollecting; jighaamsuH = intending to kill; su sam kruddhaH = very, extremely, infuriated; a kR^ita praj~naH = not, making, discrimination - indiscriminately; abhyadhaavam = towards dashed.

"I was in the shape of an animal with incisive horns. Such as I was I recollected my earlier grudge against that great mighty Rama who takes delight in the welfare of all being, who by then was santlike on a regulated diet and abiding in the forest, whereby I presumed him to be mere hermit. In that way, I was very extremely infuriated to recollect his earlier assault on me, and I indiscriminately dashed towards him, only to kill him, completely disregarding his other faculties. [4-39-8b, 9, 10]

तेन त्यक्ताः त्रयो बाणाः शिताः शत्रु निबर्हणाः ।

विकृष्य सुमहत् चापम् सुपर्ण अनिल तुल्य गाः ॥ ४-३९-११

11. tena = by him - by Rama; su mahat caapam = highly, magnificent, bow; vikR^iSyaa = stringing out; shatru nibarhaNaaH = enemy, eliminators - arrows; shitaH = excruciating ones; superNa anila tulya gaaH = Divine Eagle Garuda, Air-god, matching, in egress; such arrows; trayaH baaNaaH = three, arrows; tyaktaaH muktaaH = are released.

"Stringing out his highly magnificent bow Rama then released three excruciating and enemy eliminating arrows which in their egress match the Air-god and the Divine-Eagle Garuda. [4-39-11]

ते बाणा वज्र संकाशाः सुघोरा रक्त भोजनाः ।

आजग्मुः सहिताः सर्वे त्रयः संनतपर्वणः ॥ ४-३९-१२

12. vajra samkaashaaH = thunderbolt, similar to; rakta bhojanaaH = having blood, for their board; sam nata parvaNaH = verily, bent, at barbs; su ghoraa = highly, horrendous; sarve te trayaH baaNaa = all, those, three, arrows; sahitaH = collectively - in a = "EN-GB" style = "font-size:10.0pt;mso-bidi-font-size: 11.0pt;font-family:"Times New Roman";mso-fareast-font-family:"Times New Roman"; mso-ansi-language:EN-GB;mso-fareast-language:EN-US;mso-bidi-language:AR-SA">coordinated manner; aajagmuH = came - towards us, the three in animal guise.

"All those three thunderbolt like arrows that have only blood for their board, acutely bent at barbs, and that are highly horrendous have come at us in a coordinated manner. [4-39-12]

पराक्रमज्ञो रामस्य शठो दृष्ट भयः पुरा ।

समुत्क्रांतः ततः मुक्तः तौ उभौ राक्षसौ हतौ ॥ ४-३९-१३

13. raamasya = of Rama; [sharaH = of arrow]; puraa dR^iSTa bhayaH = earlier, seen, is the fear; paraakrama j~nH = valour [of Rama,] knower [I am]; shaThaH = though I can deceive him - warily; sam ut kraantaH = well [trickily,] retreated; tataH muktaH = from there, I am released; tau raakshasau ubhau hatau = they, demons, both, are killed.

"As I have earlier seen the fear caused by his arrow I am in the know of Rama's valour, hence I retreated from there trickily and gingerly, but the other two demons were killed. [4-39-13]

Here the action of Rama's arrow is indicated. Rama's arrow will not shoot at the back of the opponent or it backstabs either. Even when killing Vali, though Rama is not affronting Vali, Rama's arrow pierced Vali's chest. Here because Maareecha is retreating, that third arrow of Rama did not kill Maareecha but followed him in a chasing manner. But the other two demons unknowing about Rama's arrow, they confronted him and the other two arrows eliminated them. There is discussion on the word shaThaH 'one capable to trick' used in the verse as some mms employ the word sharaH, 'an arrow.' In this section vividly explainable verses are there in some ancient versions of mms. This particular verse reads like this in them: paraakramaj~no raamasya tathaa dR^iSTa bhayaH puraa | aapatantam sharam dR^iSTvaa megha ga.mbhiira nissvanam || tato aham vegavaan tatra vaata.mhaa nimeshataH | apa kraanta param paaram nivR^ittaH saagaraat sharaH || 'I am in the know of Rama's valour, and I am also in the know of what fear he caused in an earlier instance, and on seeing the arrows coming upon like thunderous clouds, in a wink I escaped to the other side of ocean, and Rama's arrow having come chasing me up to ocean-shore returned.' In here, the efficacy of Rama's arrow is clearly narrated and it is not clear why pundits did not consider these verses of ancient mms instead of the above verse.

Verse Locator

शरेण मुक्तो रामस्य कथंचित् प्राप्यजीवितम् ।

इह प्रव्राजितो युक्तः तापसो अहम् समाहितः ॥ ४-३९-१४

14. aham = I; raamasya shareNa = by Rama's, arrow; kathamcit muktaH = somehow, when exempted; jiivitam praapya = lifespan, on getting - regaining; yuktaH = in yogic way of life; samaahitaH = self-collectedly; taapasaH = as an ascetic; iha = to here; pra vraajitaH = sent as a monk on renouncing.

"When I was somehow exempted by the arrow of Rama I regained lifespan, and when that arrow made me to renounce everything like a monk and fled me to this place, the other side of ocean to where you came by your aircraft, here I am living here in a yogic way, self-collectedly like an ascetic. [4-39-14]

Verse Locator

वृक्षे वृक्षे हि पश्यामि चीर कृष्ण अजिन अंबरम् ।

गृहीत धनुषम् रामम् पाश हस्तम् इव अंतकम् ॥ ४-३९-१५

15. ciira kR^iSNa ajina ambaram = jute-cloths, black, deerskin, dressed one; gR^ihiita dhanuSam = handling, bow; paasha hastam antakam iva = tether, in hand, Terminator, as with; raamam = at Rama; vR^ikshe vR^ikshe pashyaami hi = at tree, at tree, I behold, indeed.

"From then on wards, I am indeed descrying Rama at this tree and at that tree, dressed in jute-cloths and black deerskin, and handling his bow like the Terminator handling a tether. [4-39-15]

Verse Locator

अपि राम सहस्राणि भीतः पश्यामि रावण ।

राम भूतम् इदम् सर्वम् अरण्यम् प्रतिभाति मे ॥ ४-३९-१६

16. **raavaNa** = Ravana; **bhiitaH** = frightened - I am; **raama sahasraaNi api** = Rama, in thousands, even; **pashyaami** = I am visualising; **idam sarvam araNyam** = this, entire, forest; **raama bhuutam pratibhaati me** = with Rama's, entity, reflects, to me.

"Given to fright I even visualise thousands Rama-s, and whole this forest is reflecting to me as one entity of Rama. [4-39-16]

[Verse Locator](#)

रामम् एव हि पश्यामि रहिते राक्षसेश्वर ।
दृष्ट्वा स्वप्न गतम् रामम् उद् भ्रमामि विचेतनः ॥ ४-३९-१७

17. **raakshasa iishvara** = oh, demons, king; **rahite** = none is not there - void of people; **raamam eva pashyaami** = Rama, alone, I envisage; **svapna gatam raamam dR^iSTvaa** = dream, who entered, Rama, on seeing; **vi cetanaH** = without, spirit - dispirited - swooning; **udbhramaami [ut bhramaami]** = to up, moving - jolting up; **hi** = in fact.

"Even at a place void of people I am envisaging Rama alone, and oh, king of demons, even if he enters my dream, in fact, I am jolting up and swooning. [4-39-17]

[Verse Locator](#)

र कार अदीनि नामानि राम त्रस्तस्य रवण ।
रत्नानि च रथाः च एव वित्रासम् जनयन्ति मे ॥ ४-३९-१८

18. **ravaNa** = oh, Ravana; **raama trastasya** = Rama, frightened by; **me** = to me; **ra kaara adiini naamaani** = ra, alphabets, starting with, names; **ratnaani ca rathaaH ca eva** = ratna-s [gems,] also, ratha-s [chariots,] also, even; **vi traasam** = high, scare; **janayanti** = causing.

"Oh, Ravana, appalled of Rama the names starting with the syllable 'ra' like **ratna**-s, **ratha**-s, viz., gemstones, chariots are appalling to me, including your name, that starts with a 'ra....' [4-39-18]

'If I hear the first letter 'ra' of any given name, I am scared at the ensuing second syllable presuming it to be 'ma' and if that second syllable of that word I am going to hear happens to be other than 'ma' then my fear ceases.'

[Verse Locator](#)

अहम् तस्य प्रभावज्ञो न युद्धम् तेन ते क्षमम् ।
बलिम् वा नमुचिं वा अपि हन्यद्वि रघुनृन्दन ॥ ४-३९-१९

19. **aham tasya prabhaava j~naH** = I am, of his, efficacy, knower of; **te** = to you; **tena** = with him; **yuddham na kshamam** = war, not, fair enough; **raghun nadana** = Ragu's, descendant - Rama; **balim vaa namucim vaa api** = Emperor Bali, either, Namuchi, or, even; **hanyat hi** = can kill, in fact.

"I am well-acquainted with his efficacy, and a war with him will be an unfair thing for you, for that Raghu's descendant can in fact kill either Emperor Bali or Namuchi, the demon. [4-39-19]

Emperor Bali is more powerful and mighty than Ravana. **aananda raamaayana** says in a chapter on the 'defeats of Ravana' **raavaNa paraajaya**, that Ravana once entered netherworld to conquer it, where Bali is held captive by Trivikrama, i.e., Vishnu. At that time Bali and his queen are playing dice game. When Ravana entered, the dice in the hand of Bali has slipped to the floor, and Bali asks Ravana to pick and give it before conquering netherworld. Ravana who lifted Mt. Kailash could not lift that two-inch dice, which is so far handled playfully by Bali. Such is the might of Emperor Bali

[Verse Locator](#)

रणे रामेण युद्धस्व क्षमाम् वा कुरु रावण ।
न ते राम कथा कार्या यदि माम् द्रष्टुम् इच्छसि ॥ ४-३९-२०

20. **raavaNa** = oh, Ravana; **raNe raameNa yuddhsva** = in war, with Rama, you may combat; **kshamaam vaa kuru** = forgive and forget, either, you do; **maam draSTum icChasi yadi** = , me, to see, you wish, if; **te raama katha na kaaryaa** = by you, Rama's, episode [topic] not, to be done [be broached.]

"You may either wage a war with Rama if you wish to avenge the killings of Khara and others, or forgive and forget that Rama agreeing to my suggestions, but do not broach the topic of Rama with me if you wish to see me alive. [4-39-20]

[Verse Locator](#)

बहवः साधवो लोके युक्ता धर्मम् अनुष्ठिताः ।
परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ४-३९-२१

21. **loke** = in world; **yuktaaH** = reasonable people; **dharmam anuSTitaaH** = righteousness, practisers of; **bahavaH saadhavaH** = many, sagacious people; **pareSaam aparaadhena** = by others, misdeeds; **sa paricChadaaH** = with, kith and kin; **vi naSTaaH** = are utterly, ruined.

"In the world many of the sagacious and reasonable people that are the practisers of righteousness are utterly ruined along with their kith and kin, just by the misdeeds of others. [4-39-21]

[Verse Locator](#)

सः अहम् पर अपराधेन विनाशेयम् निशाचर ।
कुरु यत् ते क्षमम् तत् त्वम् अहम् त्वाम् न अनुयामि वै ॥ ४-३९-२२

22. **nishaacara** = oh, nightwalker; **saH aham** = such as I am, I; **para aparaadhena vinaasheyam** = by other's, misdeed, I bound to ruin; **te yat kshamam** = to you, which is, fair; **tat tvam kuru** = that, you, do; **aham tvaam na anuyaami vai** = I, you, not, follow, simply.

"Such a saintly one as I am, I am bound to ruin by other's misdeeds, hence you do whatever that is fair to you, but I am not the one to simply take after you. [4-39-22]

[Verse Locator](#)

रामः च हि महातेजा महासत्त्वो महाबलः ।
अपि राक्षस लोकस्य भवेत् अन्तकरो अपि हि ॥ ४-३९-२३

23. **raamaH ca** = Rama, also; **mahaatejaa** = a great-resplendent one; **mahaa sattvaH** = highly, courageous; **mahaa balaH** = highly, powerful; **hi** = definitely; **[saH = he]**; **raakshasa lokasya api** = for demon's, world's, even; **anta karaH api** = end, maker - eradicator; **bhavet hi** = becomes, for sure.

"Definitely Rama is the one with exceptional resplendence, exemplary courage and extraordinary power, and for sure, he becomes an eradicator of the world of demons. [4-39-23]

[Verse Locator](#)

यदि शूर्पणखा हेतोः जनस्थान गत खरः ।
अति वृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ।
अत्र ब्रूहि यथावत् त्वम् को रामस्य व्यतिक्रमः ॥ ४-३९-२४

24. **janasthaana gata** = Janasthaana, gone in - positioned in; **kharaH** = Khara; **shuurpaNakhaa hetoH** = Shuurpanakha, owing to; **puurvam** = firstly; **ati vR^ittaH** = over, stepping - his limits; **akliSTa karmaNaa raameNa** = by one who is of - uncomplicated, actions, by Rama; **hataH yadi** = killed, if; **atra** = in that matter; **raamasya** = of Rama; **vytikramaH [vi ati kramaH** = really, over, stepping - his limits; **kaH** = what is it; **tvam** = you; **yathaa vat** = as it is - in final analysis; **bruuhi** = you tell.

"If Khara positioned in Janasthaana has firstly overstepped his bounds and attacked Rama, that too owing to Shuurpanakha, and if Rama of uncomplicated actions has eliminated Khara in self-defence, what really is the transgression of Rama in that matter, you tell of that in the final analysis. [4-39-24]

[Verse Locator](#)

इदम् वचो बन्धु हित अर्थिना मया
यथा उच्यमानम् यदि न अभिपत्स्यसे ।
स बान्धवः त्यक्ष्यसि जीवितम् रणे
हतो अद्य रामेण शरैः जिह्मगैः ॥ ४-३९-२५

25. **bandhu hita arthinaa** = kinsman, wellbeing, ambitious of; **mayaa ucyamaanam** = by me, being said; **idam vacaH** = this, word - advise; **yathaa** = as said; **na abhipatsyase** = not, you are agreeable for it; **sa baandhavaH** = with, kinsmen; **adya** = now - presently; **raameNa** = by Rama; **a jihma gaiH** = not, curvedly, shooting [linear accelerators]; **sharaiH hataH** = with arrows, killed; **raNe jiivitam tyakshyasi** = in a confrontation, life, you will deliver up.

"I am saying this word of advise as I am ambitious of the wellbeing of my kinsmen through you, and if this is disagreeable to you, you will have to deliver up your life in a confrontation with Rama along with the lives of your kinsmen, perishing at the linearly accelerating arrows of Rama. [4-39-25]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एकोन चत्वारिंशः सर्गः

Thus, this is the 39th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 39

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 40

Verses converted to UTF-8, Nov 09

Introduction

Ravana rebuts Maareecha for giving an unasked advice and details his plan to abduct Seetha. Ravana intimidates Maareecha that he himself will kill Maareecha immediately if his orders are disobeyed, and Maareecha may perhaps have no opportunity to die at the hands of Rama.

[Verse Locator](#)

मारीचस्य तु तत् वाक्यम् क्षमम् युक्तम् च रावणः ।
उक्तो न प्रतिजग्राह मर्तुं काम इव औषधम् ॥ ३-४०-१

1. uktaH raavaNaH = he who is spoken thus, Ravana; maariicasya tu kSamam yuktam ca = Maareecha's, but, acceptable, equitable, also; tat vaakyam = that, sentence; martu kaama auSadham iva = to die, one desiring to, medicament, as with; na pratijagraaha = not, received - Ravana rejected.

When Maareecha spoke those acceptable and equitable words, Ravana rejected them like a person with a death wish rejects medicament. [3-40-1]

[Verse Locator](#)

तम् पथ्य हित वक्तारम् मारीचम् राक्षसाधिपः ।
अब्रवीत् परुषम् वाक्यम् अयुक्तम् काल चोदितः ॥ ३-४०-२

2. raakSasa adhipaH = demons, king; kaala coditaH = by Time [the Terminator,] ushered; pathya hita vaktaaram = doing good - conducive, beneficial, who is speaking; tam maariicam = to him, to that Maareecha; a yuktam = unbecfitting; paruSam vaakyam abraviit = uncouthly, words, spoke.

Ushered by the Terminator the king of demons Ravana, uncouthly spoke these unbecfitting words to Maareecha who had been speaking conducive and beneficial words of advise. [3-40-2]

[Verse Locator](#)

यत् किल एतत् अयुक्तार्थम् मारीच मयि कथ्यते ।
वाक्यम् निष्फलम् अत्यर्थम् बीजम् उप्तम् इव ऊषरे ॥ ३-४०-३

3. maariica = oh, Maareecha; a yukta artham = without, having, meaning - meaningless words; yat = that which; etat vaakyam = all these, sentence - advisory words; mayi = in me [to me]; kathyate = being said; that; uuSare uptam biijam iva = in wasteland, seeded, seed, like; ati artham = very, much - decidedly; niS phalam = without, fruit - worthless; kila = in effect.

"All these meaningless words that are being said to me are decidedly worthless, in effect, like the seeds seeded in wastelands. [3-40-3]

त्वत् वाक्यैः न तु माम् शक्यम् - भेतुम् - भेतुम् रामस्य संयुगे ।

पाप शीलस्य मूर्खस्य मानुषस्य विशेषतः ॥ ३-४०-४

4. **tvat vaakyaiH** = by your, words; **paapa shiilasya** = evil, in character - an iniquitous one; **muurkhasya** = imprudent one; **visheSataH maanuSasya** = especially, human; **raamasya** = from such a Rama; **maam samyuge bhetum [bhattum]** = me, from a war, to scare; **na shakyaam** = not, possible.

"But it is impossible to scare me away from a war with that iniquitous and imprudent Rama, that too, from a human being, with these words of yours. [3-40-4]

There is a grammarian's irk in **bhattum** 'to cut off, to destroy' **bhetum** 'to scare me' and if **bhattum** is taken, then 'it is impossible for that human to destroy me in war' will be the meaning, as per Eastern recension.

[Verse Locator](#)

यः त्यक्त्वा सुहृदो राज्यम् मातरम् पितरम् तथा ।

स्त्री वाक्यम् प्राकृतम् श्रुत्वा वनम् एक पदे गतः ॥ ३-४०-५

5. **yaH** = who is - which Rama is; **praakR^itam strii vaakyam shrutvaa** = artless, woman's, word, on hearing; **su hR^idaH** = good, hearted - friends and relatives; **raajyam** = kingdom; **maataram** = mother; **tathaa** = likewise; **pitaram** = father; **tyaktvaa** = on leaving; **eka pade** = in single, foot - trotted, loped; **vanam gataH** = forest, went to - bolted off; **ellip. maama bhetum nashakya** = you cannot scare me away from such a Rama.

"He who bolted off to forest in a single-foot on hearing the artless words of a woman, forfeiting his kingdom, friends and relatives, and even his mother, likewise his father too, you cannot scare me away from such a Rama. [3-40-5]

[Verse Locator](#)

अवश्यम् तु मया तस्य संयुगे खर घातिनः ।

प्राणैः प्रियतरा सीता हर्तव्या तव संनिधौ ॥ ३-४०-६

6. **samyuge khara ghaatinaH** = in war, Khara, killer of; **tasya praaNaiH priya taraa siitaa** = than his, by lives, dear, more, Seetha; **tava sannidhau** = in your, presence - with your help; **avashyam mayaa hartavyaa** = certainly, by me, is to be stolen - seizable.

"But his wife Seetha who is dearer to him more than his lives is certainly seizable by me in association with you, as that Rama had purposelessly killed Khara in a war. [3-40-6]

[Verse Locator](#)

एवम् मे निश्चिता बुद्धिः हृदि मारीच विद्यते ।

न व्यावर्तयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-४०-७

7. **maariica** = oh, Maareecha; **me buddhiH evam nishcitaa** = my, thinking, in this way, is decided; and; **hR^idi vidyate [vartate]** = in heart, obtains [lingering on] **sa indraiH sura asuraiH api** = with, Indra, by gods, by demons, even; **vyaavartayitum** = to revolute, to roll back; **na shakya** = not, possible.

"In this way my thinking is decided and it is lingering on in my heart, and it is impossible to roll back my mind or heart even for Indra coming along with gods and demons. [3-40-7]

[Verse Locator](#)

दोषम् गुणम् वा संपृष्टः त्वम् एवम् वक्तुम् अर्हसि ।

अपायम् वा अपि उपायम् वा कार्यस्य अस्य विनिश्चये ॥ ३-४०-८

8. asya kaaryasya vinishcaye = of that, deed's, in determining; doSam guNam vaa = discredit, credit, or; apaayam vaa api = danger, either, or; upaayam vaa = ideation, or; sampR^iSTaH = if [you are] asked; tvam evam vaktum arhasi = you, this way, to talk, apt of you.

"If you are asked about the credits or discredits, or either of the danger or ideation of the deed for determining its modus operandi, it will be apt of you to talk like this, but I did not seek any viewpoints of yours. [3-40-8]

[Verse Locator](#)

संपृष्टेन तु वक्तव्यम् सचिवेन विपश्चिता ।

उद्यत अंजलिना राज्ञे य इच्छेत् भूतिम् आत्मनः ॥ ३-४०-९

9. yaH = he who; aatmanaH bhuutim icChet = his own, welfare, if desires; such a one; sampR^iSTena = someone who is asked; vipashcitaa = by an intellectual; sacivena = by an adviser; udyata anjalinaa = with upraised, folded palms; raaj~ne [raaj~naH] = to king; vaktavyam = is liable to speak.

"Even if someone is asked, and if he desires his own welfare, then he has to submit his opinion to the king suppliantly upraising his palm-fold, may he be an intellectual, or an astute adviser. [3-40-9]

A king cannot be addressed unless he asks. Then Maareecha, who is fully aware of monarchical protocol, how he informed his analysis of Rama to Ravana, will be the question. Even if a king is resolute in undertaking a mad act, he is to be cautioned. In some cases, a king is to be held by hair and taught, as a teacher holds the taught by his tuft of hair to earbash. Likewise an upright minister shall counsel the king properly, as Krishna advises Vidura in Maha Bharata at Udyoga Parva 93:

nanu evam sati niitij~no maariico raavaNena apR^iShTaH katham uktavaan it cet - tanna - unmatto raaj~naa prashna akareNa api kaaryaatyaprasaktau nigR^ihya api vaktavyatvaat - tathaa ca pR^iShTen naiva vaktavyam iti katham vaktum shakyata iti cenna - pR^iShTenaiva vaktavyam iti etasya svastha avastha raaja viShayatvaat - aapadi uttham pratipanne c raajani kesha grahaNa puurvakam pR^iShTe naa api vaktavyam eva - dk .

[Verse Locator](#)

वाक्यम् अप्रतिकूलम् तु मृदु पूर्वम् शुभम् हितम् ।

उपचारेण युक्तम् च वक्तव्यो वसुधा अधिपः ॥ ३-४०-१०

10. vasudhaa adhipaH = a land, lord of - a king; a prati kuulam = not, going against - contradictory; mR^idu puurvam = gentility, preceding; hitam = beneficial; shubham = favourable; upacaareNa yuktam ca = etiquette, inclusive of, also; vaakyam = with such a - sentence; vaktavyaH = is to be addressed.

"The king being lord of the land is to be addressed preceded with gentility, with auspicious and beneficial words that do not contradict the interests of that lord, more so, they shall be inclusive of etiquette. [3-40-10]

The imperial protocol is an exaggerated affair, as known to everybody. Here Ravana is demanding one more aspect in demanding, 'the words that do not go against the whims and fancies of the king.' And this is more than an autocrat's mentality. Dharmaakuutam says referring to Kaamandaka, a scripture on political science: 'even if a king asks, one shall not 'readily' reply though every aspect of that question is known to the replier, and the subject speaking in the audience of a king shall forget his own know-all-ness or his own entity in the knowledge of the subject at issue. vijaanan na api bruuyaat bhartruH kShiptaH uttaram vacaH | praviiNo api hi medhaavii varjayet abhimaanitaam | |.

[Verse Locator](#)

स अवमर्दम् तु यत् वाक्यम् अथवा मारीच हितम् उच्यते ।

न अभिनन्दति तत् राजा मानार्थी मान वर्जितम् ॥ ३-४०-११

11. **maariica** = oh, Maareecha; **athavaa** = or else; **maana varjitam** = honour, devoid of - dishonourable words; **yat hitam vaakyam tu** = which, beneficial, advise, but; **sa ava mardam** = with, down, letting - with reprehension; **ucyate** = will be said so; **tat** = that advise; **maana arthii [or, maanaarhaH]** = honour, insists upon [honourable]; **raajaa** = king; **na abhi nandati** = not, towards [him,] gladdens.

"Or else, oh, Maareecha, even if a beneficial word is said, but if it is said with reprehension it will not gladden that king who insists upon honour, for that said word is dishonourable, let alone reprehension. [3-40-11]

[Verse Locator](#)

पंच रूपाणि राजानो धारयन्ति अमित ओजसः ।

अग्नेः इन्द्रस्य सोमस्य यमस्य वरुणस्य च ॥ ३-४०-१२

12. **a mita ojasaH** = not, limited in vigour - with infinite, vigour; **raajaanaH** = kings; **agneH indrasya somasya yamasya varuNasya ca** = of Fire, Indra [the Administrator of Natural Forces,] Moon, Terminator, Rain, also; **panca rupaaNi dhaarayanti** = five, aspects - constituent forces, he bear - he embodies.

"The kings with infinite vigour embody five constituents forces of Fire, Moon, Rain, Terminator, and that of Indra, the Administrator of Natural Forces. [3-40-12]

[Verse Locator](#)

औष्ण्यम् तथा विक्रमम् च सौम्यम् दण्डम् प्रसन्नताम् ।

धारयन्ति महातामनो राजानः क्षणदाचर ॥ ३-४०-१३

तस्मात् सर्वासु अवस्थासु मान्याः पूज्याः च पार्थिवाः ।

13, 14a. **kshaNadaa cara** = oh, night, walker Maareecha; **mahaataamnaH raajaanaH** = great-souls, kings; **auSNyam** = sultriness; **tathaa** = likewise; **vikramam ca** = sternness, also; **saumyam daNDam prasannataam** = softness, harshness, suppleness; **dhaarayanti** = they are bearing - they personify; **tasmaat paarthivaaH** = therefore, kings; **sarvaasu avasthaasu** = in all, situations; **maanyaaH puujyaaH ca** = are respectable, reverential, also.

"Oh, nightwalker, thus the kings being great-souls personify the sultriness of Fire, sternness of Indra, softness of Moon, suppleness of Rain, and harshness of Terminator, and therefore in all situations they are respectable and reverential. [3-40-13, 14a]

Ravana has already conquered Indra and the said gods are responsible for the routine administration of universe. Hence, he is informing Maareecha about ordinary kings, presuming that Maareecha does not recognize the rectitude in dealing with ordinary kings, more so, with the king of kings, namely Ravana himself, which he says in next verse. A king acquires these traits of the presiding deities of the compass, by virtue of his kingship, and the sages said the very same to Rama when he entered Dandaka forest. **anena agni aadi dik paalaka ruopatvaat raajaa puujyo maanyaH ca iti suucitam** - dk .

[Verse Locator](#)

त्वम् तु धर्मम् अविज्ञाय केवलम् मोहम् आश्रितः ॥ ३-४०-१४

अभ्यागतम् माम् दौरात्म्यात् परुषम् वदसि ईदृशम् ।

14b, 15a. **tvam tu** = you, on your part; **dharmam a vij~naaya** = rectitude, not, knowing - incognizant of; **kevalam moham aashritaH** = only, your obsession, holding on to; **abhi aagatam maam** = to your near, who came, with me; **daur aatmyaat** = with ill, wishing; **iidR^isham paruSam vadasi** = this way, ill-advisedly, you are babbling.

"But you are ill-advisedly babbling with me in this way, incognizant of rectitude and holding on to your obsession, and wishing ill of me, as I am on your doorstep. [3-40-14b, 15a]

[Verse Locator](#)

गुण दोषौ न पृच्छामि क्षमम् च आत्मनि राक्षस ॥ ३-४०-१५
मया उक्तम् अपि च एतावत् त्वाम् प्रति अमितविक्रम ।

15. **raakSasa** = oh, demon; **guNa doSau** = rights, wrongs; **aatmani** = for me; [**yat** = which is]; **kSamam ca** = expedient, also; **na pR^icChaami** = not, I asked; **a mita vikrama** = oh, one with not, limited, brave - oh, Maareecha untold bravery; **tvaam prati** = you, addressing [samprati = presently]; **etaavat** = this much; **mayaa uktam api ca** = by me, said, but, also.

"Oh, demon, I did not ask the rights and wrongs concerning me, nor that which is expedient for me, but oh, demon of untold bravery, I have said this much to you. [3-40-15]

[Verse Locator](#)

अस्मिन् तु स भवान् कृत्ये साहाय्यम् कर्तुम् अर्हसि ॥ ३-४०-१६
शृणु तत् कर्म साहाय्ये यत् कार्यम् वचनात् मम ।

16. **asmin tu kR^itye** = in this, but, deed; [**tvam** = you]; **saahaayyam kartum arhasi** = helping hand, to proffer, apt of you; **mama vacanaat** = my, from words - as I say; **sa bhavaan** = such as you are, you; **saahaayye** = in such assistance; **yat kaaryam** = which, is to be done; **tat karma shruNu** = that, task, you listen.

" 'It will be apt of you to proffer a helping hand in this deed.' This much I said to you. And such as you are you may now listen to that task which you have to undertake during the course of your assistance as I detail it to you. [3-40-16]

[Verse Locator](#)

सौवर्णः त्वम् मृगो भूत्वा चित्रो रजत बिन्दुभिः ॥ ३-४०-१७
आश्रमे तस्य रामस्य सीतायाः प्रमुखे चर ।
प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ॥ ३-४०-१८

17. **tvam** = you; **rajata bindubhiH** = with silver, spots; **citraH sauvarNaH mR^igaH bhuutvaa** = amazing, golden, deer, on becoming; **tasya raamasya aashrame** = in that one, Rama's, in hermitage; **siitaayaaH pra mukhe cara** = in Seetha's, fore, front forefront, you move; **vaidehiim pra lobhayitvaa** = Vaidehi, on verily, alluring; **yathaa iSTam gantum arhasi** = as, you like, to go away, apt of you.

"On becoming an amazing silver-potted golden deer you move in front of Seetha in the hermitage of Rama, and on verily alluring Vaidehi you can go away as you like. [3-40-17, 18]

[Verse Locator](#)

त्वाम् हि माया मयम् दृष्ट्वा कांचनम् जात विस्मया ।
आनय एनम् इति क्षिप्रम् रामम् वक्ष्यति मैथिली ॥ ३-४०-१९

19. **maithilii** = Maithili; **kaancanam [mR^igam]** = golden [deer]; **maayaa mayam** = illusory, wholly; **tvaam dR^iSTvaa** = you, on seeing; **jaata vismayaa** = with arisen, curiosity; **enam kSipram aanaya** = this one, quickly, be brought; **iti** = thus; **raamam vakSyati hi** = to Rama, tells, indeed.

"On seeing you as a wholly illusory golden deer curiosity arises in Vaidehi, and indeed she tells Rama, 'bring that one quickly.' [3-40-19]

[Verse Locator](#)

अपक्रान्ते च काकुत्स्थे दूरम् च यात्वा अपि उदाहर ।

हा सीते लक्ष्मणे इति एवम् राम वाक्य अनुरूपकम् ॥ ३-४०-२०

20. **kaakutsthe apa kraante ca** = Kakutstha, out, coming, further; [**tvam** = you]; **duuram yaatvaa ca** = distantly, having gone, also; **raama vaakya anu ruupakam** = Rama's, words [voice,] following, in model [mimicking]; **haa siite lakshmaNe** = ha, Seetha, ha, Lakshmana; iti evam thus, in that way; **udaahara api** = express - you blurt out even.

"Further, on Rama's coming out of his hermitage you go distantly and blurt out in this way, 'ha Seetha' and even as, 'ha, Lakshmana,' mimicking Rama's voice. [3-40-20]

[Verse Locator](#)

तत् श्रुत्वा राम पदवीम् सीताया च प्रचोदितः ।

अनुगच्छति संभ्रांतम् सौमित्रिः अपि सौहृदात् ॥ ३-४०-२१

21. **saumitriH api** = Soumitri, even; **tat shrutvaa** = that, on hearing; **siitaayaa ca pra coditaH** = = by Seetha, further, well, hastened; **sambhraantam** = apprehensively; **sauhR^idaat** = due to fondness towards Rama; **raama padaviim** = on Rama's, path; **anugacChati** = follows.

"On hearing that, and further hastened by Seetha, even Soumitri apprehensively follows the path of Rama in all his fondness for Rama. [3-40-21]

[Verse Locator](#)

अपक्रान्ते च काकुत्स्थे लक्ष्मण च यथा सुखम् ।

आहरिष्यामि वैदेहीम् सहस्राक्षः शचीम् इव ॥ ३-४०-२२

22. **kaakutsthe** = Rama; **lakshmaNa ca** = Lakshmana, as well; **apa kraante** = when sidetracked; **vaidehiim** = Vaidehi; **sahasra akSaH shaciim iva** = thousand, eyed one [Indra,] Sachi, like; **yathaa sukham aahariSyaami** = as per, convenience - effortlessly, I carry off.

"When Rama is diverted from hermitage, Lakshmana as well, I will carry off Vaidehi effortlessly like the Thousand-eyed Indra who once carried off Sachi Devi. [3-40-22]

[Verse Locator](#)

एवम् कृत्वा तु इदम् कार्यम् यथा इष्टम् गच्छ राक्षस ।

राज्यस्य अर्धम् प्रदास्यामि मारीच तव सुव्रत ॥ ३-४०-२३

23. **raakSasa** = oh, demon; **idam kaaryam evam kR^itvaa** = this, stint, in this manner, on carrying out; **yathaa iTam gacCha** = as, you like, you go; **su vrata** = oh, one with solemnly, avowed one; **maariica** = oh, Maareecha; **tava** = to you; **raajyasya ardham pradaasyaami** = kingdom's, half, I grant.

"Oh, demon, on carrying out this stint in this manner you may go as you like, and to you oh, Maareecha with solemn vows, I will grant half of my kingdom. [3-40-23]

[Verse Locator](#)

गच्छ सौम्य शिवम् मार्गम् कार्यस्य अस्य विवृद्धये ।

अहम् तु अनुगमिष्यामि स रथो दण्डका वनम् ॥ ३-४०-२४

24. **saumya** = oh, gentle one; **asya kaaryasya vi vR^iddhaye** = for this, for task's, verily, for progressing - for easy achievement; **shivam maargam gacCha** = ontrouble-free, path, you get going; **aham tu** = I, for my part; **sa rathaH daNDakaa vanam anugamiSyaami** = with, chariot, to Dandaka, forest, I wish to follow.

"Hence, oh, gentle one, get going on a trouble-free path for the easy achievement of the task, and I for myself will follow you to Dandaka forest along with the chariot. [3-40-24]

[Verse Locator](#)

प्राप्य सीताम् अयुद्धेन वंचयित्वा तु राघवम् ।
लंकाम् प्रति गमिष्यामि कृत कार्यः सह त्वया ॥ ३-४०-२५

25. raaghavam vancayitvaa tu = Raghava, on misleading, but; siitaam a yuddhena praapya = Seetha, without, conflict, on gaining; kR^ita kaaryaH = on gaining, task - my goal; tvayaa saha = you, along with; lankaam prati gamiSyami = Lanka, towards, I will proceed.

"My goal will be achieved just by misleading Raghava, and by gaining Seetha without a conflict, then I will proceed to Lanka along with you. [3-40-25]

[Verse Locator](#)

नो चेत् करोषि मारीच हन्मि त्वाम् अहम् अद्य वै ।
एतत् कार्यम् अवश्यम् मे बलाद् अपि करिष्यसि ।
राज्ञो हि प्रतिकूलस्थो न जातु सुखम् एधते ॥ ३-४०-२६

26. maariica = oh, Maareecha; na karoSi cet = not, going to do, if; tvaam aham adya vai hanmi = you, I, now itself, truly, I kill; me etat kaaryam = mine, this, work; balaat api avashyam kariSyasi = by duress, even, certainly, you undertake - I will get it done; raaj~naH prati kuula sthaH = to king, indeed, opposite, staying - subjects that set against; jaatu = never; sukham na edhate hi = safely, not, succeeds, indeed.

"If you are not going to do so, oh, Maareecha, for sure I will kill you now itself. I will get my work done through you even under duress, and indeed, any subject setting against his king will never succeed safely. [3-40-26]

[Verse Locator](#)

आसाद्या तम् जीवित संशयः ते
मृत्युर् ध्रुवो हि अद्य मया विरुध्यतः ।
एतत् यथावत् परिगृह्य बुद्ध्या
यत् अत्र पथ्यम् कुरु तत् तथा त्वम् ॥ ३-४०-२७

27. tam = him - Rama; aasaadyaa = on getting at; te jiivita samshayaH = your, life, will be indefinite; mayaa virudhyataH = with me, conflicting; adya mR^ityuH dhruvaH hi = now, death, is definite, surely; etat buddhya = all this, keeping in view; yathaavat parigR^ihya = as befitting - conducive, receiving - understanding, conclusion; atra = in this issue; yat pathyam = what is, desirable; tat tvam tathaa kuru = that, you, that way, do.

"Your life may be indefinite on reaching Rama, but your death is surely definite now as you are conflicting with me. Hence, keeping all this in view you come to a conclusion that would be conducive to your interests, and whatever desirable to you let it be done in that way. " Thus Ravana spoke to Maareecha. [3-40-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चत्वारिंशः सर्गः

Thus, this is the 40th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 40

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 41 Verses converted to UTF-8, Nov 09

Introduction

Maareecha dissuades Ravana again and warns him of the fatal consequences if Rama is irked by the wrongdoings of Ravana. In every utterance, Maareecha repeats that not only Ravana but the entire demonic race is also going to ruin due to Ravana's impertinence. Finally when Ravana is heedless of these advises, Maareecha prepares himself to die by the arrow of an enemy, namely Rama, rather than by his own clansman, Ravana.

[Verse Locator](#)

आज्ञप्तो रावणेन इत्थम् प्रतिकूलम् च राजवत् ।
अब्रवीत् परुषम् वाक्यम् निःशङ्को राक्षसाधिपम् ॥ ३-४१-१

1. **raavaNena ittham** = by Ravana, in this way; **pratikuulam** = contrarily - perversely; **raajavat ca** = as a king, also; **aaaptaH** = who is ordered; **[maariicaH** = Maareecha]; **raakSasa adhipam** = to demon's, king; **paruSam vaakyam** = caustic, words; **niH shankaH** = frankly abraviit = spoke.

When Ravana perversely ordered that way in all his kingliness, Maareecha spoke these words caustically and frankly to that king of demons. [3-41-1]

[Verse Locator](#)

केन अयम् उपदिष्टः ते विनाशः पाप कर्मणा ।
स पुत्रस्य स राज्यस्य स अमात्यस्य निशाचर ॥ ३-४१-२

2. **nishaacara** = oh, night-walker; **sa putrasya sa raajyasya sa amaatyasya** = with, progeny, with, kingdom, with, ministers - along with them; **te** = your; **ayam vinaashaH** = this, ruin - this self-ruinous thought; **kena paapa karmaNaa** = by which, evil, doer; **upadiSTaH** = taught.

"Oh, night-walker, by which evildoer this thought, which is self-ruinous to you, along with your progeny, kingdom and ministers put together, is taught to you? [3-41-2]

[Verse Locator](#)

कः त्वया सुखिना राजन् न अभिनन्दति पापकृत् ।
केन इदम् उपदिष्टम् ते मृत्यु द्वारम् उपायतः ॥ ३-४१-३

3. **raajan** = oh, king; **kaH paapa kR^it** = which, sin, who has done - reprobate; **sukhinaa** = a happy one - you are; **tvayaa na abhinandati** = with you, not, happy - intolerant; **mR^ityu dvaaram** = demise, door of; **idam** = this - deed; **kena upaayataH** = by whom, by ideation - ingeniously; **te upadiSTam** = , to you, is taught [shown - door of death.]

"Who is that reprobate unhappy with such a happy one like you, and oh, king, by whom this door of demise is ingeniously shown to you? [3-41-3]

शत्रवः तव सुव्यक्तम् हीन वीर्या निशा चर ।

इच्छन्ति त्वाम् विनश्यन्तम् उपरुद्धम् बलीयसा ॥ ३-४१-४

4. **nishaa cara** = oh, night-walker; **tava shatravaH** = your, rivals; **hiina viiryaa** = of skimpy, strength; **tvaam** = you; **baliayasaa** = with a mighty one - more mighty Rama; **upa ruddham** = as one coming into, conflict; **vi nashyantam** = completely, getting ruined; **icChanti** = they are aspiring for; **su vyaktam** = it is very, clear.

"It is very clear, oh, night-walker, that your rivals with skimpy might are aspiring that you should be completely ruined coming into conflict with more mighty Rama. [3-41-4]

[Verse Locator](#)

केन इदम् उपदिष्टम् ते क्षुद्रेण अहित बुद्धिना ।

यः त्वाम् इच्छति नश्यन्तम् स्व कृतेन निशाचर ॥ ३-४१-५

5. **nishaacara** = oh, night-walker; **yaH** = he who; **tvaam** = you; **sva kR^itena** = self, made - self-ruinous, suicidal deed; **nashyantam** = getting ruined; **icChati** = wishes to; by such; **kSudreNa** = by that - scoundrel; **a hita buddhinaa** = not, helpful, intent -with a pernicious intent; **kena idam te upadiSTam** = by whom, this, to you, is counselled.

"He who wishes you to get ruined by your undertaking a self-made destruction is a scoundrel with a pernicious intent, as such, by whom you are counselled to do this? [3-41-5]

[Verse Locator](#)

वध्याः खलु न वध्यन्ते सचिवाः तव रावण ।

ये त्वाम् उत्पथम् आरूढम् न निगृह्णन्ति सर्वशः ॥ ३-४१-६

6. **raavaNa** = oh, Ravana; **ut patham** = on high, road [to self-ruination]; **aaruuDham** = one who mounted on; **tvaam** = you; **ye** = those; **sarvashaH** = anywise; **na nigR^ihNanti** = not, reining in; such of those; **tava sacivaaH** = your, ministers; **vadhyaaH khalu** = are killable [eligible for death sentence,] indeed; but they are; **na vadhyante** = not, being killed - not being sentenced to death.

"Your ministers are not curbing you anywise when you scramble on a high road to self-ruination, hence they are indeed to be sentenced to death, but they are not being executed for their dereliction. [3-41-6]

[Verse Locator](#)

अमात्यैः काम वृत्तो हि राजा कापथम् आश्रितः ।

निग्राह्यः सर्वथा सद्भिः न निग्राह्यो निगृह्यसे ॥ ३-४१-७

7. **kaama vR^ittaH** = self, willed [or, lewdly, behaving]; **kaa patham [ku patham]** **aashritaH raajaa** = wrong, route, who relies on, that king; **sadbhiH amaatyaiH sarvathaa nigraahyaH hi** = by veracious, by ministers, always, restrainable, isn't it; **nigraahyaH** = restrainable [such as you are you are]; **na nigR^ihyase** = not, being restrained.

"Veracious ministers have to restrain a self-willed king when he relies on a wrong-route, isn't it. But you are unrestrained by your ministers though you are self-willed and though you are taking a wrong-route. [3-41-7]

[Verse Locator](#)

धर्मम् अर्थम् च कामम् च यशः च जयताम् वर ।

स्वामि प्रसादात् सचिवाः प्राप्नुवन्ति निशाचर ॥ ३-४१-८

8. **jayataam vara** = oh, among conquerors, the best - Ravana; **nishaacara** = oh, night-walker; **sacivaaH** = ministers; **dharmam artham ca kaamam ca** = probity, prosperity, also, pleasures, also; **yashaH ca** popularity, even; **svaami prasaadaat praapnuvanti** = master, by beneficence, they acquire.

"Oh, best conqueror Ravana, probity, prosperity and pleasures, and even the popularity of the ministers, oh, night-walker, are achieved at the beneficence of their master. [3-41-8]

The popularity, fame etc., of someone is said as **yashas** and there is another word taken as a synonym **kiirti**. For this Rama Tilaka says: **yashaH sva desha khyaati, kiirti deshaantara khyaati**. Thus 'yashas is the fame within one's own country and **kiirti** is cross-country fame. For this, another ancient commentator Kulluka Bhatt says: **jiivataH khyaati ruupam yashaH, mR^itasya khyaati ruupaam kiirtim** 'a living person's fame is **yashaH** and a dead person fame is **kiirti** Because Ravana is alive and Maareecha wishes him to be living, he used that chosen word.

[Verse Locator](#)

विपर्यये तु तत् सर्वम् व्यर्थम् भवति रावण ।
व्यसनम् स्वामि वैगुण्यात् प्राप्नुवन्ति इतरे जनाः ॥ ३-४१-९

9. **raavaNa** = oh, Ravana; **vi paryaye** = contrary, wise - when the king is perverse; **tat sarvam vyartham bhavati** = that, all, futile, it becomes; **svaami vai guNyaat** = by master's, negative, virtue; **itare janaaH vyasanam praapnuvanti** = other, subjects of kingdom, distress, they derive.

"Contrariwise, oh, Ravana, all that beneficence of the king to ministers becomes futile when the king behaves perversely, and even the others, namely the subjects of kingdom, will derive distress by the negative virtue of their master. [3-41-9]

[Verse Locator](#)

राज मूलो हि धर्मः च जयः च जयताम् वर ।
तस्मात् सर्वासु अवस्थासु रक्षितव्यो नराधिपाः ॥ ३-४१-१०

10. **jayataam vara** = oh, among the successful[prosperous,] ones, best one; **dharmam ca jayaH ca** = for probity, also, for victory [success, prosperity,] alone; **raaja muulaH hi** = king, is the root cause, isn't it; **tasmaat sarvaasu avasthaasu** = therefore, in all, situations; **nara adhipaaH** = people's, chiefs - kings; **rakSitavyaH** = are to be safeguarded - from the ill-effects of influences.

"The king alone is the root cause for probity and prosperity, isn't it. Therefore, oh, best prosperous one, in all situations the kings are to be safeguarded from the ill effects of influences. [3-41-10]

[Verse Locator](#)

राज्यम् पालयितुम् शक्यम् न तीक्ष्णेन निशाचर ।
न च अपि प्रतिकूलेन न अविनीतेन राक्षस ॥ ३-४१-११

11. **raakSasa** = oh, demon; **nishaacara** = oh, night-walker; **tiikSNena** = by one with acridty - perilous king; **raajyam paalayitum na shakyam** = kingdom, to govern, not, possible; **prati kuulena** = one with hostility; **na** = not - possible; **a vi niitena** = not, without, ethics - one with immorality; **na ca api** = not, also, even.

"It is impossible to govern kingdom, oh, demon, the night-walker, for a king with acridty, with hostility, or with immorality. [3-41-11]

[Verse Locator](#)

ये तीक्ष्ण मंत्राः सचिवा भज्यन्ते सह तेन वै ।

विषमे तुरगाः शीघ्रा मन्द सारथयो यथा ॥ ३-४१-१२

12. ye sacivaaH = those, ministers; tiikSNa mantraaH = are with drastic, notions; manda saarathayaH = which has a slowish, charioteer; shiighraa turagaaH having speedy, horses; viSame = on a rough road; [rathaa = chariot]; yathaa = as with; tena saha bhajyante vai = him [their king/charioteer,] with, will get dilapidated, indeed.

"The ministers with drastic notions will indeed fall apart together with their king, like a chariot that gets ramshackled together with its charioteer on a rough road, though it is hieing with galloping horses but badly controlled by that slothful charioteer. [3-41-12]

The ministers with drastic notions not only pull down the king and kingdom, they themselves get ruined along with the king and kingdom. anena tiikShNa mantribhii raao naasho bhavati iti | ataH samiiciina mantrii sampadaniiya iti uktam - dk -

tathaa ca puraaNa saare - panDiteShu guNaaH sarve muurkhe doShaa bhavanti hi | tasmaat muurkha sahasreShu praaam ekam niyojayet || thus puraaNa saara, a treatise on all mythological scriptures states that: 'In wise men there will be lots of good qualities. and the stupid persons too will be with as many qualities, but they are bad in nature. So it is better to nominate one wise man than a thousand stupid persons as minister.'

[Verse Locator](#)

बहवः साधवो लोके युक्त धर्मम् अनुष्ठिताः ।

परेषाम् अपराधेन विनष्टाः स परिच्छदाः ॥ ३-४१-१३

13. loke = in world; yuktaaH = high-minded people; dharmam anuSThitaH = ethicality, pursuers of; bahavaH saadhavaH = many, saintly people; pareSaam aparaadhena = by other's, misdeeds; sa paricChadaaH = with, kinsmen; vi naSTaaH = completely, ruined.

"In the world many saintly beings that are high-minded and pursuers of ethicality are completely ruined together with their kinsmen owing to the misdeeds of others. [3-41-13]

[Verse Locator](#)

स्वामिना प्रतिकूलेन प्रजाः तीक्ष्णेन रावण ।

रक्ष्यमाणा न वर्धन्ते मेषा गोमायुना यथा ॥ ३-४१-१४

14. raavaNa = oh, Ravana; pratikuulena tiikSNena svaaminaa = one with contrariety, a coercive one, by such a lord; rakSyamaaNaaH prajaaH = being safeguarded, subjects; gomaayunaa meSaa yathaa = by fox, goats, as with; na vardhante = will not, flourish.

"Oh, Ravana, the subjects do not flourish while a lord with contrariety and coerciveness safeguards them, just like goats guarded by a fox. [3-41-14]

[Verse Locator](#)

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।

येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४१-१५

15. raavaNa = oh, Ravana; yeSaam = to whom; karkashaH = acrimonious; dur buddhiH = evil, minded [malicious]; a jita indriyaH = not, conquered, senses - not above board; such as you; tvam raajaa = you are, king; [te = those]; sarve raakSasaaH = all, demons; avashyam vinashiSyanti = definitely, will completely ruin.

"All those demons will definitely ruin, oh, Ravana, to whom you are the acrimonious and malicious king with unconquered senses, though you have conquered the heaven. [3-41-15]

[Verse Locator](#)

तद् इदम् काक तालीयम् घोरम् आसादितम् मया ।

अत्र त्वम् शोचनीयो असि स सैन्यो विनशिष्यसि ॥ ३-४१-१६

16. mayaa = by me; kaaka taaliyam = as in crow, palm tree syndrome; ghoram = ghastly - fortune; tat idam = that, this - predicament; aasaaditam = forgathered; atra = in this issue; [kim = what, what is the use of lamenting]; tvam shocaniyaH asi = you, regrettable, you are; sa sainyaH vi nashiSyasi = with, military, completely, you ruin.

"What is the use of laming for myself as I foregathered this ghastly situation as in crow-palm-tree syndrome, but in this issue you alone are regrettable, for you are gong to completely ruin along with your military. [3-41-16]

This in Sanskrit is called kAka-tAlIya--nyAyam: 'crow-palm-tree syndrome' is one among the many compiled in that language. Here, a fox whose leg is broken has come underneath a palm tree to take shelter from the scorching sun, as there are no other shady trees. At the same time a crow swooped down on to the tip of the tree, by which a palm fruit, as big and weighty as a small pinball fell on the head of fox by the swoop of the crow, and then the misery of that fox is unexplainable. The sitting of fox, swoop of crow, fall of fruit are all at a time and thus none can blame the other. This syndrome is named for such fortuitous happenings.

[Verse Locator](#)

माम् निहत्य तु रामो असौ अचिरात् त्वाम् वधिष्यति ।

अनेन कृत कृत्यो अस्मि म्रिये च अपि अरिणा हतः ॥ ३-४१-१७

17. asau raamaH = that, Rama; maam nihatya tu = me, on killing, on his part; a ciraat tvaam vadhiSyati = not, long after [soon,] you, he kills; ariNaa hataH mriye ca api = by enemy, killed, I die, also, even; anena = by that; kR^ita kR^ityaH asmi = means [of my life,] fulfilled, I will be.

"That Rama will soon kill you after killing me, and I will be dying at the hand of my enemy rather than at the hand of my own clansman like you, whereby the purpose of my life will be brought to an end. [3-41-17]

Maareecha decides that it is better to die at the hand of Rama rather than by Ravana; raamaat api martavyam - martavyam raavaNaat api | ubhayod api martavye - varam raamat na raavaNaat | nR^isimha puraaNa - but yet he is trying to divert Ravana from self-ruination.

[Verse Locator](#)

दर्शनात् एव रामस्य हतम् माम् अवधारय ।

आत्मानम् च हतम् विद्धि हत्वा सीताम् स बान्धवम् ॥ ३-४१-१८

18. raamasya darshanaat eva = of Rama, on seeing, alone; maam hatam avadhaaraya = me, killed, know thus; siitaam hR^itvaa = Seetha, on stealing; sa baandhavam = with, kinsmen; aatmaanam ca = yourself, also; hatam viddhi = as killed, you know thus.

"Know that I am killed just when Rama notices me, and know that you are also killed along with your kinsmen just when you steal Seetha. [3-41-18]

[Verse Locator](#)

आनयिष्यसि चेत् सीताम् आश्रमात् सहितो मया ।

न एव त्वम् असि न एव अहम् न एव लंका न राक्षसाः ॥ ३-४१-१९

19. mayaa sahitaH = me, together with; aashramaat = from hermitage; siitaam aanayiSyasi cet = Seetha, is brought, if; tvam na eva asi = you, not, that way, you will be there dead; aham eva na = I am, also, not - there; lankaa na eva = Lanka, is not there, thus; raakSasaaH na = demons, are not there;

"If you are going to bring Seetha from their hermitage on going there with me, then you will not be there, I will not be there, Lanka will not be there, the demons will not be there. [3-41-19]

[Verse Locator](#)

निवार्यमाणः तु मया हित एषिणा
न मृष्यसे वाक्यम् इदम् निशाचर ।
परेत कल्पा हि गत आयुषो नरा
हितम् न गृह्णन्ति सुहृद्भिः ईरितम् ॥ ३-४१-२०

20. nishaacara = oh, night-walker; hita eSiNaa = welfare, desirer; mayaa = by me; nivaaryamaaNah tu = you are being dissuaded, but; idam vaakyam = this, word - of advice; na mR^iSyase = not, feeling pleasant; gata aayuSaH = those with diminished, lifetime; pareta kalpaa naraaH = corpse, similar to, people; su hR^idbhiH iiritam = by good, hearted ones [considerate confidants,] spoken; hitam na gR^ihNanti hi = expedient, not, take in, isn't so.

"As a desirer of your welfare I am dissuading you, oh, night-walker, but you may feel that this word of mine is unpleasant to you. People on diminishing lifetime will be similar to corpses and a corpse cannot take in the expedient spoken by considerate confidants, isn't so. [3-41-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक चत्वारिंशः सर्गः

Thus, this is the 41st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 41

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 42

Verses converted to UTF-8, Nov 09

Introduction

On travelling by the aircraft like chariot Ravana and Maareecha enter Dandaka forest and arrive at the threshold of Rama's hermitage. Then at the insistence of Ravana Maareecha assumes the form of an amazing golden Deer, and Seetha catches a sight of that deer.

[Verse Locator](#)

एवम् उक्त्वा तु परुषम् मारीचो रावणम् ततः ।

गच्छावः इति अब्रवीत् दीनो भयात् रात्रिम् चर प्रभोः ॥ ३-४२-१

1. tataH = then; maariicaH evam paruSam uktvaa tu = Maareecha, in this way, curtly, said, but; raatrim cara prabhoH = of night, walkers, king - Ravana; bhayaat diinaH = for fear, self-pityingly; gacChaavaH iti = we will go, thus; raavaNam = to Ravana; abraviit = said.

Maareecha though curtly said in that way, then afraid of the king of night-walkers he became self-pitying, and said to Ravana, 'let us go.' [3-42-1]

[Verse Locator](#)

दृष्टाः च अहम् पुनः तेन शर चाप असि धारिणा ।

मद्बधो उद्यत शस्त्रेण विनष्टम् जीवितम् च मे ॥ ३-४२-२

2. aham = I; shara caapa asi dhaariNaa = arrow, bow, sword, by the wielder of; mat vadhaH udyata shastreNa = for my, killing, [if he with] upraised, [his] weapon; tena = by him [Rama]; punaH dR^iSTaaH = again, I am seen [if seen]; me jiivitam vi naSTam = my, life, is verily lost.

"If he who wields a bow, arrows and a sword, and who brandishes a weapon to only kill me happens to see me again, deem my life is verily lost, without his shooting any arrow. [3-42-2]

[Verse Locator](#)

न हि रामम् पराक्रम्य जीवन् प्रति निवर्तते ।

वर्तते प्रति रूपो असौ यम दण्ड हतस्य ते ॥ ३-४२-३

3. raamam paraakramya = at Rama, to affront - make so bold; jiivan = while living; na = will not; prati nivartate = returns [resurrects]; hi = isn't it; yama daNda hatasya = by Yama [the Terminator,] with wand, slain; such as I am; asau = this one [of mine]; prati ruupaH = [my] reflected, image; te = [before] you; vartate = carrying on - is appearing.

"None can really make so bold at Rama to reappear with life, isn't it. What is appearing before you is the reflected image of mine, as I am already slain by the wand of Yama, the Terminator, the moment I conceded to your demand.

[Verse Locator](#)

किम् नु कर्तुम् मया शक्यम् एवम् त्वयि दुरात्मनि ।
एष गच्छामि अहम् तात स्वस्ति ते अस्तु निशाचरः ॥ ३-४२-४

4. tvayi evam dur aatmani = you, being a spiteful person; mayaa kim kartum shakyam nu = by me, what is, possible, to do, indeed; taata = oh, dear boy; nishaacaraH = oh, night-walker; eSa aham gacChaami = this, I am, going; te svasti astu = to you, good, may betide.

"When you are spiteful, oh, boy, indeed what can I possibly do otherwise, oh, night-walker, thither I go, may good betide you." So said Maareecha to Ravana. [3-42-4]

[Verse Locator](#)

प्रहृष्टः तु अभवत् तेन वचनेन स राक्षसः ।
परिष्वज्य सुसंश्लिष्टम् इदम् वचनम् अब्रवीत् ॥ ३-४२-५

5. saH raakSasaH = he, demon - Ravana; tena vacanena = by that, word; pra hr^iSTaH abhavat = verily, glad, he became; su sam shliSTam = very, well, tightly; pariSvajya = on hugging; idam vacanam abraviit = this, sentence, spoke.

By that word of Maareecha demon Ravana is very much gladdened and he spoke this sentence tightly hugging him. [3-42-5]

[Verse Locator](#)

एतत् शौण्डीर्य - चौत्तिर्य -न्युक्तम् ते मत् च्छंद वश वर्तिनः ।
इदानीम् असि मारीचः पूर्वम् अन्यो निशाचरः ॥ ३-४२-६

6. mat cChanda vasha vartinaH = in my, dictate's, control, abiding; te = of yours; etat = this word; cChauTirya yuktam = obduracy, having - shows; idaaniim maariicaH asi = from now, you are, Maareecha; puurvam anyaH nishaacaraH = earlier, different, night-walker.

"This word of yours shows your obduracy for you are abiding under the control of my dictate, and though you were a different night-walker earlier, henceforth you are really the good old Maareecha. [3-42-6]

Some mms use the word shauNDiirya for cChauTirya , where shauNDiirya is the word for courageousness, shauNDiirya tyaagii viirayoH : nighanTu The other way to tell this is: "Though your words show the fear of my dictate, but on listening those obdurate words, it appears that you have spoken them for yourself, regaining the grit of your demon-hood and estimating Rama as your own enemy," by which Ravana is shirking his responsibility to Maareecha himself in the event of the death of Maareecha.

[Verse Locator](#)

आरुह्यताम् शीघ्रम् खगो रत्न विभूषितः ।
मया सह रथो युक्तः पिशाच वदनैः खरैः ॥ ३-४२-७

7. pishaaca vadanaiH kharaiH yuktaH = with ghost, faced ones, asses - mules, yoked with; ratna vibhuuSitaH = with gems, adorned with; kha gaH = in sky, going; rathaH = chariot; [atha = then]; shiighram mayaa saha aaruhyataam = promptly, me, along with, you emplane.

"Then you promptly emplane this sky-flying chariot which is yoked with ghost-faced mules and adorned with gems along with me. [3-42-7]

It may be noted that this sort of air-chariots, though richly decorated with valuable gold and gems, but drawn by asses or mules, that too ghost-faced ones, are a kind of the then sci-fi version of aircrafts. Ravana's son Indrajit also uses such spaceships in Yuddha Kanda and his weaponry is altogether different, i.e., somewhat like the present day laser oriented hardware. These propellers may not be construed as real donkeys or mules but some powered vehicle-drawing instruments designed to look like ordinary harmless creatures.

[Verse Locator](#)

प्रलोभयित्वा वैदेहीम् यथा इष्टम् गन्तुम् अर्हसि ।
ताम् शून्ये प्रसभम् सीताम् आनयिष्यामि मैथिलीम् ॥ ३-४२-८

8. **vaidehiim pralobhayitvaa** = Vaidehi, on deluding; **yathaa iSTam gantum arhasi** = as, you please, to go, apt of you; **shuunye** = in empty place - devoid of people; **maithiliim taam siitaam** = one from Mithila, her, Seetha will be; **prasabham** = forcibly, defiantly; **aanayiSyaami** = brought by me.

"On deluding Vaidehi it is apt of you to go as you please, and I will bring that Seetha of Mithila, however defiant it might be." Thus Ravana said to Maareecha. [3-42-8]

Ravana is saying repeatedly that Maareecha can go away after beguiling Seetha and misleading Rama and Lakshmana away from hermitage. Maareecha knows that there is no place to go away from Rama's arrow, which once chased him up to seashore. But Ravana presumes that if Maareecha is capable enough, he will escape Rama, or if this old demon Maareecha is incapable of it, he may perhaps die by the arrow of Rama, for which Ravana is unconcerned.

[Verse Locator](#)

तथा इति उवाच एनम् रावणम् ताटका सुतः ।
ततो रावण मारीचौ विमानम् इव तम् रथम् ॥ ३-४२-९
आरुह्य ययतुः शीघ्रम् तस्मात् आश्रम मण्डलात् ।

9, 10a. **taaTakaa sutaH** = Tataka's, son - Maareecha; **tathaa iti** = thus only [all right]; **enam raavaNam uvaaca** = = to him, to Ravana, said; **tataH** = then; **raavaNa maariicau** = Ravana, Maareecha; **tam ratham** = that, chariot; **vimaanam iva** = aircraft, as with; **aaruhya** = on emplaning; **asmaat aashrama maNDalaat** = from that, hermitage's, surroundings - from Maareecha's hermitage; **shiighram yayatuH** = swiftly, they travelled;

Tataka's son Maareecha said "All right" to Ravana, and then both Ravana and Maareecha mounted the chariot as they would emplane an aircraft and swiftly journeyed from the surroundings of Maareecha's hermitage. [3-42-9, 10a]

[Verse Locator](#)

तथैव तत्र पश्यन्तौ पत्तनानि वनानि च ॥ ३-४२-१०
गिरीम् च सरिताः सर्वा राष्ट्राणि नगराणि च ।

10b, 11a. **tathaa eva** = like that; **tatra** = there - en route; **pattanaani vanaani ca** = seaports, forests, also; **giriim ca sarvaaH saritaaH** = mountains, also, rivers, all of them; **raaSTraaNi nagaraaNi ca** = provinces, cities, even; **pashyantau [yayatuH]** = while seeing - they travelled.

While looking at the seaports and forests, also at all the mountains and rivers, even at the cities and provinces en route they proceeded. [3-42-10b, 11a]

[Verse Locator](#)

समेत्य दण्डक अरण्यम् राघवस्य आश्रमम् ततः ॥ ३-४२-११
ददर्श सह मरीचो रावणो राक्षसाधिपः ।

11b, 12a. **saha mariicaH** = with, Maareecha; **raakSasa adhipaH raavaNaH** = king, of demons, Ravana; **daNDaka araNyam sametya** = Dandaka, forest, on reaching; **tataH raaghavasya aashramam dadarsha** then, Raghava's, hermitage, he has seen.

On reaching Dandaka forest along with Maareecha the king of demons Ravana has then seen the hermitage of Raghava. [3-42-11b, 12a]

अवतीर्य रथात् तस्मात् ततः कांचन भूषणात् ॥ ३-४२-१२
हस्ते गृहीत्वा मारीचम् रावणो वाक्यम् अब्रवीत् ।

12b, 13a. **raavaNaH** = Ravana; **kaancana bhuuSaNaat tasmaat rathaat avatiirya** = with golden [ornaments,] decorated, from that, chariot, having alighted; **tataH** = then; **maariicam haste gR^ihiitvaa** = Maareecha, in hand, on taking; **vaakyam abraviit** = sentence, spoke.

Alighting the chariot that is decorated with golden ornaments Ravana then spoke this sentence to Maareecha taking his hand into his. [3-42-12b, 13a]

एतत् राम आश्रम पदम् दृश्यते कदली वृत्तम् ॥ ३-४२-१३
क्रियताम् तत् सखे शीघ्रम् यत् अर्थम् वयम् आगताः ।

13b, 14a. **sakhe** = oh, friend; **kadalii vR^itam** = banana plants, surrounded with; **etat raama aashrama padam** = this, is Rama's, hermitage's, threshold; **dR^ishyate** = being seen; to which; **vayam yat artham aagataaH** = we, for which, reason, came here; **tat** = that work; **shiighram kriyataam** = promptly, be done.

"This one which we are seeing and which is surrounded with banana plants is the threshold of Rama's hermitage, and - `----oh, friend, the purpose for which we came here let it be effectuated promptly." Thus Ravana hastened Maareecha. [3-42-13b, 14a]

स रावण वचः श्रुत्वा मारीचो राक्षसः तदा ॥ ३-४२-१४
मृगो भूत्वा आश्रम द्वारि रामस्य विचचार ह ।

14b, 15a. **tadaa** = then; **saH raakSasaH maariicaH** = he that, demon, Maareecha; **raavaNa vacaH shrutvaa** = Ravana's, words, on hearing; **mR^igaH bhuutvaa** = deer, on becoming; **raamasya aashrama dvaari** = in Rama's, hermitage's, door - frontage; **vi cacaara ha** = verily, ambled, indeed.

"And on hearing Ravana's words demon Maareecha then became a deer and indeed ambled freely in the frontage of Rama's hermitage. [3-42-14b, 15a]

स तु रूपम् समास्थाय महत् अद्भुत दर्शनम् ॥ ३-४२-१५
मणिप्रवर शृंगाग्रः सित असित मुखाकृतिः ।

15b, 16a. **saH** = he - Maareecha; **adbhuta darshanam** = superbly amazing, in appearance; **mahat ruupam** = gorgeous, form; **sam aasthaaya** = verily, on adopting; **maNi pravara shR^inga agraH** = sapphire blue [in the hue of,] the best, horn, with tips; **sita a sita mukha aakR^itiH** = whitish, not, so whitish, face's, in look; such a; **mR^igaH bhuutvaa vicacaara** = deer, on becoming, he moved about.

Adopting the form of a gorgeous deer which is superbly amazing just by its appearance, whose tips of antlers are in the hue of best sapphires, and whose face is whitish at some places and not so whitish at other in its look, he became a Golden Deer and moved thereabout. [3-42-15b, 16a]

रक्तपद्मोत्पल मुख इन्द्रनीलोत्पल श्रवाः ॥ ३-४२-१६

किञ्चित् अभ्युन्नत ग्रीव इन्द्रनील निभ उदरः ।

16b, 17a. rakta padma utpala mukha = red, lotus [on one side,] blue lotus, [on the other,] face [cheeks]; indra niila utpala shravaaH = Indra, Blue [sapphirine in hue,] [bloomed] blue-lotus like, ears; kimcit abhi unnata griiva = a little, up, raised, neck; indra niila nibha udaraH [dasha adhara] = Indra, blue diamond, in shine, stomach, [lower lip]; vicacaara = he moved about.

One of its cheeks in the shade of a reddish-lotus while the other in the hue of a bluish-lotus, one of its ears is in the hue of bloomed blue-lotus while the other is in the shade of a sapphire, while the shine of its stomach is like that of a best blue-diamond, Indra-niila-maNi, and with a little upraised neck that deer has moved about there. [3-42-16b, 17a]

[Verse Locator](#)

मधूक निभ पार्श्वः च कंज किञ्जल्क सन्निभः ॥ ३-४२-१७

वैदूर्य संकाश खुरः तनु जंघः सुसंहतः ।

17b, 18a. paarshvaH ca = flanks, also; madhuuka nibha = Mahuka flower [whitish flower from which country liquor is prepared,] in shine; kanja kinjalka sannibhaH = lotuses, fibril, similar to - flanks; vaiduurya sankaaasha khuraH = Lapis [gem,] similar, hooves; tanu janghaH = thin, calves; su sam hataH = very, well, cohered - limbs; vicacaara = moved about.

One flank is shining whitish like Madhuka flowers and the other is similar to the roseate fibrils of lotuses, while its hooves are similar to the gemstone lapis, calves thin, and thus with very well cohered limbs that deer moved about there. [3-42-17b, 18a]

[Verse Locator](#)

इन्द्र आयुध सवर्णेन पुच्छेन ऊर्ध्वम् विराजितः ॥ ३-४२-१८

मनोहर स्निग्ध वर्णो रत्नैः नाना विधैः वृतः ।

18b, 19a. uurdhvam vi raajitaH = to up - upraised [tail,] verily shining forth; indra aayudha sa varNena = Indra's, weapon [Rainbow,] equal, in tinge; pucChena = with such a tail; snigdha varNaH = lustrous, in colour [of body]; naanaa vidhaiH ratnaiH vR^itaH [iva] = many, diverse ones, with gems [gemlike dapples,] encompassed [dappled with.]; manaH haraH = heart, stealing - deer's aura; vicacaara = moved about.

With an upraised tail that shone forth in a tinge equal to the weapon of Indra, namely Rainbow, and with a complexion that is lustrous and dappled with many diverse gemlike dapples, that deer moved thereabout with a heart-stealing aura. [3-42-18b, 19a]

[Verse Locator](#)

क्षणेन राक्षसो जातो मृगः परम शोभनः ॥ ३-४२-१९

वनम् प्रज्वलयन् रम्यम् राम आश्रम पदम् च तत् ।

19b, 20a. raakSasaH = demon [Maareecha]; vanam = woodlands; tat raama aashrama padam = that, Rama's, hermitage's, threshold; ca = even - in particular; pra jvalayan = verily, irradiating; kSaNena = in a moment; parama shobhanaH = highly, splendidous; ramyam = fascinating; mR^igaH jaataH = as deer, emerged as.

Thus that demon Maareecha emerged like a highly splendidous and fascinating deer in a wink highly irradiating those woodlands, and the threshold of Rama's hermitage in particular. [3-42-19b, 20a]

[Verse Locator](#)

मनोहरम् दर्शनीयम् रूपम् कृत्वा स राक्षसः ॥ ३-४२-२०

प्रलोभनार्थम् वैदेह्या नाना धातु विचित्रितम् ।

विचरन् गच्छते सम्यक् शाद्वलानि समंततः ॥ ३-४२-२१

20b, 21. saH raakSasaH = he that, demon; naanaa dhaatu vi citritam = various, ores, [colours of ores,] amazingly, [body] painted with; manoharam darshaniiyam ruupam = heart-stealing, exquisite, form; kR^itvaa = on making - on adopting; vaidehyaaH pralobhana artham = Vaidehi, to delude, reason of; vi caran = freely, moving; samantataH = all over; shaadvalaani = on pastures; samyak = with good bearing [deer-like in conduct]; gacChate = is moving about.

Adopting such an exquisite and heart-stealing form which is amazingly dappled with the colours of diverse ores, that demon ambled all over there freely with the bearing of a real deer in order that Vaidehi might be deluded, and he moved forward onto the pastures. [3-42-2b, 21]

[Verse Locator](#)

रोष्यैः बिन्दु शतैः चित्रो भूत्वा च प्रिय दर्शनः ।

विटपीनाम् किसलयान् भक्षयन् विचचार ह ॥ ३-४२-२२

22. ropyaiH bindu shataiH = with silvery, stipples [of body,] hundreds of; citraH bhuutvaa ca = astonishing, on becoming, also; priya darshanaH = having pleasant, for looks; viTapiinaam kisalayaan bhakshayan = of trees, new grass-blades, to graze; vicacaara ha = moved about, indeed.

And with hundreds of silvery stipples of body he became an astonishing deer with pleasant looks and indeed moved chewing new grass-blades of trees. [3-42-22]

[Verse Locator](#)

कदली गृहकम् गत्वा कर्णिकारानि ततः ततः ।

समाश्रयन् मंदगतिः सीता संदर्शनम् ततः ॥ ३-४२-२३

23. kadalii gR^ihakam gatvaa = banana, boscage, on going; karNikaaraani tataH tataH = of Karnikara, there, there; manda gatiH = slow, paced - on becoming; tataH = then; siitaa = Seetha; sam darshanam = field of view - at such a place; sam aashrayan = well, abided - resorted to such a place.

That Golden Deer has gone into the boscages of banana plants, and moved here and there around Karnikara trees, and then resorted to a place which is within the eyeshot of Seetha. [3-42-23]

[Verse Locator](#)

राजीव चित्र पृष्ठः स विरराज महामृगः ।

राम आश्रम पद अभ्याशे विचचार यथा सुखम् ॥ ३-४२-२४

24. saH mahaa mR^igaH = that, astounding, deer; raajiiva citra pR^iSThaH = lotus-like, odd, hind-side - it has; vi raraaja = verily, scintillated; raama aashrama pada abhyaashe = Rama's, hermitage's, threshold, surroundings; yathaa sukham vicacaara = as per, delight, milled around.

With an odd lotus like hind-side that astounding deer is verily scintillating, and it milled around the surroundings in the threshold of Rama's hermitage according to its own delight. [3-42-24]

[Verse Locator](#)

पुनर् गत्वा निवृत्तः च विचचार मृगोत्तमः ।

गत्वा मुहूर्तम् त्वरया पुनः प्रति निवर्तते ॥ ३-४२-२५

25. mR^iga uttamaH = deer, the excellent one; gatvaa punaH nivR^ittaH ca = on going away, again, on coming back, also; vicacaara = meandered; muhuurtam gatvaa = for sometime, on going away; punaH tvarayaa prati nivartate [vi kriiDan] = again, towards [hermitage,] returns, [very, playfully.]

That excellent deer beats a retreat and again returns, and meanders thus time and again, and turns its tail for sometime only to return once again very playfully. [3-42-25]

[Verse Locator](#)

विक्रीडन् च पुनर् भूमौ पुनर् एव निषीदति ।

आश्रम द्वारम् आगम्य मृग यूथानि गच्छति ॥ ३-४२-२६

26. vi kriiDan = while verily, playing - gambolling [everywhere]; punaH ca = again, also; [kvacit = somewhere]; bhuumau punaH eva niSiidati = on ground, again, thus, sinks down - sits down; aashrama dvaaram aagamyaa = hermitage, threshold, on coming to; mR^iga yuuthaani gacChati = towards deer, herds, goes.

Again gambolling everywhere it sits somewhere on the ground, then, on coming to the threshold of hermitage it goes towards herds of deer. [3-42-26]

[Verse Locator](#)

मृग यूथैः अनुगतः पुनर् एव निवर्तते ।

सीता दर्शनम् आकांक्षन् राक्षसो मृगताम् गतः ॥ ३-४२-२७

परिभ्रमति चित्राणि मण्डलानि विनिष्पतन् ।

27, 28a. mR^igataam gataH raakSasaH = deer-hood, on going into, demon - Maareecha; siitaa darshanam aakaankSan = to Seetha, to be perceptible, desirous of; mR^iga yuuthaiH anugataH = by deer, by herds, when followed [fraternizing]; punaH eva = again, thus; nivartatere = returns; vi niS patan = verily, out, falling - leaping and bounding; citraaNi maNDalaani pari bhramati = amusing, in circles, moves - whirligigs.

That demon who has gone into the deer-hood has gone after some herd of deer. But he returned again though that herd followed him wanting to fraternise, in order that he shall remain perceptible to Seetha, and he whirligigged in amusing circles while leaping and bounding to and from that herd of deer. [3-42-27, 28a]

[Verse Locator](#)

समुद्रीक्ष्य च सर्वे तम् मृगा ये अन्ये वनेचराः ॥ ३-४२-२८

उपगम्य समाग्राय विद्रवन्ति दिशो दश ।

28b, 29a. vane caraaH = in forest, moving; ye sarve anye mR^igaaH = which, all, other, animals - are there; samudviikhya - sam ut viikSya = well, up [-necked,] on seeing; upa aagamyaa = to near, on coming; sam aaghraayaon = well, smelling [demon-deer]; dasha dishaH = to ten, directions; vi dravanti = verily, running away.

All the other animals moving in that forest on seeing this demon-deer with their necks up have come close to it, and on smelling it well they are running away to all the ten directions noticing it as a demon turned into a deer. [3-42-28b, 29a]

Here the animals are portrayed as better beings than humans in identifying demons or ghosts. Though they may not know or wish to know about god, the apparent ghost scares them. Humans apperceive neither god nor ghost because they are half of each.

राक्षसः सो अपि तान् वन्यान् मृगान् मृगवधे रतः ॥ ३-४२-२९

प्रच्छादनार्थम् भावस्य न भक्षयति संस्पृशन् ।

29b, 30a. mR^iga vadhe rataH = in animal, killing, indulged; saH raakSasaH api = that, demon Maareecha, even; vanyaan taan mR^igaan = pertaining to forest, those, animals; samspR^ishan = touching them; bhaavasya = of his nature; pracChaadana artham = camouflaging, for the reason of; na bhakSayati = not, eating them.

Even that demon in the deer's semblance Maareecha, though indulged in killing those forest animals, and though the other animals are touching him, he is not killing and eating them indulgently, only for the reason of camouflaging his present nature of demon-hood. [3-42-29b, 30a]

[Verse Locator](#)

तस्मिन् एव ततः काले वैदेही शुभलोचना ॥ ३-४२-३०

कुसुम अपचये व्यग्रा पादपान् अभ्यवर्तत ।

30b, 21a. tataH = what is more; tasmin eva kaale = at that, only, at time - in the same instant; shubha locanaa vaidehii = one with felicitous, eyes, Vaidehi; kusuma apacaye vyagraa = flowers, in plucking, yearning for; paadapaan abhyavartata [abhi a vartata] = to trees, towards, she came.

What is more, Vaidehi with her felicitous eyes came towards trees yearning for plucking the flowers in the same instant. [3-42-30b, 31a]

[Verse Locator](#)

कर्णिकारान् अशोकान् च चूताम् च मदिरेक्षणा ॥ ३-४२-३१

कुसुमानि अपचिन्वन्ती चचार रुचिरानना ।

31b, 32a. madira iikSaNa = one with inebriating, glances; rucira ananaa = one with delightful, visage; such Seetha; karNikaaraan ashokaan ca cuutaam ca = Karnikaara, Ashoka, also, Chuuta, also; kusumaani apacinvantii cacaara = flowers, while plucking, moved about.

And she with her inebriating glances and delightful visage moved there about while plucking flowers of Karnikaara, Ashoka, and of Mango trees. [3-42-31b, 32a]

[Verse Locator](#)

अनर्हा अरण्य वासस्य सा तम् रत्नमयम् मृगम् ॥ ३-४२-३२

मुक्ता मणि विचित्र अंगम् ददर्श परम अंगना ।

32b, 33a. araNya vaasasya = for forest, dwelling; an arhaa = not, unsuited to; saa parama anganaa = she that, select, lady; ratnamayam = completely gemlike - as if; muktaa maNi vi citra angam = [studded with] pearls, gems, surprising, having limbs; tam mR^igam dadarsha = at that, deer, she beheld.

That select lady who is unmeet for forest life beheld that deer which is completely gemlike and whose limbs are surprising as though studded with pearls and gems. [3-42-32b, 33a]

[Verse Locator](#)

तम् वै रुचिर दंत ओष्ठम् रूप्य धातु तनू रुहम् ॥ ३-४२-३३

विस्मयात् उत्फुल्ल नयना स स्नेहम् समुदैक्षत ।

33b, 34a. [saa = she, Seetha]; rucira danta oSTham = one with pretty, teeth, lips - deer; ruupya dhaatu tanuu ruham = silver, ore [like copper ore coloured,] body, born

[hairs]; **tam** = that [deer]; **vismayaat utphulla nayanaa** = astonishment, broadening, her eyes; **sa sneham** = with, affinity; **samudaikshata [sam ut iikSata]** = well, raising eyes, has seen - rubbernecked, goggled; **vai** = indeed.

And she that Seetha goggled the Golden Deer with a wide-eyed astonishment, which deer has pretty lips and teeth, hair resembling silver and copper ores, and she indeed gazed at it with an affinity for wildlife. [3-42-33b, 34a]

[Verse Locator](#)

स च ताम् राम दयिताम् पश्यन् मायामयो मृगः ॥ ३-४२-३४
विचचार ततः तत्र दीपयन् इव तत् वनम् ।

34b, 35a. **maayaa mayaH** = highly, phantasmal; **sa R^igaH ca** = that, deer also; **taam raama dayitaam pashyan** = at her, Rama's, wife, on seeing; **tat vanam diipayan iva** = that, woods, to scintillate, as though; **tataH tatra vi cacaara** = then, there about, verily, moved.

On seeing Rama's wife Seetha that highly phantasmal deer too then moved there about as though to scintillate that woodland. [3-42-34b, 35a]

[Verse Locator](#)

अदृष्ट पूर्वम् दृष्ट्वा तम् नाना रत्नमयम् मृगम् ।
विस्मयम् परमम् सीता जगाम जनक आत्मजा ॥ ३-४२-३५

35b, c. **a dR^iSTa puurvam** = un, seen, hitherto; **naanaa ratnamayam** = numerous, gem-studded [as though]; **tam mR^igam** = that, deer; **dR^iSTvaa** = having seen; **janaka aatmajaa** = Janaka's, daughter; **siitaa** = Seetha; **paramam vismayam jagaama** = intense, astonishment, went into.

To see such a deer which is hitherto unseen, and which is as though studded with numerous gems, the daughter of Janaka, Seetha, went in to an intense wonderment. [3-42-35b, c]

The stress continuously laid on the eyes of Seetha is observable, only to conclude that 'trust not what thy eyes show you...'

Classification of Villages, Towns, and cities in Ancient India

graamaH ca nagaram caiva pattanam kharvaTam puram |
kheTakam kusumam caiva shibiram raaja vaasikam |
senaa mukam iti eva dashadhaa kiirtitam budhaiH ||

The **vaastu shaastra** or the Ancient Indian Architecture lays down certain parameters for Towns, cities etc. Of them the township is said to be **aneka naarii sambaddham nanaa shilpi janaiH vR^itam | kraya vikrayaiH kiirNam sarva devaiH samanvitam nagaram tu iti vikhyaatam** adored with many ladies, many sculptors or architects, and with many deities, and where the buying and selling goes on it is **nagaram** the township.

The Seaports are said as: **pattanam shR^iNu saampratam | dviipaantara gata dravya kraya vikrayikaiH yutam | pattanam tu abdhi tiire syaat |** one which has all the above aspects but which is at seaside, it is **pattanam** seaport. The township between a **nagara** and **puram** is **kharvaTam**

And the City is: **kraya vikrayaiH yutam naanaa jaati samanvitam | tantuvaaya samaayuktam tat puram tu vikathyate** The one with all the above aspects plus very many civilisations and weavers and the like craftsmen, is **puri**, the city. Apart from these, the royal places, army stations etc., do comprise the ten varieties of urban places as said in the above verse, where the village is the first unit.

Thus, this is the 42nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 42

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 43

Verses converted to UTF-8, Nov 09

Introduction

On spotting the deer Seetha calls Rama and Lakshmana to have sight of it. Lakshmana immediately concludes it to be Maareecha, but Seetha, keeping his observation aside asks Rama to fetch it. Rama is also fascinated when he looked at that deer and he explains to Lakshmana as to why that particular deer is to be hunted down.

[Verse Locator](#)

सा तम् संप्रेक्ष्य सुश्रोणी कुसुमानि विचिन्वती ।
हेम राजत वर्णाभ्याम् पार्श्वभ्याम् उपशोभितम् ॥ ३-४३-१
प्रहृष्टा च अनवद्यान्गी मृष्ट हाटक वर्णिनी ।
भर्तारम् अपि च आक्रन्द लक्ष्मणम् चैव सायुधम् ॥ ३-४३-२

1. su shroNii = slender, waisted one; anavadya angii = flawlessly, limbed; mR^iSTa haaTaka varNinii = purified, gold, one in colour of - complexioned one; kusumaani vicinvatii = flowers, while culling; saa = she - Seetha; hema raajata varNaabhyaam paarshvaabhyaam = with golden, silver, tinged, with flanks; upashobhitam = brightened with; tam = that; [mR^igam = deer]; sam prekSya = on observing; pra hR^iSTaa ca = well, gladdened, also; bhartaaram api = at husband, even; sa aayudham lakSmaNam ca eva = [who is] with, weapon, at Lakshmana, also thus; aakranda = shouted, exclaimed.

That slender-waisted Seetha whose limbs are flawless, whose complexion is like purified gold, and who is presently culling flowers is highly gladdened to observe the Golden Deer that is brightened in one flank with the colour of gold and the other is silvery, and she shouted for attention of her husband, and even that of Lakshmana who is presently weaponed. [3-43-1, 2]

[Verse Locator](#)

आहूय आहूय च पुनः तम् मृगम् साधु वीक्षते ।
आगच्छ आगच्छ शीघ्रम् वै आर्यपुत्र सह अनुज ॥ ३-४३-३

3. aarya putra = oh, nobleman's, son - Rama; aagacCha = come here; saha anuja shiighram aagacCha vai = with, younger brother, quickly, come here, really; [iti = this way]; aahuuya aahuuya = calling, calling; punaH tam mR^igam saadhu viikshate = again [oftentimes,] at that, deer, fondly, gazing.

"Oh, noble prince, come here," thus she called her husband and peered at the deer, and again she called, "really come with your younger brother quickly," and again gazed at the deer, and thus she oftentimes called and oftentimes saw the deer fondly. [3-43-3]

[Verse Locator](#)

तया आहूतौ नरव्याघ्रौ वैदेह्या राम लक्ष्मणौ ।
वीक्षमाणौ तु तम् देशम् तदा ददृशतुः मृगम् ॥ ३-४३-४

4. **tayaa vaidehyaa aahuutau** = by her, by Vaidehi, bidden; **nara vyaaghrau** = bidden, manly, lions [vyaahra also means lion]; **raama lakSmaNau** = Rama, Lakshmana; **tam deshama viikSamaaNau [aayaatau]** = that, place, on exploring [having come]; **tadaa mR^igam dadR^ishatuH** = then, Golden Deer, they saw.

Those manly lions Rama and Lakshmana thus bidden by Vaidehi came there exploring that place and then they saw that Golden Deer. [3-43-4]

[Verse Locator](#)

शंकमानः तु तम् दृष्ट्वा लक्ष्मणो रामम् अब्रवीत् ।
तम् एव एनम् अहम् मन्ये मारीचम् राक्षसम् मृगम् ॥ ३-४३-५

5. **tam dR^iSTvaa** = at it, on seeing; **shankamaanaH lakSmaNaH tu** = becoming incredulous, Lakshmana, on his part; **raamam abraviit** = to Rama, said; **aham enam mR^igam** = I, this, deer; **tam raakSasam maariicam eva manye** = him, as Maareecha, demon, alone, I believe.

But Lakshmana became incredulous on seeing it and said to Rama, "I believe this deer to be that Maareecha, the demon." [3-43-5]

[Verse Locator](#)

चरन्तो मृगयाम् हृष्टाः पापेन उपाधिना वने ।
अनेन निहता राम राजानः काम रूपिणा ॥ ३-४३-६

6. **raama** = oh, Rama; **hR^iSTaaH mR^igayaam carantaH raajaanaH** = delightedly, in game of hunting, who are moving around, kings; **kaama ruupiNaa** = by wish, guise-changer; **anena paapena** = by this, sinner - sinister; **vane** = in forest; **upaadhinaa** = [by his resorting to] disguises; **nihataa** = are killed.

"Oh, Rama, when kings engaged in hunting games were delightedly moving in the forest, this Maareecha killed many of them resorting to many disguises, for he is a guise-changer by his wish. [3-43-6]

[Verse Locator](#)

अस्य मायाविदो माया मृग रूपम् इदम् कृतम् ।
भानुमत् पुरुषव्याघ्र गन्धर्व पुर संनिभम् ॥ ३-४३-७

7. **puruSavyaaghra** = oh, man, the lion; **maayaa vidaH** = wiles, expert in; **asya** = his - Maareecha's; **bhaanumat** = having scintillation; **gandharva pura sannibham** = gandharva, [wilily] city, similar in shine; **idam maayaa mR^iga ruupam kR^itam** = this, wily, Golden-Deer, form, is made - he assumed.

"Maareecha is an expert in many wiles and he has now assumed the form of this Golden-Deer, oh, manly lion, which is not more than the scintillating city of Gandharva-s, a city of wiles, which any trickster can create to make-believe. [3-43-7]

The 'Gandharva-city' is the name given to a make-believe formation of a city-like structure in skies by magicians, and presently the magicians world over are making the apparent structures to disappear, rather than constructing one which is un-manifest.

[Verse Locator](#)

मृगो हि एवम् विधो रत्न विचित्रो न अस्ति राघव ।

जगत्याम् जगतीनाथ माया एषा हि न संशयः ॥ ३-४३-८

8. jagatii naatha raaghava = oh, world/earth, lord of, [such a] Raghava; evam vidhaH = this, kind of; mR^igaH = animal/deer; ratna = gemmed, gem studded; vi citraH [citritaH] = verily, amazing [or, amazingly dappled animal]; jagatyaam na asti hi = in world, non, existent, isn't it; eSaa maayaa hi = this is, phantasm, truly; na samshayaH = no, doubt.

"Oh, Raghava, this kind of amazing animal with gemlike dapples is nonexistent in the world, isn't it. Hence, oh, lord of the world, this is truly a phantasm. No doubt about it." So said Lakshmana to Rama. [3-43-8]

Here the timely provision of data by Lakshmana may be noticed. Rama is also aware of it, but Lakshmana is reminding him. Lakshmana cites even the name of Maareecha and by this, we can infer as to why Ravana chose Maareecha for this particular purpose. Because Maareecha has that extraordinary ability to lure and has a good record of wily accomplishments, Ravana chose him. Lakshmana has done his duty in presenting expedient data and it is up to Rama to analyse it. Rama argues on this point later in the chapter.

[Verse Locator](#)

एवम् ब्रुवाणम् काकुत्स्थम् प्रतिवार्य शुचि स्मिता ।

उवाच सीता संहृष्टा चक्षुषा हत चेतना ॥ ३-४३-९

9. shuci smitaa = one with whitely, smile - with a toothy smile; chadmanaa [carmaNaa] hR^ita cetanaa = by cozenage, [by deerskin,] conjured, heart; sam hR^iSTaa = self-satisfied [with her own thinking]; siitaa = such a Seetha; evam bruvaaNam kaakutstham = this way, who is speaking, Kakutstha Lakshmana; prati vaarya = in turn, on forestalling - on deterring; uvaaca = spoke.

While Lakshmana of Kakutstha-s is speaking thus, she who is self-satisfied as her heart is conjured by the cozenage, such a Seetha of a toothy smile deterred him and spoke. [3-43-9]

[Verse Locator](#)

आर्यपुत्र अभिरामो असौ मृगो हरति मे मनः ।

आनय एनम् महाबाहो क्रीडार्थम् नः भविष्यति ॥ ३-४३-१०

10. aarya putra = oh, son of noble; abhiraamaH asau mR^igaH = delightful, that, deer; me manaH harati = my, heart, stealing; mahaabaahuH = oh, dextrous one; enam aanaya = that one [deer,] bring round; naH kriiDa artham [kriiDanakaH, kriiDanakam] bhaviSyati = for us, for playing, [a plaything,] it will become.

"Oh, nobleman's son, that delightful deer is stealing my heart, oh, dextrous one, bring it round, it will be our plaything. [3-43-10]

[Verse Locator](#)

इह आश्रम पदे अस्माकम् बहवः पुण्य दर्शनाः ।

मृगाः चरन्ति सहिताः चमराः सृमराः तथा ॥ ३-४३-११

11. asmaakam iha aashrama pade = of ours, here, in hermitage's, threshold; puNya darshanaaH = adorable [deer,] in manifestation; bahavaH = many; mR^igaaH = animals; sR^imaraaH tathaa camaraaH = Srimara deer, like that, Caamara-s; sahitaH caranti = collectively - in flocks and herds, move about.

"Here in the threshold of our hermitage many animals with adorable manifestation are moving about in flocks and herds, say Caamara deer, like that Srimara deer. [3-43-11]

The chaamara is the kind of deer of species Bos grunniens and shrimara is a larger variety than chaamara.

ऋक्षाः पृषत संघाः च वानराः किनराः तथा ।
विचरन्ति महाबाहो रूप श्रेष्ठा महाबलाः ॥ ३-४३-१२

12. **mahaabaahuH** = oh, dextrous one; **ruupa shreSThaa** = in form, excellent ones; **vaanaraaH** = monkeys; **tathaa kinaraaH** = likewise, Kinnara deer; **pR^iSata sanghaaH** = spotted-deer, herds of, also; **mahaabalaaH R^ikSaaH** = great-mighty, bears; **vi caranti** = freely, moving.

"Also the animals that are excellent in their form, say monkeys, are moving here. Likewise herds of Kinnara deer, spotted-deer, and even bears of great-might are freely moving here. [3-43-12]

Here the Kinnaraa-s are another kind of deer and not to be confounded with yaksha, gandharva, kinnaraa celestials.

Verse Locator

न च अस्य सदृशो राजन् दृष्ट पूर्वो मृगः मया ।
तेजसा क्षमया दीप्त्या यथा अयम् मृग सत्तमः ॥ ३-४३-१३

13. **raajan** = oh, king; **ayam mR^iga sattamaH** = this, deer, the extraordinary one; **yathaa** = as to how it is appearing; **tejasaa kSamayaa diiptyaa** = by brilliance, by meekness [tameness,] by lustre [of skin]; **asya sadR^ishaH mR^igaH** = its, coequal, deer; **mayaa na dR^iSTa puurvaH** = by me, not seen, earlier - so far.

"As to how this extraordinary deer is appearing, oh, king, by way of its brilliance, tameness, or by the lustre of its skin, I have not so far seen any coequal to this. [3-43-13]

Verse Locator

नाना वर्ण विचित्र अंगो रत्न भूतो मम अग्रतः ।
द्योतयन् वनम् अव्यग्रम् शोभते शशि संनिभः ॥ ३-४३-१४

14. **naanaa varNa vicitra angaH** = diversely, coloured, amazingly, limbed; **ratna bindu samaacitaH** = gemlike, dapples, dappled with; **ratna bhuutaH** = gemmed, completely; **shashi sannibhaH** = moon, like - in shine; **a vyagram** = not, hurriedly - nonchalantly; **vanam dyotayan** = forest, livening up; **mama agrataH** = my, before; **shobhate** = shining forth.

"Diversely coloured, amazingly limbed, and spotted with gemlike dapples it is shining forth like a deer that is completely gemmy, and while nonchalantly moving before me it is enlivening the forest like the moon. [3-43-14]

Verse Locator

अहो रूपम् अहो लक्ष्मीः स्वर संपत् च शोभना ।
मृगो अद्भुतो विचित्रांगो हृदयम् हरति इव मे ॥ ३-४३-१५

15. **aho ruupam aho lakSmiiH** = ah, [what a] form, ah, [what a] brilliance; **svara sampat ca shobhanaa** = tonal, quality [bleat,] also, is beautiful; **adbhutaH** = wonderful; **vicitra angaH mR^igaH** = amazingly, limbed, deer; **me hR^idayam harati iva** = my, heart, stealing, as it were.

"Ah, what a form, ah, what a brilliance, what a beautiful bleat! This amazingly limbed deer is wonderful, and this is stealing my heart, as it were. [3-43-15]

Verse Locator

यदि ग्रहणम् अभ्येति जीवन् एव मृगः तव ।
आश्चर्यं भूतम् भवति विस्मयम् जनयिष्यति ॥ ३-४३-१६

16. mR^igaH = deer; jiivan eva = while living [alive and well]; tava grahaNam abhyeti yadi = your, capture, draws in, if; aashcarya bhuutam bhavati = surprise, causing, it will be; vismayam janayiSyati = astonishment, creates.

"It will be surprising if this deer draws into your capture alive and well, as it creates astonishment to one and all. [3-43-16]

[Verse Locator](#)

समाप्त वन वासानाम् राज्य स्थानाम् च नः पुनः ।
अंतःपुरे विभूषार्थो मृग एष भविष्यति ॥ ३-४३-१७

17. eSa mR^igaH = this, deer; samaapta vana vaasaanaam = for us - on completing, forest, dwelling; punaH raajya sthaanaam ca = again, in kingdom, when [we will be] staying, also; naH = for us; antaHpure vibhuuSa arthaH = in palace-chambers, decoration, for the sake of - as a masterpiece; bhaviSyati = it becomes.

"When we return to kingdom on completing our dwelling in forest this deer becomes a masterpiece in palace-chambers for us. [3-43-17]

[Verse Locator](#)

भरतस्य आर्यपुत्रस्य श्वश्रूणाम् मम च प्रभो ।
मृग रूपम् इदम् दिव्यम् विस्मयम् जनयिष्यति ॥ ३-४३-१८

18. prabho = oh, lord; idam mR^iga ruupam = this, deer's, form; bharatasya = to Bharata; aaryaputrasya = to son of nobleman [you, Rama]; shvashruuNaam = to mothers-in-law; mama ca = to me, also; divyam vismayam janayiSyati = excellent, astonishment [jubilation,] creates.

"Oh, lord, the form of this deer creates an excellent jubilation to Bharata, to you the son of the nobleman, to my mothers-in-law, and also to me in palace-chambers. [3-43-18]

[Verse Locator](#)

जीवन् न यदि ते अभ्येति ग्रहणम् मृग सत्तमः ।
अजिनम् नरशार्दूल रुचिरम् तु भविष्यति ॥ ३-४३-१९

19. nara shaarduula = oh, tigerly-man; mR^iga sattamaH = deer, the best; jiivan = while living; te grahaNam na abhyeti yadi = into your, capture, no, comes into, else if; ruciram ajinam tu bhaviSyati = beautiful, deerskin, on its part, will be there - will be remnant with us.

"Else if that best deer does not come into you capture while alive, oh tigerly-man, at the least its gorgeous deerskin will be remnant of it. [3-43-19]

[Verse Locator](#)

निहतस्य अस्य सत्त्वस्य जांबूनदमय त्वचि ।
शष्प बृश्याम् विनीतायाम् इच्छामि अहम् उपासितुम् ॥ ३-४३-२०

20. shaSpa bR^isyaam = tender darbha grass-blades, on seat of; viniitaayaam = overlaid; nihatasya asya sattvasya = killed, that, being's - of that killed deer; jaambuunadamaya tvaci = in golden, skin - on the deerskin; upa aasitum = nearby [along with you,] to sit; aham icChaami = I, wish to.

"I wish to sit along with you on its golden deerskin, overlaying it on a seat of tender darbha grass-blades, in case the deer is felled. [3-43-20]

The seat of those that are under a vow is called **br^isii**, **vratinaam aasanam br^isii**, **ajina**, **carma**, **kr^ittiH** : amara kosha 'A seat covered with darbha, the sacred grass, [and if available] a deerskin thereon.'

[Verse Locator](#)

कामवृत्तम् इदम् रौद्रम् स्त्रीणाम् असदृशम् मतम् ।
वपुषा तु अस्य सत्त्वस्य विस्मयो जनितो मम ॥ ३-४३-२१

21. **raudram** = unruly [nagging]; **idam kaama vR^ittam** = this sort of, independent behaviour - self-seeking; **striiNaam** = to women; **a sadR^isham** = not, befitting; **matam** = tradition says so; **tu** = but; **asya sattvasya** = its, that being's; **vapuSaa** = by beautiful body; **mama vismayaH janitaH** = to me, astonishment - curiosity, is induced.

"Tradition says that this sort of unruly self-seeking is unbefitting to women, yet that deer's beautiful body is inducing curiosity in me." Seetha said so to Rama and remained waiting for his reply. [3-43-21]

Seetha talked only this much and left the fulfilment of her indent to the discretion of Rama. There is neither demand nor compulsion to bring the deer in her talk. But we usually hear the telltale stories, bringing from some other texts, which say that Seetha pestered, nagged, and harassed Rama to get this deer. But nothing of that sort is evident from the dialogue given to her by Valmiki. She started to ask Rama with a **suchiH smitaH** 'a white smile, i.e., a toothy smile or a simpering smile' that too to deride the security guard, namely Lakshmana. These security personnel all over the world and in all situations and always forewarn the secured, and on the other hand, it is customary to the secured person to jump off the cordon of security, disdainful of the security measures. After all, human nature wants a free living. Thus, when Seetha is trying to jump off the cordon of security laid by Lakshmana, commentators say that she is said to have smiled scornfully. **lakshmaNa vaakya shravaNa janita kopaa siitaa raamam eva aaha - dk** 'with the anger generated on listening Lakshmana's words, Seetha spoke to Rama,' Whether Seetha is with kopa 'anger' or not, it is unsaid in the text.

[Verse Locator](#)

तेन कांचन रोम्णा तु मणि प्रवर शृंगिणा ।
तरुण आदित्य वर्णेन नक्षत्र पथ वर्चसा ॥ ३-४३-२२
बभूव राघवस्य अपि मनो विस्मयम् आगतम् ।

22, 23a. **kaancana romNaa [ruupeNa]** = by its, golden, hair [golden coat]; **maNi pravara shR^ingiNaa** = which has - sapphirine, excellent, horns; **taruNa aaditya varNena** = tender, sun, in hue - complexion; **nakSatra patha varcasaa** = stars, pathway [milky way,] having resplendence - ambience; **tena tu** = by that reason, on its part; **raaghavasya manaH api** = Raghava's, heart, even; **vismayam aagatam babhuuva** = awe, came over [struck,] it became.

As for that deer's horns they vie with excellent sapphires, its golden coat with the glitter of tender sun, and its ambience with silver spots on coat with a milk way containing twinkling stars, and by that reason even Raghava's heart is awestruck when he saw it. [3-43-22, 23a]

According to this original text, Rama is more lured by the Golden Deer than Seetha, whereas later legends made Seetha a scapegoat. Rama too did not fancifully come under the lure but he got his own logistics to fall after the deer, which we come across in the following speeches of Rama. The word **api** 'even,' is a normal metrical filler at most times, but assumes importance at times. Here Rama is the all knowing and all deciding personality as depicted until now, and 'even' he is lured by the deer, say Maareecha's supernal trickery.

[Verse Locator](#)

एवम् सीता वचः श्रुत्वा दृष्ट्वा च मृगम् अद्भुतम् ॥ ३-४३-२३
लोबितः तेन रूपेण सीताया च प्रचोदितः ।
उवाच राघवो हृष्टो भ्रातरम् लक्ष्मणम् वचः ॥ ३-४३-२४

23b, 24. raaghavaH = Raghava; evam siitaa vacaH shrutvaa = in this way, Seetha's, words, on hearing; adbhutam [tam] mR^igam dR^iSTvaa ca = wondrous one, [that] deer, having observed, also; tena ruupeNa lobitaH = by its, form, lured - amused; siitaayaaH ca pracoditaH = by Seetha, even, motivated; hR^iSTaH = delightedly; bhraataram lakSmaNam vacaH uvaaca = to brother, Lakshmana, word, spoke.

In this way, hearing the words of Seetha and observing that wondrous deer Raghava is also amused by its form, and even motivated by Seetha in fetching it, he delightedly spoke this word to his brother Lakshmana. [3-43-23b, 24]

When Seetha placed her indent before Rama, Rama is speaking to Lakshmana, only to allow us to listen his strategy in going after the deer. atra mR^igayaa vyaasana doShaan jaanan api raamo - lobhitaH ten ruupeNa - iti anayo uktayaa mahaa purusaanatra mR^igayaa vyaasana doSaan jaanan api raamo - lobhitaH ten ruupeNa - iti anayo uktayaa mahaa puru//saanaam api bhavati vyaasana anuruupatayaa buddhi vyaamoho bhavati iti suucitam - dk -

'here knowing well about the blemishes of hunting games, Rama is lured, ambitioned, hankered after etc. By these words it is suggested that even great people are beguiled for their inclination in such matters - Dharmaakuutam;

asambhave hemamayasya jantoH tathaa api raamo lulubhe mR^igaaya | sabhaa parva - bhaarata - raamo hema mR^igam na vetti - - - dyuute bhraatR^i catuSTayam ca mahiSiim dharmaatmajao dattavaan | praayaH sat puruSo hi anartha samaye buddhyaa parityajyate - - praaciinaa

'even if it is impossible to have a golden deer, Rama is lured by it for his hunting game' Maha Bharata, sabhaa parva ; 'Rama, unable to distinguish illusory deer [went after it...] Yudhistar staked all his four brothers and his queen [in dice game...] thus even great people at inopportune times loose their brains,' an ancient saying.

[Verse Locator](#)

पश्य लक्ष्मण वैदेह्याः स्पृहाम् उल्लसिताम् इमाम् ।
रूप श्रेष्ठतया हि एष मृगो अद्य न भविष्यति ॥ ३-४३-२५
न वने नन्दनोद्देशे न चैत्ररथ संश्रये ।
कुतः पृथिव्याम् सौमित्रे यो अस्य कश्चित् समो मृगः ॥ ३-४३-२६

25. lakSmaNa = Lakshmana; vaidehyaaH ullasitaam imaam spR^ihaam pashya = Vaidehi's, enthused, this, delight, you see; saumitre = oh, Soumitri; adya ruupa shreSThatayaa hi = presently, by form's, by excellence, for sure; eSaH mR^igaH = such a sort of, [other] deer; vane = forest; na bhaviSyati = does not, exist; nandana uddeshe = in Nandana, places [gardens of Indra]; na = will not be there; caitraratha samshraye = in Caitraratha, adjoins of [of Kubera]; na = will not be there; yaH asya samaH = which, to it, similar - deer; kashcit mR^igaH = some, deer; pR^ithivyaam kutaH = on earth, how - how can there be.

"Lakshmana, behold this enthusiastic delight of Vaidehi. Oh, Soumitri, presently no other deer indeed with such an excellent form exists in this forest. Or else, does it exist in Nandana Gardens of Indra - no, it cannot be there; in the adjoins of Caitraratha Gardens of Kubera - no, it will not be there, then how can there be some deer on earth which is similar to this! [3-43-25, 26]

[Verse Locator](#)

प्रतिलोम अनुलोमाः च रुचिरा रोम राजयः ।
शोभन्ते मृगम् आश्रित्य चित्राः कनक बिन्दुभिः ॥ ३-४३-२७

27. prati loma = upturned, hair; anu lomaaH ca = down-turned, hair, also; ruciraaH kanaka bindubhiH = with charming, golden, spots; citraaH roma raajayaH = amazing, hair, lines; mR^igam aashritya shobhante = deer, abiding - embedded [on coat of deer,] are glittery.

"Amazing are its hairlines with hair upturned at some places and down-turned at other, and the golden spots embedded on the coat of the deer are glittery. [3-43-27]

पश्य अस्य जृभमाणस्य दीप्ताम् अग्नि शिखोपमाम् ।
जिह्वाम् मुखात् निःसरंतीम् मेघात् इव शत ह्रदाम् ॥ ३-४३-२८

28. jR^imbhamaaNasya asya mukhaat = while yawning, from its, from mouth; niH sarantiim = from mouth, out, flowing - exserting; diiptaam agni shikha upamaam jihvaam = flaring, fire, crests - tongue of fire, similar, at tongue; meghaat = from cloud; shata hradaam = in hundred ways, which is flowing - lightning; iva = as with; pashya = you see.

"See at its tongue that is exserting from its mouth while it is yawning, which is similar to the flaring tongue of fire and to the lightning from a cloud. [3-43-28]

[Verse Locator](#)

मसार गल्वर्क मुखः शंख मुक्ता निभ उदरः ।
कस्य नाम अनिरूप्यः असौ न मनो लोभयेत् मृगः ॥ ३-४३-२९

29. masaaraH = sapphirine; gallarkaH = caSaka = mug-like, beaker-like; mukhaH = face; shankha muktaa nibha udaraH = conch, pearl, in shine, paunch; a niruupyaH = not, demonstrable inexplicable [its beauty]; asau mR^igaH = that, deer; kasya naama manaH na lobhayet = whose, in name, heart, not, lures.

"Its face is like a mug made up of sapphires, its paunch is pearly and conchoidal, and whose heart is it that will not lured for this deer with an inexplicable beauty. [3-43-29]

[Verse Locator](#)

कस्य रूपम् इदम् दृष्ट्वा जांबूनदमय प्रभम् ।
नाना रत्नमयम् दिव्यम् न मनो विस्मयम् व्रजेत् ॥ ३-४३-३०

30. jaambuu nadamaya prabham = golden, in glitter; naanaa ratnamayam = numerously, bejewelled - as it were; divyam = astounding; idam ruupam dR^iSTvaa = this, look, on seeing; kasya manaH vismayam na vrajet = whose, mind, into astonishment, not, transported.

"On seeing at this astounding look of the deer which is golden in glitter and bejewelled numerously as it were, whose heart is it that will not be transported into astonishment. [3-43-30]

[Verse Locator](#)

मांस हेतोः अपि मृगान् विहारार्थम् च धन्विनः ।
घ्नन्ति लक्ष्मण राजानो मृगयायाम् महावने ॥ ३-४३-३१

31. lakSmaNa = oh, Lakshmana; raajaanaH mahaa vane mR^igayaayaam = kings, in great, forests, in games of hunting; maamsa hetoH api = flesh, for the sake of, even; dhanvinaH [dhanvanaH] = archers [of bows, or, to use bows in sport, archery]; vihaara artham ca = sporting, for purpose of, also; mR^igaan ghnanti = deer, they kill.

"Kings pursuing games of hunting in great forests, oh, Lakshmana, will be felling deer either for the sake of flesh, or just for the purpose of sporting archery. [3-43-31]

[Verse Locator](#)

धनानि व्यवसायेन विचीयन्ते महावने ।
धातवो विविधाः च अपि मणि रत्न सुवर्णिनः ॥ ३-४३-३२

32. mahaavane = in great-forests; vyavasaayena = exerting themselves; dhanaani = riches [forest produce]; maNi ratna suvarNinaH = jewels, gemstones, gold containing [gold gravel]; vividhaaH dhaatavaH ca api = ores, many, also, even; vi ciyante = by far, they will be amassing.

"And exerting themselves in great forests they by far amass forest produce, ores, jewels, gemstones and the gravel of gold. [3-43-32]

'And this deer is also the produce of this forest, as such hunting this for taming or tanning is befitting to us, as we are princes.' One should not 'exert oneself,' or 'amass' forest produce even if he is a king, but collect it casually without looting it.

[Verse Locator](#)

तत् सारम् अखिलम् नृणाम् धनम् निचय वर्धनम् ।
मनसा चिन्तितम् सर्वम् यथा शुक्रस्य लक्ष्मण ॥ ३-४३-३३

33. lakSmaNa = oh, Lakshmana; akhilam tat saaram = all, that, the best; dhanam = wealth [forest produce]; nR^INaam = for humanly kings; manasaa cintitam = in mind, that which is thought; sarvam = everything; shukrasya yathaa = Shukra's, as with; nicaya vardhanam = treasury-filling.

"Everything of that wealth from forest produce will be filling the treasuries of kings, like the speculated objects filling the entire treasury of Shukra just by his thinking of them in his mind. [3-43-33]

Whatever object Shukra thinks wilfully, it becomes a reality, filling his treasury. So also, whatever objects the kings desire they come to reality through forest produce. This is a puranic/ legendary saying which Rama is quoting.

Or, as contained in Maha Bharata, Udyoga Parva, Suparna-Narada discourse: manuShyebhya samaadatte shukraH cintaa aarjitam dhanam 'the pipedreams, [the unattainable or fanciful hopes or schemes,] of people fill up the coffers of Shukra.'

Or, dhaninaam kosha vardhanam dhanam saaram 'for rich people [like kings, merchants,] coffer, filling, wealth, i.e., the forest produce is the best.' 'The forest produce is the best wealth for enriching the coffers of the kings for maintenance of kingdom, and for other rich people it is for trade etc.' Hence, this deer, or its deerskin is saaram 'an excellent gift' to be taken to Ayodhya on our return.' Rama's saying is interpreted in this way giving a high priority to forest produce.

[Verse Locator](#)

अर्थी येन अर्थ कृत्येन संव्रजति अविचारयन् ।
तम् अर्थम् अर्थ शास्त्रज्ञः प्राहुः अर्थ्याः च लक्ष्मण ॥ ३-४३-३४

34. lakSmaNa = oh, Lakshmana; arthii = an aspirant; yena artha kR^ityena = by which, aspirational, activity; a vicaarayan = without, discrimination [unhesitatingly]; sam vrajati = verily, scurries for; tam = that alone - that target; artha shaastraGYaH = finance, science, knowers of - financial experts; arthyaH = who have reaped riches, financially-well people; ca = they too; artham = that is the worthwhile - wealth; pra ahuH = they - well, say, well-said - lauded by them.

"The financial experts and the other financially well-off people say that with which aspirational activity an aspirant unhesitatingly scurries and achieves it, that achieved target alone is lauded to be worthwhile, or, as real wealth. [3-43-34]

To support his argument that bringing the Golden Deer shall not become a pipedream but it shall occur in reality, Rama is substantiating with this statement. This is called apuurva vastu sekaraNa 'collection of valuable objects' which is a fashion to anyone, especially to kings. Then Lakshmana may further insist 'even then you shall not go, it is a fanciful deer/demon,' for which Rama is saying 'getting the un-gettable itself is worthwhile.'

[Verse Locator](#)

एतस्य मृग रत्नस्य परार्थ्ये कांचन त्वचि ।
उपवेक्ष्यति वैदेही मया सह सुमध्यमा ॥ ३-४३-३५

35. **su madhyamaa** = well, wasted one - comely Seetha; **vaidehii** = Vaidehi; **etasya mR^iga ratnasya** = that this [such a,], deer, gem of a; **paraardhye kaancana tvaci** = on invaluable, golden, skin; **mayaa saha** = me, along with; **upa vekSyati [upa vishST]** = nearby, will be sitting.

"This comely Vaidehi will be sitting on that invaluable golden skin of that gem of a deer along with me. [3-43-35]

Rama is not primarily bothered to tame the Golden Deer by declaring about its skin and its usage at this juncture. This skin alone is the 'laudable wealth' 'worthwhile object' and a 'masterpiece.'

[Verse Locator](#)

न कादली न प्रियकी न प्रवेणी न च अविकी ।

भवेत् एतस्य सदृशी स्पर्शनेन इति मे मतिः ॥ ३-४३-३६

36. **sparshanena** = by way of [soft-] touch of skin - now assessed by seeing; **kaadalii** = Kadali's skin - variety of deer; **etasya sadR^ishii na bhavet** = to this, matching, not, it becomes; **priyakii** = Priyaki's skin; **na** = not; **praveNii** = Praveni's skin; **na** = not; **avikii** = Avi's skin - a breed of sheep; **na** = not; **iti me matiH** = thus, is my, thinking.

"I think the skin of Kadali deer, or of Priyaki deer, or of Praveni deer, or as a matter of fact the skins of best breed of deer or sheep will not be match to the deerskin of this deer, insofar as the soft-touch is concerned. [3-43-36]

Kadali, Priaki and Avi are the names of breed of deer that yield best deerskins. It is said in **amara kosha**: **kadalii kandalii ciinaH ca camuuru priyakaH**; **amii ajina yonayaH**; **avayaH shaila meSa arka** Kadali is the deer with white stripes on its neck that lives in a big burrows. Priyaki will have thick brown and black hair and these yield the best and soft deerskin for sitting. AviH is the sheep in breed. The word Praveni may perhaps not of a breed of deer as said in **amara kosha**: **aiNeya meNyaaH carmaadyameNaH aiNam ubhe triSu** Thus it conveys the meaning aiNeya, the best deer belonging to doe, and aiNa, belonging to buck. Some take this praveNi as a separate breed whose dictionary meaning is completely different than that of deer.

[Verse Locator](#)

एष चैव मृगः श्रीमान् यः च दिव्यो नभः चरः ।

उभौ एतौ मृगौ दिव्यौ तारामृग महीमृगौ ॥ ३-४३-३७

37. **shriimaan eSa mR^igaH ca eva** = magnificent one, this, deer, also, thus; **nabhaH caraH** = in sky, moving [deer]; **yaH ca divyaH** = which, also, best one; is there, that one; **divyau etau** = divine, these two; **taaraa mR^iga** = in stars, deer - in stellar region, i.e., in Orion or in moon; **mahii mR^igau** = on earth, deer; **ubhau mR^igau** = [only these] two, [are the divine] deer.

"Only two divine deer are there, this magnificent deer on earth, and the other that moves in skies remaining in stellar region. [3-43-37]

The deer in skies is taken in two ways; one, the deer in the moon and the other, the Orion constellation, **mR^iga shiirSa**, **mR^iga shira** 'deer, as its head,' i.e., the deer-like stars in the head of Orion, where East takes this Orion as the 'hunted' and West takes it as the 'hunter', in which 'hunting' is common. And Rama wants to hunt down the reality of the deer. But Lakshmana may still insist saying, 'maybe, only these two deer are the unavailable objects. We cannot leap up to skies to catch hold of those deer-like stars, or the deer in the moon. Equally this tricky deer on earth is uncatchable. Thereby getting its skin is also that dreamy.' For this Rama explains his duty in his next course of action, viz., killing the demon.

[Verse Locator](#)

यदि वा अयम् तथा यत् माम् भवेत् वदसि लक्ष्मण ।

माया एषा राक्षसस्य इति कर्तव्यो अस्य वधो मया ॥ ३-४३-३८

38. **lakSmaNa** = oh, Lakshmana; **eSaa raakSasasya maayaa iti** = this is, demon's, wizardry, thus; **maam yat vadasi** = to me, what, you told; **tathaa ayam bhavet** = that way, this,

results in, [wizardry of demon]; **yadi vaa** = if, else - even then - if he is a demon; **mayaa asya vadhaH kartavyaH [bhavet]** = by me, its [deer/ demon's,] killing, is the duty [that results in; ellipses : if this deer happens to be Maareecha, he is eliminable, from verse 40.

"You are telling me that 'this is the wizardry of the demon.' Even then, Lakshmana, if this results in that way as a demon's wizardry, my duty also results in the elimination of that deer. [3-43-38]

[Verse Locator](#)

एतेन हि नृशंसेन मारीचेन अकृत आत्मना ।
वने विचरता पूर्वम् हिंसिता मुनि पुंगवाः ॥ ३-४३-३९

39. [**yadi** = if this is Maareecha, by him]; **nR^ishamsena** = by heinous one; **akR^ita aatmanaa hi** = by vicious, souled one, indeed; **vane vicarataa** = in forest, on the prowl; **etena maariicena** = by such, Maareecha; **puurvam muni pungavaaH himsitaaH** = earlier, sages, eminent, are tortured.

"If this deer is Maareecha, this heinous and vicious-souled demon has indeed tortured many eminent sages earlier when was on the prowl in the forests, thus he is eliminable. [3-43-39]

[Verse Locator](#)

उत्थाय बहवो अनेन मृगयायाम् जनाधिपाः ।
निहताः परम इष्वासाः तस्मात् वध्यः तु अयम् मृगः ॥ ३-४३-४०

40. **anena** = by him; **utthaaya** = uprising [rising against, rebelliously]; **mR^igayaayaam** = in game of hunting; **bahavaH parama iSvaasaaH** = many, excellent, bow wielders [archers]; **janaadhipaaH** = kings; **nihataaH** = were killed; **tasmaat tu** = for that reason, at least; **ayam mR^igaH vadhyaH** = this, deer/beast, is eradicable.

"He rebelliously killed many kings who are excellent archers while they were in hunting games, at least for that reason this bestial monster is eradicable. [3-43-40]

The last word in second foot **mR^iga** is also identifiable with 'beast' thus a bestial monster.

[Verse Locator](#)

पुरस्तात् इह वातापिः परिभूय तपस्विनः ।
उदरस्थो द्विजान् हन्ति स्व गर्भो अश्वतरीम् इव ॥ ३-४३-४१

41. **purastat iha vaataapiH** = earlier, here, Vaataapi [demon]; **tapasvinaH paribhuuya** = holding in contempt, ascetics; **udara sthaH** = in stomach, staying; **ashvatariim** = of a mare; **sva garbhaH iva** = one's own, womb, [mother's,] as with; **dvijaan hanti** = Brahmans, he used to kill.

"Demon Vaataapi who held ascetics in contempt was here earlier, and staying in the stomachs of Brahmans he used to come out by ripping their stomachs open and thus he was killing Brahmans, like a mare-calf killing its own mother at its time of birth by ripping the womb of its own mother. [3-43-41]

The legend of Vaataapi is said in detail in chapter 11 of this Aranya Kanda when Rama and others were going to Agasty's hermitage.

[Verse Locator](#)

स कदाचित् चिरात् लोभात् आससाद महामुनिम् ।
अगस्त्यम् तेजसा युक्तम् भक्ष्यः तस्य बभूव ह ॥ ३-४३-४२

42. **saH** = he Vaataapi; **ciraat** = after some time; **kadaacit** = on one occasion; **lobhaat** = avariciously; **tejasaa yuktam** = effulgence, one endowed with; **mahaa munim agastyam** = great-

saint Agastya; **aasasaada**= obtained; **tasya** = to him, to Agastya; **bhakSyah babhuuva** = an eatable, he became - demon became; **ha** = actually.

"On one occasion after some time, that Vaataapi avariciously obtained that great-saint and the one who is endowed with effulgent, namely Agastya, as an eatable, but actually that demon has become an eatable to the sage. [3-43-42]

[Verse Locator](#)

समुत्थाने च तत् रूपम् कर्तुं कामम् समीक्ष्य तम् ।
उत्स्मयित्वा तु भगवान् वातापिम् इदम् अब्रवीत् ॥ ३-४३-४३

43. **sam utthaane** = in the matter of getting up - demon's coming out from the stomach of the sage; **tat ruupam kartu kaamam** = that, aspect, [demon's aspect,] to make [when trying to renew demon's form,] when demon was intending to; **bhagavaan samiikSyah** = god - godly saint Agastya, on observing; **tam utsmayitvaa tu** = him [at demon,] [with a scornful] smile, but; **vaataapim idam abraviit** = to Vaataapi, this, spoke.

"On observing the demon Vaataapi who is trying to assume his original form of demon in order to come out of his stomach, that godly saint Agastya spoke this to Vaataapi with a scornful smile. [3-43-43]

[Verse Locator](#)

त्वया अविगण्य वातापे परिभूताः च तेजसा ।
जीव लोके द्विज श्रेष्ठाः तस्मात् असि जराम् गतः ॥ ३-४३-४४

44. **vaataape** = oh, Vaataapi; **jiiva loke** = somatic, world - on earth, in this world; **dvija shreSThaaH** = in Brahmans, the best ones; **tvayaa** = by you; **avigaNya** = a vi gaNya = not, verily, counting - without taking into account - disregarding irreverently; **tejasaa ca** = by [your] might, also; **pari bhuutaaH** = insulted - blasphemed, killed; **tasmaat jaraam gataH asi** = therefore, into digestion, gone, you are you are digested by me.

" 'Oh, Vaataapi, you have irreverently eradicated the best Brahmans in this world owing to your might, therefore I have assimilated you.' So said sage Agastya to Vaataapi. [3-43-44]

[Verse Locator](#)

तत् एतत् न भवेत् रक्षो वातापिः इव लक्ष्मण ।
मत् विधम् यो अतिमन्येत धर्म नित्यम् जितेन्द्रियम् ॥ ३-४३-४५
भवेत् हतो अयम् वातापिः अगस्त्येन इव मा गतः ।

45, 46a. **lakSmaNa** = oh, Lakshmana; **vaataapiH iva** = Vaataapi, as with; **etat tat** = this, that - such a; **rakSaH** = demon - Maareecha; **na bhavet** = not, will be there; **yaH** = which - demon; **dharma nityam** = righteousness, one who is always abiding; **jitendriyam** = self-controlled one; **mat vidham** = one who is of my, kind of; him; **ati manyeta [ava manyeta]** = lowly, regards - disregards; **ayam maa gataH** = he, me, on getting at [confronting, if he provokes]; **agastyena vaataapiH iva** = by Agastya, Vaataapi, as with; **hataH bhavet** = killed, he will be.

"Lakshmana, such a demon who is like Vaataapi will not be there any more. He who disregards someone of my kind, who always abides in righteousness and who is self-controlled, such a demon will be eliminated as sage Agastya has eliminated demon Vaataapi, if that demon happens to get at me. [3-43-45, 46a]

[Verse Locator](#)

इह त्वम् भव संनद्धो यंत्रितो रक्ष मैथिलीम् ॥ ३-४३-४६
अस्याम् आयत्तम् अस्माकम् यत् कृत्यम् रघुनंदन ।

46b, 47a. raghunandana = oh, Raghu's, descendent - Lakshmana; tvam iha sannaddhaH bhava = you, here, preparedly, you be [stay here]; yantritaH maithiliim rakSa = attentively, Maithili, you safeguard; asmaakam yat kR^ityam = = of our, which, enterprise is there; that is; asyaam aayattam = in her, founded.

"Oh, Lakshmana, the descendent of Raghu, you stay here in all preparedness and guard Maithili steadfastly, whatever enterprise of ours is there that is founded in her. [3-43-46b, 47a]

The first foot 'she is the basis of our mission' is a debated expression. Their mission is to eliminate Ravana. Seetha as Vedavati, an earlier incarnation of Goddess Lakshmi, vows to eliminate Ravana when she comes to earth as Seetha. Then Rama should have said 'look Lakshmana, our task is to kill Ravana, for that Ravana has to kidnap Seetha, and to make that kidnapping possible do not guard her.' Can he say so? Neither Rama, nor any ordinary husband can say so. Then this predictive sentence becomes self-contrary. Contrariwise, taking some concessions of grammar, because most of Ramayana is un-Paninian, Rama is indirectly hinting Lakshmana that something is immanent, because 'after the elimination of demons like Khara, Duushana nothing drastic has happened, but a queer deer has come, and thus something may now happen.' Then, if this asyaam is given to kartavyam 'the enterprise' as tasmin then the connection is: asmaakam yat kR^ityam asyaam [tasmin] aayattam asaama 'for us, which, enterprise is there, in that, circumspect, we shall be' 'Which enterprise is there for us individually, in that we both shall conduct separately and circumspectly, and you do your job of guarding Seetha and I mine in bringing the deer or its skin, duly eliminating that conjuring demon.' In such a case, the blemish soothsaying or prophesising will not occur to Rama, in saying 'Seetha as the pivotal character is to be kidnapped by Ravana' etc. In fact, Rama is the person who is more beguiled by the deer.

[Verse Locator](#)

अहम् एनम् वधिष्यामि ग्रहीष्यामि अथवा मृगम् ॥ ३-४३-४७
यावत् गच्छामि सौमित्रे मृगम् आनयितुम् द्रुतम् ।

47b, 48a. saumitre = oh, Soumitri; aham enam mR^igam grahiisyaami = I wish to catch, I, this, deer, athavaa = if not; vadhisyaami = wish to kill; mR^igam aanayitum = deer, to fetch; drutam = forthwith; yaavat gacchaami = I will go.

"I wish to catch this deer, Soumitri, if not I will kill it, and I will be going forthwith to fetch the deer. [3-43-47b, 48a]

[Verse Locator](#)

पश्य लक्ष्मण वैदेहीम् मृग त्वचि गताम् स्पृहाम् ॥ ३-४३-४८
त्वचा प्रधानया हि एष मृगो अद्य न भविष्यति ।

48b, 49a. lakSmaNa = oh, Lakshmana; mR^iga tvaci gataam spr^ihaam = on deer, skin, reached [overtaken by,] one with such a percept; vaidehiim pashya = at Vaidehi; pradhaanayaa tvacaa hi = = by distinctiveness of [strangeness of,] deerskin, indeed; eSa mR^igaH adya na bhaviSyati = this, deer, now, not, will be there - survives.

"Lakshmana, see how Vaidehi's percept is overtaken by deerskin. Indeed by the strangeness of its skin that deer must be a mysterious being, hence, it will not survive now. [3-43-48]

[Verse Locator](#)

अप्रमत्तेन ते भाव्यम् आश्रमस्थेन सीतया ॥ ३-४३-४९
यावत् पृषतम् एकेन सायकेन निहन्मि अहम् ।
हत्वा एतत् चर्म च आदाय शीघ्रम् एष्यामि लक्ष्मण ॥ ३-४३-५०

49b, 50. lakSmaNa = oh, Lakshmana; aashramasthena = staying in hermitage; te = to you [by you]; siitayaa = with Seetha; apramattena bhaavyam = vigilantly, think out - apply yourself; pR^iSatam = spotted deer; ekena saayakena = with one, arrow; aham yaavat nihanmi = I will, kill; hatvaa etat carma ca aadaaya = on killing, that, skin, also, on taking; [taavat] shiighram eSyaami = [so soon,] quickly, comeback.

"Oh, Lakshmana, apply yourself vigilantly while staying in hermitage along with Seetha. So soon as I go I will be felling that spotted deer with one arrow and returning quickly. [3-43-49b, 50]

The ambiguity is whether Rama is going for the deer, or deerskin, or for the latent demon. He is going for the deer epically, for the memento of deerskin to Seetha as a hero of the epic, and for the demon in deer, according to mythology.

[Verse Locator](#)

प्रदक्षिणेन अतिबलेन पक्षिणा
जटायुषा बुद्धिमता च लक्ष्मण ।
भव अप्रमत्तः प्रतिगृह्य मैथिलीम्
प्रति क्षणम् सर्वत एव शन्कितः ॥ ३-४३-५१

51. lakSmaNa = oh, Lakshmana; maithiliim = Maithili; prati gR^ihya = well, taking - taking care for; prati kSaNam = every, spilt-second; sarvataH eva = from everywhere, thus; shankitaH = remaining suspicious; pradakSiNena atibalena pakSiNaa = forthright, formidable, with bird; buddhimataa jaTaayuSaa ca = with sagacious [fatherly bird,] with Jatayu, also; a pramattaH = without, laxity - watchfully; bhava = you shall be.

"Oh, Lakshmana, you be here taking care of Maithili along with the forthright, formidable and fatherly bird Jatayu, and be watchful and suspicious from everywhere and every split-second." Thus Rama spoke to Lakshmana and started to go after the deer [3-43-51]

Lure for Golden Deer

Poor Seetha, she could not romanticise the Golden Deer better than Rama. Then it may be asked 'what is the necessity for Rama to romanticise and compare it to the skyey star-deer and others. Is it for the deer or for the deerskin?' This is the unanswered question. 'It is for the deer alone but not its skin,' said so in reply by some. If it were to be for the deerskin, from the view point of Rama, he could have shot his arrow from where he is standing, which arrow miraculously pierces any terrain, kills the deer, and safely comes back into his quiver, as in the case of showing his prowess to Sugreeva. Otherwise, Rama should have turned down the request of Seetha, as he did in the ninth chapter of this Aranya Kanda, when she was saying: 'where that weapon? Where this forest? Where the principles of Kshatriya? And where is the sageness? All this is inconsistent... By us, let the laws of the land be esteemed...' as at 3-9-27. When kings come into such a sort of allurements, many wise men quote this instance of Rama's going after the deer as a reminder to them, as in Maha Bharata.

asambhavam hema mR^igasya janma - tathaapi raamo lulubhe mR^igaaya |
praayaH samaasanna vipatti kaale - dhiyo pu~Nsaam malinii bhavanti ||

'Impossible is the birth of a Golden Deer, even then Rama is lured, if time is perilous, even the best man's brain deranges.'

karmaNaa baadhyate buddhiH - na buddhyaa karma baadhyate |
subuddhiH api yat raamo - haimam hariNiim anvagaat ||

Fate harasses the faculty, faculty cannot harass the fate, even the cleverest Rama, went after the Golden Deer.

na bhuuto puurvo na ca kena dR^iShTo - hema kura~Ngo na kadaa api vaartaa
|
tathaa api tR^iShNaa raghunandanasya - vinaasha kaale vipariita buddhiH ||

Unborn it was, none has seen yet, nor mentioned about it, such is the mirage of Rama. Perilous time causes perilous percipience.

Hence Rama's going after the deer is for the deerskin, on one count, and for the deer itself, on the other as affirmed by Lakshmana because Lakshmana never says untruth. This Maareecha is recurrently falling after

Rama. Once an accident, twice a coincidence, but thrice... a habituation... and it become habitual for Maareecha to dare Rama. Hence, Rama has to do something to Maareecha, permanently.

The other view according to puranic/mythological sayings is that god endows whatever you seek. But that god alone says: 'Seek you will get it, but seek not by the extrinsic values of objects.' This saying has its counterpart at: 'Every one that asketh receiveth; and he that seeketh findeth.' St Matthew, p[Ch. 7, v. 8] The Bible. But 'seek something within the nature, according to your nature... but not the supernatural... for eyes belie the nature of objects...' is the essence here. He/she who seeks beyond means will have to suffer, either by getting it or devoid of it. This is said in innuendo at 3-43-33, that 'the results of pipedreams fill the coffers of Shukra.'

Further, because parlous time has come to Rama and Seetha, epically, providentially, and episodically, Rama has to move away from Seetha. While going after the deer, Rama says much to Lakshmana about the security to Seetha and also informs him that 'she is pivotal to our mission.' He did not say these many farewells when sending Seetha and Lakshmana for hiding in a cave at the time of elimination Khara, Duushana, and the other fourteen thousand demons. At one time Rama spared Maareecha's life in the forest of Tataka while guarding Vishwamitra's ritual, only to cause Maareecha to come now. As such, Rama has to go after Maareecha. Besides, Seetha or Goddess Lakshmi will let none killed in her presence.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि चत्वारिंशः सर्गः

Thus, this is the 43rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 43

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50	51			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 44 Verses converted to UTF-8, Nov 09

Introduction

Rama eliminates Maareecha when he is escaping beyond reach in the form of Golden Deer. He sports with that deer for a long time and when it is leading him away and afar from the hermitage, he is vexed with the trickery of the deer and kills it. At the time of his death Maareecha shouts out for Seetha and Lakshmana, as demanded by Ravana. Rama is perplexed at this oddity of Maareecha and presumes that some danger is immanent and then returns to hermitage.

[Verse Locator](#)

तथा तु तम् समादिश्य भ्रातरम् रघुनन्दनः ।
बबन्ध असिम् महातेजा जांबूनदमयः त्सरुम् ॥ ३-४४-१

1. mahaatejaa raghu nandanaH = highly resplendent, Raghu's, scion of - Rama; bhraataram tam tathaa = brother, him [Lakshmana,] in that way; sam aadishya = on clearly instructing; jaambuunadamayaH tsarum asim = having golden, handle, sword; ba bandha = securely, tied - at his waist.

Rama, the great-resplendent scion of Raghu, on instructing his brother Lakshmana in that way securely fastened his sword with golden handle to his waist. [3-44-1]

[Verse Locator](#)

ततः त्रि विनतम् चापम् आदाय आत्म विभूषणम् ।
आबध्य च कलापौ द्वौ जगाम उदग्र विक्रमः ॥ ३-४४-२

2. tataH = then; udagra [ut agra] vikramaH = one with - up, risen - escalating, valour - Rama; tri vinatam = three-way, bent - arched; aatma vibhuuSaNam = his own, decoration [insignia]; caapam = bow; aadaaya = on taking; dvau kalaapau ca = two, quivers, also; aabadhya = on binding - on back; jagaama = proceeded.

Rama whose valour is escalating then took his own insignia, the three-way arched bow called kodanDa, and fastened two quivers and proceeded. [3-44-2]

[Verse Locator](#)

तम् वंचयानो राजेन्द्रम् आपतन्तम् निरीक्ष्य वै ।
बभूव अंतर्हितः त्रासात् पुनः संदर्शने अभवत् ॥ ३-४४-३
बद्ध असिः धनुः आदाय प्रदुद्राव यतो मृगः ।

3. mR^igaH = Golden Deer; aa patantam = who is coming, falling - coming down on it; raaja indram = among kings, peerless one; tam = him, Rama; niriikSya vai = on peering at, indeed; vancayaanaH = to beguile him; traasaat = owing to fear [as if]; antarhitaH babhuuva = disappeared, it became; punaH = again; sam darshane abhavat = in clear visibility, it became; raamaH = Rama; baddha asiH dhanuH aadaaya = [securely] grit, sword, bow, on

taking [firmly handled]; **yataH mR^igaH** = from where, deer [has gone]; **[tataH** = to that place of disappearance]; **pra dudraava** = speedily, spurted.

On peering at the peerless one among kings, namely Rama, who is indeed coming down on him, that Golden Deer disappeared as if with fear and even to beguile him, and again it came into clear visibility. And Rama speedily spurted to that place from where the Golden Deer has firstly disappeared with securely grit sword and firmly handled bow. [3-44-3]

[Verse Locator](#)

तम् स्म पश्यति रूपेण द्योतमानम् इव अग्रतः ॥ ३-४४-४

अवेक्ष्य अवेक्ष्य धावन्तम् धनुष् पाणिः महावने ।

अतिवृत्तम् इषोः पातात् लोभयानम् कदाचन ॥ ३-४४-५

शंकितम् तु समुद् भ्रान्तम् उत्पतन्तम् इव अंबरे ।

दृअश्यमानम् अदृश्यम् च वन उद्देशेषु केषुचित् ॥ ३-४४-६

चिन्न अभ्रैः इव संवीतम् शारदम् चन्द्र मण्डलम् ।

4b, 5, 6, 7a. **dhanuS paaNiH** = bow, one handling - wielder, Rama; **avekSya avekSya** = on observing, on observing - deer repeatedly observing the hunter, Rama; **mahaavane dhaavantam tam** = in deep, forest, running away, that - deer; **rupeNa agrataH** = with its [marvellous] form, in forefront; **dyotamaanam iva** = effulgent, as though; **pashyati sma** = beholding, he [the hunter] remained - kept on; **kadaacana** = at times; **iSoH paataat** = from arrow's, falling of; **ati vR^ittam** = too far, going [circumventing]; **lobhayaanam** = while tantalising - Rama; he saw such a deer; **shankitam tu** = in wariness, but; **sam ud bhraantam** = very, highly, perplexed; **ambare** = to skies; **ut patantam iva** = to upside, falling [springing,] as though; he saw such a deer; **chinna abhraiH** = with splintered, clouds; **samviitam iva** = imbricated - overlaid, as if; **shaaradam candra maNDalam** = autumnal, moon, orb; **keSucit vana uddesheSu** = somewhere, in forest, thickets; **dR^iashyamaanam** = is appearing; **a dR^ishyam ca** = not, appearing, also.

Rama the wielder of bow kept on beholding that Golden Deer which is observing him over and over and running away into deep of the forest. In the next moment he has seen it right in front of him as though effulgent with its marvellous form. At times he has seen it running away as though to circumvent the fall of arrow, and at times stopping only to tantalise him. Sometimes it appeared to be springing as though to skies in very highly perplexity of wariness. It is disappearing somewhere in the thickets of forest, and it is putting in an appearance elsewhere in those thickets, like the autumnal orb of the moon under the fly front of splintered clouds. [3-44-4b, 5, 6, 7a]

[Verse Locator](#)

मुहूर्तात् एव ददृशे मुहुर् दूरात् प्रकाशते ॥ ३-४४-७

दर्शन अदर्शनेन एव सः अपाकर्षत राघवम् ।

सुदूरम् आश्रमस्य अस्य मारिचो मृगताम् गतः ॥ ३-४४-८

7b, 8. **mR^igataam gataH** = deer-hood, who went into - who is animalised; **saH maaricaH** = he that, Maareecha; **muhuurtaat eva** = for a moment, thus - in a wink; **[samiipe** = close by]; **dadR^ishe** = seen [by Rama]; **muhuH** = again; in a flash; **duuraat prakaashate** = from distance, shone forth - appeared; **darshana a darshanena [adarshanaat] eva** = by revealing, not, revealing [concealing himself, hide and seek game] only; **raaghavam** = Raghava is; **asya aashramasya** = his own, from his hermitage; **su duuram** = very, far; **apa aakarSata** = to side, attracted - sidetracked, drawn off.

In a wink Rama could proximately see that Maareecha who transformed himself into the Golden Deer, and again in a flash he appeared distantly. Thus that deer/demon has drawn off Raghava very far from his hermitage in this hide and seek game. [3-44-7b, 8]

आसीत् क्रुद्धः तु काकुत्स्थो विवशः तेन मोहितः ।
अथ अवतस्थे सुश्रान्तः च्छायाम् आश्रित्य शाद्वले ॥ ३-४४-९

9. tena [ruupeNa] mohitaH = by its [form,] spellbound, kaakutsthaH tu = Kakutstha, but; vi vashaH = kutuuhala paravashaH = 1]out of, control - slippery, 2] fascinated; kruddhaH = incensed; aasiit = he became - Rama; atha = then; su shraantaH = verily, tired; cChaayaam aashritya shaadvale avatasthe = shade [of tree,] taking shelter, on pasture, he stayed on.

Rama of Kakutstha is incensed as its form is spellbinding but its capture slippery, and then verily tired as he is he stayed on a pasture taking shelter of a tree shade. [3-44-9]

Verse Locator

स तम् उन्मादयामास मृगरूपो निशाचर ।
मृगैः परिवृतो अथ वन्यैः अदूरात् प्रत्यदृश्यत ॥ ३-४४-१०

10. mR^iga ruupaH saH nishaa cara = in guise, he that Maareecha, night-walker; tam unmaadayaamaasa = him - Rama, started to madden; atha = then; vanyaiH mR^igaiH parivR^itaH = of forest, with [other] animals, surrounded; a duuraat pratyadR^ishyata = not, from faraway [close-by,] reappeared.

Nightwalker Maareecha has further maddened Rama in the guise of Golden Deer by reappearing in his close-by, surrounded with other animals of the forest. [3-44-10]

Verse Locator

ग्रहीतु कामम् दृष्ट्वा तम् पुनः एव अभ्यधावत ।
तत् क्षणात् एव संत्रासात् पुनर् अंतर्हितो अभवत् ॥ ३-४४-११

11. grahiitu kaamam = to catch, desirous of - he who is stalking; tam dR^iSTvaa = at him - at Rama on seeing; punaH eva abhyadhaavata = again, thus, [deer] towards [Rama,] ran; tat kshaNaat eva = at that, moment, only; punaH = again; sam traasaat = owing to extreme fear; antarhitaH abhavat = vanished, it became.

Again on seeing Rama who is stalking his catch that deer ran towards him as though to impress with its guilelessness, and just at that moment it vanished again as if with extreme fear. [3-44-11]

Verse Locator

पुनर् एव ततो दूरात् वृक्ष खण्डात् विनिःसृतः ।
दृष्ट्वा रामो महातेजाः तम् हन्तुम् कृत निश्चयः ॥ ३-४४-१२

12. tataH = then; mahaatejaaH raamaH = the great-resplendent one, Rama; punaaH eva = again, thus; duuraat vR^iksha khaNDaat = distantly, from trees, thicket of; vi niH sR^itaH = well, out, emerged - issued forth; tam = it - deer; dR^iSTvaa = on seeing; hantum kR^ita nishcayaH = to kill, firmed up, his decision.

Then that deer has again emerged out of the thick of trees, and on spotting it the great-resplendent Rama has firmed up his decision to fell it. [3-44-12]

Verse Locator

भूयः तु शरम् उद्धृत्य कुपितः तत्र राघवः ।
सूर्य रश्मि प्रतीकाशम् ज्वलंतम् अरि मर्दनम् ॥ ३-४४-१३

संधाय सुदृढे चापे विकृष्य बलवत् बली ।

तम् एव मृगम् उद्दिश्य श्वसंतम् इव पन्नगम् ॥ ३-४४-१४

मुमोच ज्वलितम् दीप्तम् अस्त्रम् ब्रह्म विनिर्मितम् ।

13, 14, 15a. tatra = at that time; bhuuyaH kupitaH = highly, infuriated; balii raaghavaH = forceful one, Raghava; suurya rashmi pratiikaasham = sun, shine [flare,] similar in shine; jvalantam = holocaustic ari ardanam = enemy, subjugating; sharam uddhR^itya = arrow, bringing up - unholstered; su dR^iDhe caape sandhaaya = very, sturdy, in bow, tautened, taking aim; balavat = forcefully; vi kR^iSyA = out, stretched - bowstring; shvasantam pannagam iva = exhaling [hissing,] snake, as with; jvalitam diiptam = fierily, blazing; brahma vinirmitam = by Brahma, carefully, created; astram = missile - arrow; tam mR^igam eva uddishya = that, deer, only, on aiming - on targeting; mumoca = released.

At that instant Raghava became highly infuriated and unholstered a holocaustic, enemy-subjugating arrow that is similar to the flare of the sun, tautening it on his very sturdy bow that forceful Rama forcefully outstretched the bowstring with arrow targeting the Golden Deer alone, and released that fierily blazing arrow-missile which is carefully created by Brahma and which is hissing like a snake. [3-44-13, 14, 15a]

[Verse Locator](#)

शरीरम् मृग रूपस्य विनिर्भिद्य शरोत्तमः ॥ ३-४४-१५

मारीचस्य एव हृदयम् विभेद अशनि संनिभः ।

15b, 16a. ashani sannibhaH = thunderbolt, similar; shara uttamaH = arrow, the superb; mR^iga ruupasya shariiram = in deer's, form, body; vi nir bhidya = on very, profoundly, impaling; maariicasya hR^idayam eva = Maareecha's, heart, alone; vibheda = severed.

On very profoundly impaling the body of deer's form that superb arrow which is similar to a thunderbolt has severed the heart of Maareecha in the core of deer's body. [3-44-15b, 16a]

[Verse Locator](#)

ताल मात्रम् अथ उत्प्लुत्य न्यपतत् स भृश आतुरः ॥ ३-४४-१६

व्यनदत् भैरवम् नादम् धरण्याम् अल्प जीवितः ।

16b, 17a. atha = then; saH = he - that Maareecha; bhR^isha aaturaH = highly, frenzied; alpa jiivitaH = minimized, lifespan; bhairavam naadam vyanadat = a blaring, shriek, blared; taala maatram = palm-tree, measure of [height of]; ut plutya = up, vaulted; dharaNyaam nyapatat = onto ground fell down.

Then Maareecha is highly frenzied as his lifespan is minimised, blared a blaring shriek, vaulted up to a height of palm-tree, and fell down onto the ground. [3-44-16b, 17a]

[Verse Locator](#)

म्रियमाणः तु मारीचो जहौ ताम् कृत्रिमाम् तनुम् ॥ ३-४४-१७

स्मृत्वा तत् वचनम् रक्षो दध्यौ केन तु लक्ष्मणम् ।

इह प्रस्थापयेत् सीता ताम् शून्ये रावणे हरेत् ॥ ३-४४-१८

17b, 18. mriyamaaNaH tu maariicaH = when dyeing, on his part, Maareecha; kR^itrimaam taam tanum jahau = artificial, that [deer's,], body, abandoned; rakshaH demon Maareecha; [mriyamaaNaH tu = while dying]; tat vacanam = that, sentence [of Ravana]; smR^itvaa = while remembering; dadhyau = thought of it; siitaa = Seetha; kena lakshmaNam iha prasthaapayet = by what, Lakshmana, will be hastening; shuunye = in a void place; taam raavaNe haret = Ravana, her, will be abducting.

Maareecha on his part abandoned the body of Golden Deer when he is dying. But remembering the words of Ravana that demon gave a thought, 'how best will Seetha hasten Lakshmana to this place, and how best Ravana can abduct Seetha in a place void of people.' [3-44-17b, 18]

Maareecha would have died without yelling for Lakshmana or Seetha as tutored by Ravana because Maareecha is no real ally of Ravana. But it is said that he 'recollected Ravana's words and thought about it.' What he really thought is the causation of death to that one who caused his own death, namely Ravana. Ravana can do nothing to Maareecha now as Maareecha is breathing his last. Whatever is to be done now it has to become a self-ruinous act to Ravana. Hence, it is better to do as said by Ravana for the elimination of Ravana. So thought Maareecha.

[Verse Locator](#)

स प्राप्त कालम् अज्ञाय चकार च ततः स्वरम् ।
सदृशम् राघवस्य एव हा सीते लक्ष्मण इति च ॥ ३-४४-१९

19. tataH = then; saH = he, Maareecha; praapta kaalam aj~naaya = chanced, time, perceptive of; raaghavasya sadR^isham eva = Raghava's [voice], soundalike, only; haa siite = ha, Seetha; ha lakSmaNa iti ca = Lakshmana, thus, also; svaram cakaara ca = voice, made, also.

Perceptive of the time that chanced bearing his death, and wishful of the death of Ravana too, then made a voice that is a soundalike to Raghava's voice and yelled 'ha, Seetha...' also thus 'ha Lakshmana...' [3-44-19]

[Verse Locator](#)

तेन मर्मणि निर्विद्धम् शरेण अनुपमेन हि ।
मृग रूपम् तु तत् त्यक्त्वा राक्षसम् रूपम् आस्थितः ॥ ३-४४-२०
चक्रे स सुमहा कायम् मारीचो जीवितम् त्यजन् ।

20, 21a. saH maariicaH = he, Maareecha; tena = by him - by Rama; an upamena = not, comparable; shareNa = with arrow; marmaNi nir viddham hi; = in crucial [organ, heart,] utterly shattered, indeed; tat mR^iga ruupam tu tyaktvaa = that, deer's, form, but, on abandoning; raakSasam ruupam aasthitaH = demon's, body, on assuming; jiivitam tyajan = life, while forsaking; su mahaa kaayam = very, massive, physique; cakre = done [assumed.]

When Rama's incomparable arrow has indeed shattered his crucial organ, namely the heart, in a downright manner, then Maareecha assumed a very massive physique of a demon, abandoning the form of Golden Deer. [3-44-20, 21a]

Though Maareecha assumed the form of a deer he has to retain his heart and brain of a demon. This is the yogic way of para kaaya pravesanam 'entering other bodies.' These assumed artificial bodies do not hold ground in nidraa, surata, maraNa dasheSu 'in sleep, copulation and death states,' where the mind, if distracted to these states, cannot concentrate or hold the body that is assumed by mental powers of yoga. Here no supernal god or deity is involved to grant such a capacity but one's own practise achieves it. Whereas in other case like Ravana, gods have bestowed boons, so he need not practise such yoga etc., as he is blessed to be above these mortal's practises and thus can change his form and can rejoice in any state with that body or form. This is how he abducts Seetha changing his semblances instantaneously.

[Verse Locator](#)

तम् दृष्ट्वा पतितम् भूमौ राक्षसम् भीम दर्शनम् ॥ ३-४४-२१
रामो रुधिर सिक्त अंगम् चेष्टमानम् महीतले ।
जगाम मनसा सीताम् लक्ष्मणस्य वचः स्मरन् ॥ ३-४४-२२

21b, 22. raamaH = Rama; bhuumau patitam = on earth, fallen; bhiima darshanam = fiendish, in look; rudhira sikta angam = in blood, steeped, with limbs; mahiitale ceSTamaanam = on earth's plane, weltering; tam raakSasam dR^iSTvaa = at him, demon, on

seeing; **lakSmaNasya vacaH smaran** = Lakshmana's, words, reminiscing; **siitaam manasaa jagaama** = to Seetha, by heart, went - emotionally took flight to Seetha.

On seeing that demon with a fiendish look, who has fallen to earth with limbs steeped in blood, and who is weltering on the surface of earth, Rama emotionally took flight to Seetha reminiscing Lakshmana's words. [3-44-21b, 22]

[Verse Locator](#)

मारीचस्य तु माय एषा पूर्व उक्तम् लक्ष्मणेन तु ।
तत् तदा हि अभवत् च अद्य मारीचो अयम् मया हतः ॥ ३-४४-२३

23. **eSaa maariicasya tu maaya** = this is, Maareecha's, but, trickery; **lakshmaNena puurva uktam tu** = by Lakshmana, earlier, vouchsafed, but; **tat tadaa abhavat hi** = that, that way, happened, indeed; **adya mayaa hataH** = now, by me, [who is] killed; **ayam maariicaH** = he is, Maareecha.

"This is the trickery of Maareecha which Lakshmana vouchsafed earlier, that has indeed happened in that way alone, and the one whom I have killed now is none other than Maareecha. [3-44-23]

[Verse Locator](#)

हा सीते लक्ष्मण इति एवम् आक्रुश्य तु महा स्वनम् ।
ममार राक्षसः सो अयम् श्रुत्वा सीता कथम् भवेत् ॥ ३-४४-२४
लक्ष्मणः च महाबाहुः काम् अवस्थाम् गमिष्यति ।
इति संचिन्त्य धर्मात्मा रामो हृष्ट तनू रुहः ॥ ३-४४-२५

24. **saH** = he; **ayam** = this; **raakSasaH** = demon; **haa siite** = ha, Seetha; **lakSmaNa iti evam tu** = Lakshmana, thus, that way, but; **mahaa svanam aakrushya** = with blatant, voice, crying out; **mamaara** = dead; **shrutvaa siitaa katham bhavet** = on hearing, Seetha, how, she will be; **mahaabaahuH lakSmaNaH ca** = dextrous one, Lakshmana, also; **kaam avasthaam gamiSyati** = in which, plight, he enters; so Rama thought; **dharmaatmaa raamaH** = righteous-souled, Rama; **iti samcintya** = thus, on thinking over; **hR^iSta tanuu ruhaH** = surprise, body, born [hair, hair-raising, frightened]; **[babhuuva** = Rama became.]

"This demon died while crying out with a blatant voice 'ha, Seetha... ha, Lakshmana...' And on hearing this how Seetha will be? And what will be the plight of dextrous Lakshmana?" Thus on thinking over them that righteous-souled Rama remained in a hair-raising predicament. [3-44-24]

[Verse Locator](#)

तत्र रामम् भयम् तीव्रम् आविवेश विषादजम् ।
राक्षसम् मृग रूपम् तम् हत्वा श्रुत्वा च तत् स्वनम् ॥ ३-४४-२६

26. **mR^iga ruupam tam raakSasam hatvaa** = in deer's, form, that, demon, on killing; **tat svanam shrutvaa ca** = his, yelling [of demon,] on hearing, also; **tatra** = in that matter; **raamam** = to Rama; **viSaada jam tiivram bhayam** = by gloom, caused, frantic, fear; **aavivesha** = ensorcelled.

On killing that demon in the form of Golden Deer, and also on hearing his yelling, Rama is ensorcelled with a frantic fear caused by his own gloom. [3-44-26]

[Verse Locator](#)

निहत्य पृषतम् च अन्यम् मांसम् आदाय राघवः ।
त्वरमाणो जनस्थानम् ससार अभिमुखः तदा ॥ ३-४४-२७

27. tadaa = then; raaghavaH = Raghava; anyam = another one; pR^iSatam nihatya ca = spotted deer, on killing, also; maamsam aadaaya = its flesh, on taking; tvaramaaNaH = hurrying himself; janasthaanam abhimukhaH sasaara = to Janasthaana, towards, he drifted, proceeded.

Raghava then on killing another spotted deer and on taking its flesh, he hurried himself towards Janasthaana. [3-44-27]

Fruits of listening Maareecha's legend

As with any other demon's death Maareecha's death also is eulogised as a merited one and reading or listening this is said to bring merit. Though these results are not said in Ramayana proper, its collateral scripts like skaanda purana, aadhyaatma raamaayaNa etc., say them. For the elimination of Maareecha aadhyaatma raamaayaNa says:

tat dehaat uddhitam tejaH sarva lokasya pashyataH |
 raamam eva aavishat devaaH vismayam paramam jaguH ||
 kim karma kR^itvaa kim praptaH paatakii muni himsakaH |
 athavaa raaghavasya ayam mahimaa na atra sa~NshayaH ||
 dvijo vaa raakShaso vaa api paapii vaa dhaarmiko vaa |
 tyajan kalebaram raamam smR^itvaa yaati paramam padam ||

From that body of Maareecha a divine aureole risen while all the world is seeing... that merged into Rama alone, causing very great astonishment... this is the marvel of Rama, nothing else..' So the divine beings thought seeing from heavens, and said 'a Brahman or a demon, or a sinner or meritorious one who cites the name of Rama at the time of leaving his body, he attains the Ultimate Threshold...' Blessing so, the divine beings returned to their abodes on seeing the salvation of Maareecha's soul in Rama.' aadhyaatma raamaayaNa, aranya , seventh sarga/chapter.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः चत्वारिंशः सर्गः

Thus, this is the 44th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 44

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 45 Verses converted to UTF-8, Nov 09

Introduction

Seetha rebukes Lakshmana for he is still here, loitering away even after listening Rama's cry for help. She goes to the extent of slandering him as having intents to woo her, at the cost of Rama's life. Lakshmana tries to pacify her but in vain, as she persists in her rash talk. Lakshmana leaves her alone and starts to reach Rama, broken-heartedly.

This is a much debated chapter in Ramayana because human complexities are involved in its narration. The sublimity of Seetha's characterisation is disputed by her speeches in here. The question is whether Seetha becomes an ideal woman in view of her tongue-lashing, or not. This is as good as asking the nature as to 'why it thunders before a storm, scaring children, birds and calves... cannot it just shower some rains and go...' If anything is not done in accordance with her wish and whim, or which goes against her peculiar way of thinking, it is usual for a shrewd woman to tongue-lash. Here, Seetha is called a woman who is **bhartR^i prema antha - bhartR^i kShema arthi** 'blinded by the devotement to her husband...' 'a desirer of her husband's welfare...' even at her own risk.

This Ramayana is not the story of Rama. It is **raama ayana** and becomes **raamaayaNa** when compounded. Again **raama** is not the epical hero Rama alone. Seetha is also **raamaa** as said by Sumantra in Ayodhya, Ch. 60, 10th verse:

baalaa iva ramate siitaa a baala candra nibha aananaa |
raamaa raame hi adiinaatmaa vijane api vane sati

'like an young girl Seetha, with not so young moon's face, [i.e., like the full moon,] is delighting herself even in uninhabited forests with Rama...'

Thus this epic is called **raamaa raamayoH ayanam raamaayaNam** 'the peregrination of Seetha and Rama...' where the first word **raamaa** with elongated end syllable belongs to Seetha and the second **raama** with shortened end syllable belongs to Rama, and thus this is the peregrination of both Raamaa and Raama. If the course of the legend has to move forward, the characters have to move, and if they were to move, some situations should become turning points, and this is one such situation occasioned through the shrewdness of Seetha. In a legendary perspective, if evil is to be eliminated, good has to peregrinate troublesomely, and that troublesome peregrination of Seetha, as well as that of Rama, is triggered off at this situation, again due to the shrewdness of Seetha. Thus, there is no oddity in the shrewd talk of Seetha. Some more discussion is incorporated in the endnote.

[Verse Locator](#)

आर्तस्वरम् तु तम् भर्तुः विज्ञाय सदृशम् वने ।

उवाच लक्ष्मणम् सीता गच्छ जानीहि राघवम् ॥ ३-४५-१

1. **siitaa** = Seetha; **vane** = in [deep of] forest; **bhartuH [svara]** = husband's, voice; **sadR^isham** = identifiable; **tam aarta svaram** = that, grievous, voice; **vij~naaya** = on

identifying; **lakSmaNam uvaaca** = to Lakshmana, spoke; **gacCha** = you go [at once]; **raaghavam jaanihi** = about Raghava, you know.

On identifying the grievous voice that is identifiable with her husband's voice, Seetha spoke to Lakshmana, "you go at once, and check up on Raghava." [3-45-1]

[Verse Locator](#)

न हि मे जीवितम् स्थाने हृदयम् वा अवतिष्ठते ।
क्रोशतः परम आर्तस्य श्रुतः शब्दो मया भृशम् ॥ ३-४५-२
आक्रन्दमानम् तु वने भ्रातरम् त्रातुम् अर्हसि ।

2, 3a. **bhR^isham kroshataH** = loudly, yelling; **parama aartasya shabdaH** = highly, of a fretful one's [Rama's,] sound [voice]; **mayaa shrutaH** = by me, heard; **me** = my; **hR^idayam** = heart; **jiivitam vaa** = life, or even; **sthaane na avatiSThate hi** = in place, not, abiding, indeed; **vane aakrandamaanam** = in forest, he who is screaming; **bhraataram** = [such] brother; **traatum arhasi** = protect, apt of you.

"I have heard the loud yelling voice of highly fretful Rama whereby my heart, or my very entity, is not abiding in its place, and it will be apt of you to protect such a brother of yours who is screaming in the forest. [3-45-2, 3a]

[Verse Locator](#)

तम् क्षिप्रम् अभिधाव त्वम् भ्रातरम् शरण एषिणम् ॥ ३-४५-३
रक्षसाम् वशम् आपन्नम् सिंहानाम् इव गोवृषम् ।

3b, 4a. **simhaanaam** = for lions [under seize]; **go vR^iSam** = bull; **iva** = as with; **rakSasaam vasham aapannam** = for demons, subjugation, one who obtained - your brother Rama might have come under; **sharaNa eSiNam** = protection, he who is seeking; **tam bhraataram** = such a, to brother; **tvam kSipram abhi dhaava** = you, quickly, towards [him] run.

"He might have come under the subjugation of demons as with a bull coming under the seize of lions, hence, you hurry up so as to near such a brother of yours who is seeking protection." So said Seetha to Lakshmana. [3-45-3b, 4a]

[Verse Locator](#)

न जगाम तथा उक्तः तु भ्रातुः आज्ञाय शासनम् ॥ ३-४५-४
तम् उवाच ततः तत्र क्षुभिता जनक आत्मजा ।

4b, 5a. **tathaa** = that way; **uktaH tu** = he who is spoken to by her, [i.e., Lakshmana, though she said a lot to him,] he on his part; **bhraatuH shaasanam aaj~naaya** = brother's, order [to stay guard to Seetha,] remembering; **na jagaama** = not, [Lakshmana has not] moved out; **tataH** = then; **kshubhitaa** = she who is agitated = for Rama; **janaka aatmajaa** = Janaka's daughter - Jaanaki; **tatra** = in that matter - in the paradox of his not going out; **tam uvaaca** = to him, to Lakshmana, she spoke.

Although she spoke a lot to him in this way, Lakshmana on his part has not moved out remembering his brother's order to stay guard to Seetha, and hence that Janaki, the daughter of Janaka, who is already agitated for Rama further spoke to him in the paradox of his not going out of hermitage. [3-45-4b, 5a]

[Verse Locator](#)

सौमित्रे मित्र रूपेण भ्रातुः त्वम् असि शत्रुवत् ॥ ३-४५-५
यः त्वम् अस्याम् अवस्थायाम् भ्रातरम् न अभिपद्यसे ।

5b, 6a. **saumitre** = oh, Soumitri; **yaH tvam** = which, you; **asyaam avasthaayaam** = in such an, exigency; **bhraataram** = at brother; **na abhi padyase** = not, towards, going; such as you are; **tvam** = you; **bhraatuH** = to brother; **shatru vat mitra ruupeNa asi** = foe, like, in friend's, mien, you are.

"You are like a foe of your brother in friend's mien, Soumitri, as you are not making a move towards a brother even if he is in an emergency. [3-45-5b, 6a]

[Verse Locator](#)

इच्छसि त्वम् विनश्यन्तम् रामम् लक्ष्मण मत् कृते ॥ ३-४५-६

लोभात् तु मत् कृतम् नूनम् न अनुगच्छसि राघवम् ।

6b, 7a. **lakSmaNa** = oh, Lakshmana; **tvam** = you; **raamam** = Rama be; **vi nashyantam** = completely, destroyed; **mat kR^ite** = my, sake of - because of me; **icChasi** = you wish; **mat kR^itam** = my, sake of - because of me; **lobhaat tu** = greed for gain - cupidity, only; **raaghavam na anugacChasi** = Raghava, not, following on; **nuunam** = definite is that.

"Because of me you wish Rama to be completely destroyed, and only because of your cupidity for me you are not following up on Raghava. It is definite. [3-45-6b, 7a]

The 'real' woman in Seetha is coming out. From now on, she goes on talking unhesitatingly, unilaterally and even abusively because her mind is fuddled with the thought 'some damage is being done to her husband.'

[Verse Locator](#)

व्यसनम् ते प्रियम् मन्ये स्नेहो भ्रातरि न अस्ति ते ॥ ३-४५-७

तेन तिष्ठसि विस्रब्धः तम् अपश्यन् महाद्युतिम् ।

7b, 8a. **te** = to you; **vyasanam** = dire straits [to Raghava]; **priyam manye** = most liked, I deem; **te bhraatari snehaH na asti** = to you, in brother, attachment [heart,] not, is there; **tena** = as such; **mahaa dyutim** = to great-resplendent one; **tam** = him [at Rama]; **a pashyan** = without, seeing - when he is unseen; **vi srabdhah tiSThasi** = without, hurry - complacently, you are staying behind.

" 'Raghava in direst strait' is the most liked thing to you, thus I deem, as you have no heart for that brother, and as you complacently stay behind even when that great-resplendent Rama is unseen. [3-45-7b, 8a]

[Verse Locator](#)

किम् हि संशयम् आपन्ने तस्मिन् इह मया भवेत् ॥ ३-४५-८

कर्तव्यम् इह तिष्ठन्त्या यत् प्रधानः त्वम् आगतः ।

8-9a. **tvam** = you; **yat pradhaanaH** = which [Rama,] as helmsman; **iha aagataH** = to here, you have come; **tasmin [praaNa] samshayam aapanne** = that one [that Rama,] [life-and-death,] uncertainty, when he is undergoing; **iha tiSThantya** = now, staying on - at hermitage; to you; **mayaa** = with me; **kim kartavyam bhavet hi** = what, business, will be there, I wonder.

"After which helmsman you have come here that Rama is undergoing an uncertainty of life-and-death, as such I indeed wonder what business you have here now in staying with me at this hermitage?" Seetha spoke so to Lakshmana. [3-45-8, 9a]

[Verse Locator](#)

एवम् ब्रुवाणम् वैदेहीम् बाष्प शोक समन्वितम् ॥ ३-४५-९

अब्रवीत् लक्ष्मणः त्रस्ताम् सीताम् मृग वधूम् इव ।

9b,10a. **evam bruvaaNam** = this way, who is talking; **baaSpa shoka samanvitaam [pari plutaam]** = tears, anguish, she who is having them [who is deluged with]; **trastaam** = to fretful

one; mR^iga vadhuum iva = deer, female, like; to such a; vaidehiim siitaam = to princess from Videha kingdom, to Seetha; lakSmaNaH abraviit = Lakshmana, spoke.

Lakshmana spoke to Seetha, the princess from Videha kingdom, who is talking deluged under tears and anguish in that way, as she is fretful like a she-deer. [3-45-9a, 10b]

[Verse Locator](#)

पन्नग असुर गन्धर्व देव दानव राक्षसैः ॥ ३-४५-१०

अशक्यः तव वैदेही भर्ता जेतुम् न संशयः ।

10b, 11a. vaidehii = oh, Vaidehi; tava bhartaa = your, husband; pannaga asura gandharva deva daanava raakshasaiH = by serpents, asura-s, gandharva-s, gods, fiends, demons; jetum = to be vincible; a shakyaH = not, possible one; na samshayaH = no, doubt.

"Oh, Vaidehi, your husband is an impossible one for vincibility by serpents, asura-s, gandharva-s, gods, fiends, demons, no doubt about it.

[Verse Locator](#)

देवि देव मनुष्येषु गन्धर्वेषु पतत्रिषु ॥ ३-४५-११

राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च ।

दानवेषु च घोरेषु न स विद्येत शोभने ॥ ३-४५-१२

यो रामम् प्रतियुध्येत समरे वासव उपमम् ।

11b, 12, 13a. shobhane = oh, auspicious one; devi = oh, lady; samare vaasava upamam raamam = in war, Indra, similar - vies with, Rama; yaH prati yudhyeta = he who, can counter, attacks; saH = such a combatant; deva manuSyeSu = among gods, humans; gandharveSu patatriSu = gandharva-s, birds; raakSaseSu pishaaceSu kinnareSu mR^igeSu ca = among ogres, kinnaraa-s, beasts, also; ghoreSu daanaveSu ca = among horrendous, demons, even; na vidyeta = not, obtainable - unmarked.

"Oh, auspicious one, unmarked is some combatant who can counterattack Rama from among gods, humans, gandharva-s, birds, ogres, kinnaraa-s, beasts, or oh, lady, even from horrendous demons, as Rama vies with Indra in any given war. [3-45-11b, 12, 13a]

[Verse Locator](#)

अवध्यः समरे रामो न एवम् त्वम् वक्तुम् अर्हसि ॥ ३-४५-१३

न त्वाम् अस्मिन् वने हातुम् उत्सहे राघवम् विना ।

13b, 14a. raamaH samare a vadhyaH = Rama, in war, not, killable - inextirpable; tvam evam vaktum na arhasi = you, to talk, that way, not, apt of you; tvaam raaghavam vinaa = you, Raghava, without; asmin vane haatum = in this, forest, to abandon; na utsahe = not, I venture.

"It is inapt of you to talk that way as Rama is inextirpable in a given war, and as for me, I do not venture to abandon you in this forest in the absence of Raghava. [3-45-13b, 14a]

[Verse Locator](#)

अनिवार्यम् बलम् तस्य बलैः बलवताम् अपि ॥ ३-४५-१४

त्रिभिः लोकैः समुदितैः स ईश्वरैः स अमरैः अपि ।

14b, 15a. balavataam balaiH api = of forceful ones [Crowns,] by military forces, even; sa iishvaraiH sa amaraiH api = [headed by] their lords, with, by gods, even; samuditaiH tribhiH lokaiH = coming in insurgency, of three, worlds [collectively]; tasya balam a nivaaryam = his [Rama's,] prowess, not, repressible.

"Let the most forceful Crowns with all their military forces, or, all of the gods together with their heads, why they, let all the three worlds put together come mutinously, whether jointly or severally, Rama's prowess is irrestrainable. [3-45, 14b, 15a]

[Verse Locator](#)

हृदयम् निर्वृतम् ते अस्तु संतापः त्यज्यताम् तव ॥ ३-४५-१५
आगमिष्यति ते भर्ता शीघ्रम् हत्वा मृगोत्तमम् ।

15b-16a. te hR^idayam nirvR^itam astu = your, heart, turn back [be diverted,] let it be; [ayam = this]; tava santaapaH tyajyataam = your, anxiety, be divested; te bhartaa = your, husband; mR^iga uttamam hatvaa = extraordinary, deer, on killing; shiighram aagamiSyati = quickly, will come back.

"Hence, let your heart be diverted and anxiety divested, as your husband will be returning soon on killing that extraordinary deer. [3-45-15b, 16a]

[Verse Locator](#)

न सस् तस्य स्वरो व्यक्तम् न कश्चित् अपि दैवतः ॥ ३-४५-१६
गन्धर्व नगर प्रख्या माया तस्य च रक्षसः ।

16b, 17a. saa tasya svaraH na = that [voice,] his [Rama's,] voice, is not; vyaktam = it is evident; kashcit daivataH api na = of some, gods, even, it is not; kenacit = by someone; maayayaa kR^ita = chicanery, it is made [mimicked voice]; saa = that [voice]; tasya rakSasaH ca = his [Maareecha's,] of demon, alone; gandharva nagara prakhyaa maayaa = celestial, city, similar, magical [city.]

"Evidently it is not the voice of Rama, nor that of any other god, but someone mimicked that voice for chicanery, and that must be the illusory voice of that demon Maareecha, similar in effect to the magical city of gandharva-s usually created by magicians in general. [3-45-15b, 16]

Lakshmana has repeated the word gandharva nagara which he said to Rama. This magic is said as: gandharva nagaram proktam indrajaalam maniiShibhiH 'magic show of showing celestial cities by magicians.'

[Verse Locator](#)

न्यास भूता असि वैदेहि न्यस्ता मयि महात्मना ॥ ३-४५-१७
रामेण त्वम् वरारोहे न त्वाम् त्यक्तुम् इह उत्सहे ।

17-18a. varaarohe = oh, best lady; vaidehi = oh, Vaidehi; nyaasabhuutaa asi = entrustment, you are; mahaatmanaa raameNa = by great-souled one, by Rama; tvam mayi nyastaa = you, in me [in my security,] are entrusted; iha tvaam tyaktum na utsahe = now, you, to leave, not, I dare.

"And you are an entrustment, oh, best lady Vaidehi, as the great-souled Rama has entrusted you in my security, as such I do not dare to leave you off now. [3-45-17, 18a]

[Verse Locator](#)

कृत वैराः च कल्याणि वयम् एतैः निशाचरैः ॥ ३-४५-१८
खरस्य निधने देवि जनस्थान वधम् प्रति ।

18b, 19a. kalyaaNi = oh, gracious one; devi = oh, lady; kharasya nidhane = Khara's, in elimination; janasthaana vadham prati = Janasthaana, regarding eradication of, towards; vayam etaiH nishaacaraiH = we are, with these, nigh-walkers; kR^ita vairaaH ca = became, adversaries, also.

"Oh, gracious lady, we have become the adversaries of these night-walkers insofar as the elimination of Khara and others, and concerning the eradication of Janasthaana. [3-45-18b, 19a]

[Verse Locator](#)

राक्षसा विविधा वाचो व्यवहरन्ति महावने ॥ ३-४५-१९
हिंसा विहारा वैदेहि न चिन्तयितुम् अर्हसि ।

19b, 20a. **vaidehi** = oh, Vaidehi; **mahaavane** = in great forests; **himsaa vihaaraaH** **raakSasaaH** = violence, swaggerers in, demons; **vividhaa vaacaH vyavaharanti** = various, voices, they put to use; **cintayitum na arhasi** = to bother about it, not, apt of you.

"The demons are the swaggerers in violence in great forests and they will be employing various voices. Therefore Vaidehi, just do not bother about it." Thus Lakshmana advised Seetha. [3-45-18b, 19, 20a]

[Verse Locator](#)

लक्ष्मणेन एवम् उक्ता तु क्रुद्धा संरक्त लोचना ॥ ३-४५-२०
अब्रवीत् परुषम् वाक्यम् लक्ष्मणम् सत्य वादिनम् ।

20b, 21a. **lakSmaNena evam uktaa tu** = by Lakshmana, this way, she who is said, on her part; **kruddhaa** = [Seetha] became furious; **samrakta locanaa** = with bloodshot, eyes; **satya vaadinam lakSmaNam** = actuality, advocate of - veracious, to Lakshmana; **paruSam vaakyam abraviit** = rude, sentence, she spoke.

As for Seetha, she became furious on hearing Lakshmana's words of advice, and while her eyes are becoming bloodshot she spoke these rude sentences to that veracious Lakshmana. [3-45-20b, 21a]

[Verse Locator](#)

अनार्य करुणारंभ नृशंस कुल पांसन ॥ ३-४५-२१
अहम् तव प्रियम् मन्ये रामस्य व्यसनम् महत् ।

21b, 22. **anaaryaH** = an aaryaH = not, noble - debased one; **a karuNa aarambha** = dayaa prasakti rahitaH = mercy, devoid of, starter of; **nR^ishamsa** = dreadful one; **kula paamsana** = dynasty, degrader of; **raamasya mahat vyasanam** = Rama's, fatal, hardship; **tava priyam** = to you, much liked - you derive pleasure; thus; **aham manye** = I, deem.

"You are a debased one devoid of mercy, thus a dreadful one, and a degrader of your dynasty, and I deem that you derive pleasure from fatal hardship to Rama. [3-45-21b, 22a]

The wording **anaaryaH akararuNaarambha**= dayaa prasakti rahitaH is as per the text of Govindaraja, while other mms have it as **akaarya karaNa aarambha**; a **kaarya kaaraNa aarambha** 'starter for doing an untoward deed.' From Seetha's viewpoint it is 'in wooing brother's wife you are the starter of an untoward deed.'

[Verse Locator](#)

रामस्य व्यसन्म् दृष्ट्वा तेन एतानि प्रभाषसे ॥ ३-४५-२२
न एव चित्रम् सपत्नेषु पापम् लक्ष्मण यत् भवेत् ।
त्वत् विधेषु नृशंसेषु नित्यम् प्रच्छन्न चारिषु ॥ ३-४५-२३

22b, 23. **lakSmaNa** = oh, Lakshmana; **raamasya vyasanm dR^iSTvaa** = Rama's, hardship, having seen - on noticing; **tena** = by that reason [fatality to Rama]; **etaani** = all these [sermons]; **pra bhaaSase** = verily speaking [holding forth, haranguing]; **nityam** = always; **pracChanna** = concealed - in cloak and dagger way; **caariSu** = those who are moving ones - conducting themselves; **nR^ishamseSu** = regarding pitiless ones; **tvat vidheSu** = of

your, kind; **sapatneSu** = in rivals [sapatni = also means a co-wife, who is a natural enemy]; **paapam bhavet** = sin, that exists - they tend to commit sin; **[iti] yat** = [that which fact is there,] that fact; **na citram eva** = not, uncommon, in that way - unsurprising.

"You are haranguing all these sermons only on noticing hardship to Rama. It is unsurprising that the pitiless ones and rivals of your kind, who always behave in a cloak-and dagger way, will tend to commit deadly sins, Lakshmana, and it is not uncommon. [3-45-22b, 23]

[Verse Locator](#)

सुदुष्टः त्वम् वने रामम् एकम् एको अनुगच्छसि ।

मम हेतोः प्रतिच्छन्नः प्रयुक्तो भरतेन वा ॥ ३-४५-२४

24. **su duSTaH** = very, maleficent; **tvam ekaH** = you, singly; **prati cChannaH** = covertly; **mama hetoH** = me, because of; **bharatena prayuktaH** = instigated, by Bharata; **vaa** = or; **ekam raamam** = lone one, Rama, [who was coming to forest all alone]; **vane anugacChasi** = into forest, you followed.

"You are verily maleficent for you have singly and covertly followed Rama, who started to forests all alone, or instigated by Bharata, only because of me. [3-45-24]

The covert operation of Lakshmana as instantly surmised by Seetha is that, 'when one half-brother Bharata can snatch the kingdom from Rama, you, the other half-brother, can snatch away his wife, hence you have come with covert intentions, on your own, leaving all your kinsfolk. Or, Bharata wanted me too along with the kingdom, so he might have instigated you to fetch me for him, after Rama's death, thus he covertly sent 'you' alone.'

[Verse Locator](#)

तत् न सिद्ध्यति सौमित्रे तव अपि भरतस्य वा ।

कथम् इंदीवर श्यामम् रामम् पद्म निभेक्षणम् ॥ ३-४५-२५

उपसंश्रित्य भर्तारम् कामयेयम् पृथक् जनम् ।

25, 26a. **saumitre** = oh, Soumitri; **tava** = your; **vaa** = or that of; **bharatasya api** = of Bharata, even - whether; **tat** = that [thought, intrigue]; **na siddhyati** = not, achievable; **padma nibha iikSaNam** = lotus, bright, eyed one; **indiivara shyaamam** = blue-lotus, blue-black one [in complexion]; **raamam** = such a Rama; **bhartaaaram** = as husband; **upa sam shritya** = nearby, well, sheltered - dependent on, put my faith only in my husband; **pR^ithak janam** = another, commoner - person; **katham kaamayeyam** = how, can I lust after - long for - as husband.

"Whether this is an intrigue of yours or that of Bharata it is unachievable, Saumitri. How can I long for another commoner when I have put my faith only in the lotus-blue-complexioned and lotus-bright-eyed husband of mine, Rama? [3-45-25, 26a]

For how shall I, the chosen bride / Of dark-hued Rama, lotus-eyed, / The queen who once called Rama mine, To love of other men decline? - Griffith.

[Verse Locator](#)

समक्षम् तव सौमित्रे प्राणान् त्यक्ष्यामि असंशयम् ॥ ४-५-२६

रामम् विना क्षणम् अपि न एव जीवामि भू तले ।

26b, 27a. **saumitre** = oh, Soumitri; **tava samakSam** = in your, presence; **praaNaan tyakSyaami** = lives, I discard if it comes to that; **a samshayam** = unmistakably; **raamam vinaa kSaNam api** = Rama, without, a moment, even for; **bhuu tale na eva jiivaami** = on earth's, surface, not, thus, I live.

"If that comes to that, I will just discard my life in your presence, Soumitri do not mistake it. I do not eke out an existence on this earth even for a moment without Rama." Thus Seetha threatened Lakshmana. [3-45-26b, 27a]

इति उक्तः परुषम् वाक्यम् सीतया रोमहर्षणम् ॥ ३-४५-२७

अब्रवीत् लक्ष्मणः सीताम् प्राञ्जलिः विजितेन्द्रियः ।

27b, 28a. vi jita indriyaH = self-mortified one; lakSmaNaH = Lakshmana; siitayaa = by Seetha; iti = in this way; roma harSaNaam = hair, raising ones; paruSam vaakyam = acerbic, words; uktaH = he who is spoken to; praanjaliH siitaam abraviit = with palms-adjoined, to Seetha, he spoke.

When that self-mortified Lakshmana is addressed in this way with hair-raising and acerbic words by Seetha, he spoke to her suppliantly adjoining his palm-fold. [3-45-27b, 28a]

[Verse Locator](#)

उत्तरम् न उत्सहे वक्तुम् दैवतम् भवती मम ॥ ३-४५-२८

वाक्यम् अप्रतिरूपम् तु न चित्रम् स्त्रीषु मैथिलि ।

स्वभावः तु एष नारीणाम् एषु लोकेषु दृश्यते ॥ ३-४५-२९

28b, 29. maithili = oh, Maithili; uttaram vaktum na utsahe = reply, to say, not, I venture; bhavatii mama daivatam = you are, to me, a godlike; apratiruupam [a prati ruupam] vaakyam = [not, reflective in form, sentences,] matchless words - words in a class by themselves, unseemly words; striiSu tu = in women, on their part; citram na = surprising, it is not; eSa naariiNaam svabhaavaH tu = this sort of [using grandiloquence,] for womenfolk, is the nature of, on its part; eSu lokaSu dR^ishyate = in this, world, it is obvious.

"I do not venture to reply you Maithili, as you are like a deity to me. Women using words that are in a class by themselves is not at all surprising. This sort of bringing stilted words into play is the nature of women and it is obvious in the world. [3-45-28b, 29]

[Verse Locator](#)

विमुक्त धर्माः चपलाः तीक्ष्णा भेदकराः स्त्रियः ।

न सहे हि ईदृशम् वाक्यम् वैदेही जनक आत्मजे ॥ ३-४५-३०

श्रोत्रयोः उभयोः मध्ये तप्त नाराच सन्निभम् ।

30, 31a. striyaH = women; vimukta dharmaaH = unbound, by rightness - etiquette of decency; capalaaH = whimsical; tiikSNaaH = cantankerous; [svabhaavena = with such a nature]; bheda karaaH = vicissitudes, artificers of; janaka aatmaje vaidehii = Janaka's, daughter, oh, Vaidehi; [me = my]; ubhayoH shrotrayoH madhye = both, ears, in between; tapta naaraaca sannibham = burnt, iron arrow, like [words]; iidR^isham vaakyam = this kind of, words; na sahe hi = not, bearable, indeed.

"Women by their nature are unbound by the etiquette of decency, whimsical, cantankerous and they tend to become the artificers of vicissitudes, and oh, Vaidehi, the daughter of Janaka, indeed unbearable are this kind of words that are much the same as burnt iron arrows thrust in between my two ears. [3-45-30, 31a]

The role of women in bringing alterations in joint families, peaceful histories or even in transcending legends is evident in every culture. mahaanto api hi bhidyante striibhiH adbhiH iva acalaaH | kaamandaka - lavaNa jalaantaa nadyaH strii bhedaantaani bandhu hR^idayaani | praaciina smr^iti - dk - 'They, the women, may be great beings but they tear asunder hearts, like oceans tearing great mountains.' Lakshmana is not eye-to-eye with Seetha and he is going on listening all her accusations with his two ears. And in between his two ears his conscience is there which is not permitting him to tolerate these words, yet he is tolerating.

[Verse Locator](#)

उपशृण्वंतु मे सर्वे साक्षिनो हि वनेचराः ॥ ३-४५-३१

न्याय वादी यथा वाक्यम् उक्तो अहम् परुषम् त्वया ।

31b, 32a. **nyaaya vaadii** = conscientiously, [although] reasoning; **aham** = I am; **tvayaa** = by you; **yathaa** = as to how; **paruSam vaakyam uktaH** = bitter, words, spoken to; for such one like me; **me** = to me; **saakSinaH** = corroborators; **sarve vane caraaH** = all of the, forest-itinerants - sylvan deities; **upa shR^iNvantu** = closely, hear; **hi** = indeed.

"Let all of the forest-itinerants indeed listen as to how you are addressing me with bitter words, though I am reasoning with you conscientiously, and let them become my corroborators for the sake of justice. [3-45-31b, 32a]

[Verse Locator](#)

धिक् त्वाम् अद्य प्रणश्यन्तीम् यन् माम् एवम् विशंकसे ॥ ३-४५-३२

स्त्रीत्वात् दुष्ट स्वभावेन गुरु वाक्ये व्यवस्थितम् ।

32b, 33a. **tvaam dhik** = upon you, fie; **striitvaat** = by faminality; **duSTa svabhaavena** = with acrimonious, temper; [**tvam** = you]; **adya guru vaakye vyavasthitam** = presently, mentor's, ordinance, one who is abiding in; **maam** = me; **yat** = by which [impulsive, hot-headed] reason; **evam vi shankase** = in this way, you are - verily, mistrusting; by that crotchety alone; **praNashyantiim** = you will ruin - say, 'may God damn you' - but not actual perish or ruination, a sort of exasperated expression.

"Fie upon you, you are acrimoniously tempered owing to your faminality, and by which impulsive reason you mistrust me who am presently abiding in my brother's order, may God damn you for that crotchety. [3-45-32b, 33a]

[Verse Locator](#)

गमिष्ये यत्र काकुत्स्थः स्वस्ति ते अस्तु वरानने ॥ ३-४५-३३

रक्षन्तु त्वाम् विशालाक्षि समग्रा वन देवताः ।

33b, 34a. **vara aanane** = oh, one with best visage; **kaakutsthaH yatra** = Kakutstha Rama, where he is; to there; **gamiSye** = I will go; **te svasti astu** = to you, safe, besides [you be blest]; **vishaala akSii** = oh, broad-eyed one; **tvaam samagraaH vana devataaH rakSantu** = you, all of the, forest, divinities, may protect.

"I am going there where Rama is, oh, lady with best visage, you be blest, and oh, broad-eyed one, let all of the forest deities protect you. [3-45-33b, 34a]

[Verse Locator](#)

निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे ।

अपि त्वाम् सह रामेण पश्येयम् पुनरागतः ॥ ३-४५-३४

34b, c. **ghoraaNi yaani nimittaani** = dangerous ones, which of those, forebodings; **praadurbhavanti** = are bidding fair; gauging by them; **punaH aagataH** = again, who has come back - on my return; **tvaam raameNa saha** = you, along with, Rama; **api pasheyam?** = even, can I see - can I see you again? na vaa = not, or; [Extra foot obtaining in other mms: **iti etat** = thus, that - that matter; **na jaanaami** = not, I know; **janaka aatmaje vaidehii** = oh, Janaka's, daughter, Vaidehi.]

"Gauging by those dangerous forebodings that are now bidding fair, can I to see you again along with Rama on my return, or not? That I do not know." Thus Lakshmana spoke to Seetha. [3-45-34b, c]

Lakshmana is repeatedly addressing Seetha as 'a broad-eyed-lady,' suggesting that 'though you have broad-eyes, but your mental perception is not that broad' 'as your eyes are belying your faculties.' 'And as 'the daughter of Janaka,' that is the 'daughter of a judicious person, yet unable to discriminate.' And as Vaidehi that

is, one 'coming from Videha province.' Videha also means 'without body.' You are some supernatural, yet that demon beguiled you,' so on.

Lakshmana said Seetha 'be lost in desolation...' in the first instance and further said that she 'be blest...' and seeks the help of pastoral divinities to protect Seetha in his absence. This appears self-contradictory on the part of Lakshmana. But it is held correct, for he uttered derogatory words in the first instance as a vexed person and then, on knowing what that is suddenly uttered by him, he is correcting himself in saying that 'she be blest...' He wished her to prosper as she belongs to Rama. Whatever belongs to Rama that cannot be ridiculed, especially his mother-like elder sister-in-law.

[Verse Locator](#)

लक्ष्मणेन एवम् उक्ता तु रुदती जनकाअत्मजा ।
प्रत्युवाच ततो वाक्यम् तीव्रम् बाष्प परिप्लुता ॥ ३-४५-३५

35. lakSmaNena evam uktaa tu = by Lakshmana, thus, she who is said, on her part; janaka aatmajaa = Janaka's daughter; rudatii = wailing; baaSpa pari plutaa = tears, overly, overwhelming her; tataH = then; tiivram vaakyam prati uvaaca = curt, sentence, in reply, said.

When Lakshmana spoke to that wailful daughter of Janaka, she on her part spoke this curt sentence to him, while tears whelmed her to a fault. [3-45-35]

[Verse Locator](#)

गोदावरीम् प्रवेक्ष्यामि हीना रामेण लक्ष्मण ।
आबन्धिष्ये अथवा त्यक्ष्ये विषमे देहम् आत्मनः ॥ ३-४५-३६

36. lakSmaNa = oh, Lakshmana; raameNa = with Rama; hiinaa [vinaa] = deprived of [devoid of]; godaavariim pravekSyami = in Godavari, I plunge myself; athavaa = or else; aa bandhiSye = tie myself [I hang, string up myself]; [athavaa = or, else]; viSame = from heights; aatmanaH deham tyakSye = my, body, I give up.

"Without Rama I plunge myself in River Godavari, or else I string up myself, or discard this body of mine from heights..." Thus Seetha started to vent out her feelings. [3-45-36]

[Verse Locator](#)

पिबामि वा विषम् तीक्ष्णम् प्रवेक्ष्यामि हुताशनम् ।
न तु अहम् राघवात् अन्यम् कदाअपि पुरुषम् स्पृशे ॥ ३-४५-३७

37. aham tiikSNam viSam pibaami = I, deadly, poison, I drink; vaa = or; huta ashanam pravekSyami = into Ritual-fire [rather - flaring fire,] I enter; tu = but; raaghavaat anyam puruSam = than Raghava, other, person; kadaa api = never, even; [or, padaa api = with foot, at least]; na spR^ishe = not, going to touch.

"I drink deadly poison, or I enter a flaring fire, but I will never touch another man other than Raghava. [3-45-37]

With regard to touching another man, some texts say the word kadaapi 'never' and some padaa api 'by foot, even.' 'I do not touch any other man even with my foot.' This signifies 'marriage.' In marriages there is a custom for the newly weds, like handshake and pressing toes of one another, in order to acclimatise one with the other's body touch. Here, if this paadaa api is taken as that custom in marriages. Thus she says that 'in the process of marriages such foot-pressing of bride and bridegroom occurs, hence I do not wish to undergo such situations.' As such, this is not mere touching someone with her foot.

These intimidations of Seetha that she will commit suicide by consuming poison, hanging, plunging in river, self-immolation etc., are not new to Seetha or to any woman, under these irksome situations. She is giving many alternatives for suicide and the last one is self-immolation. If she is not going to die by hanging herself, or by consuming poison, or by drowning in river, then the question of self-immolation comes up. But she lists all of them in her anguish for Rama. With the same impetuosity she jumps into fire in the episode of agni

praveshanam after war, when Rama belittles her. There also, she orders the very same Lakshmana to arrange pyre for her, disregarding her own accusations made at Lakshmana, at this situation.

[Verse Locator](#)

इति लक्ष्मणम् आश्रुत्य सीता दुःख समन्विता ।
पाणिभ्याम् रुदती दुःखाद् उदरम् प्रजघान ह ॥ ३-४५-३८

38. siitaa iti lakSmaNam aashrutya = Seetha, in this way, Lakshmana, made to hear [declaring]; duHkha samanvitaa = anguish, along with; rudatii = while weeping bitterly; dukhaat = owing to agony - agonisingly; paaNibhyaam = with both hands; udaram pra jaghaana ha = belly, forcefully battered, indeed.

Seetha on declaring to Lakshmana in this way, she who is anguished and weeping bitterly, then started to smite her belly with both of her palms in a heightened agony. [3-45-38]

[Verse Locator](#)

ताम् आर्त रूपाम् विमना रुदन्तीम्
सौमित्रिः आलोक्य विशाल नेत्राम् ।
आश्वासयामास न चैव भर्तुः
तम् भ्रातरम् किञ्चित् उवाच सीता ॥ ३-४५-३९

39. saumitriH = Soumitri; vi manaa = without, cheer [cheerless one]; aarta ruupaam = one agonised, in her aspect; rudantiim = [who is] bitterly weeping; taam = at her; vishaala netraam = at broad, eyed one [Seetha]; aalokya = on observing; aashvaasayaamaasa = tried to cheer her up; but; siitaa = Seetha; bhartuH bhraataram = to husband's, brother [brother of her husband - to Lakshmana]; tam = to him; kimcit na uvaaca ca eva = a little, did not, speak, also, thus [even then.]

Observing the agonised aspect of Seetha that cheerless Saumitri started to cheer her up by repeatedly informing that her husband Rama will come soon. Even then Seetha has not spoken in the least to the brother of her husband, and maintained a silence of antipathy. [3-45-39]

[Verse Locator](#)

ततः तु सीताम् अभिवाद्य लक्ष्मणः
कृत अञ्जलिः किञ्चिद् अभिप्रणम्य ।
अवेक्षमाणो बहुशः स मैथिलीम्
जगाम रामस्य समीपम् आत्मवान् ॥ ३-४५-४०

40. tataH tu = then, but; aatmavaan lakSmaNaH = self-respectful, Lakshmana; siitaam abhivaadya = Seetha, holding in reverence; kR^ita anjaliH = making, palm-fold; kimcit abhi praNamya = a little, in fore - going to he fore, revered - semi-salute; bahushaH maithiliim avekSamaaNaH [anviikshyamaaNaH] = repeatedly, at Maithili, looking back [checking up]; saH raamasya samiipam jagaama = he, Rama's, proximity, proceeded to.

But then, holding Seetha in usual reverence that self-respectful Lakshmana briefly came to her fore making a reverential palm-fold that briefly, and then he proceeded to the proximity of Rama, while repeatedly looking back at that lonely lady in the thick of forest. [3-45-40]

Till now Lakshmana is at her behind or at her sideways, as he usually stands a foot behind Rama or Seetha, and now came to her fore to revere her vis-à-vis and made a semi-salute, i.e., briefly and briskly adjoined and disjoined his palms, without bringing the joined palms up to his heart or his face. Bringing the folded palms up to one's own heart is suggestive of 'pouring forth one's own heart' at the other, which is known in prayers as iungo manus ante pectus and if it is lifted up to forehead, it is suggestive of 'concentrating with whole of the mind,' and if hands are totally lifted into air it is for the god unknown. But here this iungere manus is neither ante pectus, infra pectus, nor supra abdomen but a quick gesture. He is performing an iSta

namaskaara 'un, interested, greeting...' 'a half-hearted gesture' like a 'cold-handshake' rather than a 'warm' one because he is now sent by her compulsively and compulsorily.

Sheetha's tongue-lashing

Indian woman is no sacred cow. For that matter, no woman is of that kind, unless compulsorily conditioned to be like that. A woman can be said as cow-faced-tigress, as: **go mukha vyaaghra**, [not in dissent.] She prowls, growls and howls at others if her interests are contradicted. Thus, Seetha's is not only a sacred cow but also a shrewd lioness-princess, and her rash talking is not new or instantaneous at this place alone. She said something against Kaikeyi with Sumantra, which, Sumantra does not report to Kausalya in Ayodhya Kanda, chapter 60, and verse 14. One full chapter, Aranya Kanda of 9th is catered to Seetha's haranguing Rama, when Rama wanted to wage an unprovoked war. She does not spare even her own husband, if the contemplated deed is contrary to her thinking, and because she is countering her own husband she includes a saving clause, 'I have spoken in all my womanliness... it is up to you to decide....' otherwise it will be a straight tongue-lashing. Thus talking riff-raff with Lakshmana is no great surprise.

Further, she is angering through perplexity caused by the hearing a help cry similar in tone with her husband's voice: **bhartR^i aarta svara sadR^isham aakrandanam aakraNya vidiirNa hR^idayaa hR^idaya dayitu premNaa kartavyam ajaananaa jaanakii - - - sam utpanna kopayaa siitayaa - bhaaShitam - dk Seetha said mama hetoH praticchannaH** 'for me you are covertly behaving...' and Lakshmana, who is famous for his rashness also said to Seetha **tiikShNaa bhedakaraaH striyaH** 'women are the severe wreckers...' of households, kingdoms etc., remembering Sage Agastya's saying in Aranya, Ch. 13 verse 6: 'With the dangling of hundreds of streaks of thunderbolt and also a weapon's incisiveness, and also with the speediness of an eagle and wind's gust, the women are conformable...'

Besides, Seetha vowed to offer many oblations to Ganga, when crossing that river to enter the deep of forests in Ayodhya II, Ch. 52, verses 87-90: **suraa ghaTa sahasreNa maamsa bhuuta odanena ca yakShyaami aham** 'I will offer thousand pots of liquor, meaty food, if, my husband and I return safely...' Even though Shiromani Vyaakhya says that these are not liquor pots or it is not the meat food, yet they are some offerings to be made by Seetha to Ganga, if they return. She uses many 'if' clauses while praying thus, for the safety of her husband. What will become of them, if Rama's life itself is at stake?

Here, both Seetha and Lakshmana, are accusing each other. It is not reiterated elsewhere in Ramayana, and hence some say that this episode is an interpolation. 'Can these two go on narrating this scandalous dialogue to somebody, detailing how each accused the other...' is the ensuing question. This episode has happened in between these two and it does not merit a discussion with somebody else, because such a discussion will attract many **cha**, **cha-s**, and **chi**, **chi-s** for Seetha, hence this is neither an interpolation nor a repeatable episode.

Then the commentator concludes in saying that each of them is right in his/her way and in emotion, situation and portent. **siitaa vacanasya bharti aarta shabda shravaNa samjaata kheda vashena aapadi raamo avashyam samrakShaNiiya iti etat abhipraayakatvaat | lakShmaNa vacanam api ayukta tara siitaa vacana shravaNa janita kopa vashena pravR^ittam | agastya vacanam tu svataH saralaa siitaa iti abhipraayakam iti na virodhaH - - dk**

Later, Seetha repents for her rash talk with Lakshmana in yuddha kaaNDa, Ch. 113, verses 40, 45-46, saying:

**bhaagya vaiShamya doSheNa purastaat duShkR^itena ca |
mayaa etat praapyate sarvam sva kR^itam hi upbhujyate | |
paapaanaam vaa shubhaanaam vaa vadhaarhaaNaam api vaa |
kaaryam kaaruNyam aaryeNa na kashcit na aparaadhyate | |**

'When my fate is against me, and when my earlier sins [of finding fault with Lakshmana,] have acquired this [incarceration in Lanka...] one has to reap the results of one's own faults... a sinner, or a do-gooder, or one undergoing a capital punishment shall be treated kindly... who is he/she that does not offend...'

These are the very same words of Sugreeva in Kishkindha, Ch. 36, verse 11: "Either in faith or in friendliness if I have overstepped, in the least, that may be pardoned for I am an attendant of yours... for, none is unoffending..." All this culminates into the saying 'to err is human...'

On the other hand, in the perspective of mythology, the time has come for Seetha to go to Lanka, in order to effectuate her curse to Ravana as Vedavati, where Vedavati cursed Ravana, 'I will be the root cause for your total elimination... as Seetha...' For such a transit, Rama shall go away from her, for that she wanted that golden deer and as a good husband Rama ran after it. But this security guard is an obstinate obstacle than Rama and he will not go away from here, because he has to keep custody of his brother's entrustment. Unless such unbearable words are spoken to a self-respectful person like Lakshmana, he does not stir out. To stop his leeching onto her, she had to talk in an abnormal way, which made him to go away, though reluctantly, and which paved the way for Ravana's entry. If the Golden Deer is not there, Rama will not go, if Rama's voice is not heard Lakshmana cannot be sent, and if Lakshmana does not go, Ravana will not come... then a blemish called anavasthaa doSha -- ad infinitum...occurs to Ramayana. If we do not mind to end Ramayana in that way, Ravana will be ruling high, even today...

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच चत्वारिंशः सर्गः:/font

Thus, this is the 45th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 45

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 46

Verses converted to UTF-8, Nov 09

Introduction

Ravana praises Seetha's beauty by extolling every limb of hers, though he enters like a Brahman sanyaasi, a friar. He indulges in a most untoward laudation that is unbefitting for a saintly and elderly almsman. Unable to refute him, because he is in such a pious garb, she had to invite him as an untimely guest.

[Verse Locator](#)

तया परुषम् उक्तः तु कुपितो राघव अनुजः ।
स विकांक्षन् भृशम् रामम् प्रतस्थे न चिरात् इव ॥ ३-४६-१

1. tayaa = by her [Seetha]; paruSam uktaH = rudely, who is spoken to [Lakshmana]; saH raaghava anujaH = he, Raghava's, younger brother; kupitaH = is infuriated; bhR^isham = very much; vi kaankSan = verily, yearning [to see Rama]; na ciraat iva = not, lately [at once]; raamam pratasthe = towards Rama, journeyed.

Raghava's younger brother Lakshmana is very much infuriated at Seetha who spoke to him rudely, as such he journeyed towards Rama at once as though he is yearning to see Rama immediately, albeit his heart wanted him to stand guard to Seetha. [3-46-1]

[Verse Locator](#)

तदा आसाद्य दशग्रीवः क्षिप्रम् अंतरम् आस्थितः ।
अभिचक्राम वैदेहीम् परिव्राजक रूप धृक् ॥ ३-४६-२

2. antaram aasthitaH = interval [opportunity,] taking hold of; dasha griivaH = ten, throated [headed one, Ravana]; tadaa aasaadya = then, on getting it - opportunity; parivraajaka = roundabout, moving [Brahman] sanyaasi [meandering friar]; ruupa dhR^ik [dhR^it] = aspect, adopting [wearing]; kSipram = quickly; vaidehiim abhicakraama = to Vaidehi, moved towards - approached.

Quickly taking hold of intervallic time then the ten-headed Ravana approached Vaidehi adopting an aspect of a sanyaasi, a meandering Brahman friar. [3-46-2]

[Verse Locator](#)

श्लक्ष्ण काषाय संवीतः शिखी चत्री उपानही ।
वामे च अंसे अवसज्य अथ शुभे यष्टि कमण्डलू ॥ ३-४६-३
परिव्राजक रूपेण वैदेहीम् अन्ववर्तत ।

3, 4a. atha = now; shlakSNa kaaSaaya samviitaH [tat parivraajakaH] = smooth [silky,] saffron, enwrapped in [cloaked in] [that sanyaasi is]; shikhii = with tufted head-hair; chatrii = with an umbrella; upaanahii = with [wooden] sandals; vaame amse = on left, shoulder; shubhe yaSTi kamaNDaluu = auspicious, sanyaasi's shaft, handy water-vessel; avasajya = arranged

[hooked - water vessel hooked to hand-shaft]; **parivraajaka ruupeNa** = with meandering sanyaasi's, mien; **vaidehiim anvavartata** = towards Vaidehi, approached to.

That sanyaasi is now cloaked in smooth silky saffron, his head-hair is neatly tufted, sandals are wooden, umbrella is on right shoulder, and on his left shoulder a shaft of sanyaasi is shouldered, onto which his handy water vessel is hooked, and he proceeded towards Vaidehi in a mien of meandering sanyaasi. [3-46-3, 4a]

There are many dress rules to a **sanyasi** 'the Hindu sanyaasi' where the main items are, as said by Sage Angiirasa: **brahma suutram tridanDam ca vastram jantu nivaaraNam | shikyam paatram bR^isiim caiva kaupiinam kaTi veShTitam** 'sacred thread, three-shafts, saffron clothing, deerskin, handy water vessel, grass-mat, loin-cloth, girdle-cloth... by these he will be known as a real sanyasi 'Hindu sanyaasi.' Out of all these items, the shafts make a difference. Vaishnavaites sanyaasi-s handle three shafts tied into one, and the three are symbolic to cit, acit, iishvara 'animate, inanimate, and lord...' and on this Manu says **vaak daNDaH ca mano daNDaH kaaya daNDaH tathaiva ca | yasya ete nihitaa buddhau sa tridaNDii ca ucya te** the word **daNDa** means 'repressing, suppression, control...' thus a sanyaasi has to control his 'speech, mind, and body... by that alone he is renowned as sanyasi... Manu. As such, Ravana is in the getup of an unmistakable Brahman sanyaasi, with an unbridled tongue.

[Verse Locator](#)

ताम् आससाद अतिबलो भ्रातृभ्याम् रहिताम् वने ॥ ३-४६-४
रहिताम् सूर्य चन्द्राभ्याम् संध्याम् इव महत् तमः ।

4b, 5a. ati balaH = great-mighty - Ravana; **vane bhraatR^ibhyaam rahitaam** = in forest, two brothers, without - she who is - Seetha; **taam** = her; **suurya candraabhyaam rahitaam** = sun, moon [either of them,] without; **sandhyaam** = [lively] eventide; **mahat tamaH** = great, darkness - overpowering an evening; **iva** = like; Ravana; **aasasaada** = reached.

As with a pitchiest gloom overcoming the sunless and moonless lively eventide, that great-mighty Ravana came over to Vaidehi in that forest, when she is without two of the brothers, namely Rama and Lakshmana. [3-46-4b, 5a]

[Verse Locator](#)

ताम् अपश्यत् ततो बालाम् राज पुत्रीम् यशस्विनीम् ॥ ३-४६-५
रोहिणीम् शशिना हीनाम् ग्रहवत् भृश दारुणः ।

5b, 6a. tataH = then; **bhR^isha daarunaH** = extremely, sinister [planet, as well as Ravana]; **yashasviniim** = glorious one; **raaja putriim** = king's, daughter - princess; **baalaam** = of young age - youthful one; **taam** = her [at Seetha]; **shashinaa hiinaam rohiNiim** = by Moon, devoid of, at Star Rohini; **grahavat** = like a [bad] planet; **[yathaa** = as with]; **apashyat** = [Ravana] has seen.

As a sinister planet looks over Star Rohini when she is devoid of Moon, that extremely sinister Ravana then looked over the glorious and youthful princess Seetha. [3-46-5b, 6a]

Rohini is the principle star and dear wife of the Moon will be in lunar asterism of the same name, and when she comes in the view of planets like Saturn and Mars astrology predicts earthly havocs. Hence, Ravana is compared with such a planet and Seetha with Rohini.

[Verse Locator](#)

तम् उग्रम् पाप कर्माणम् जनस्थान गता द्रुमाः ॥ ३-४६-६
संदृश्य न प्रकंपन्ते न प्रवाति च मारुतः ।

6b, 7a. ugram paapa karmaaNam = Ravana who is with - ferocity, with iniquitous, activities; **tam samdR^ishya** = him, on observing; **janasthaana gataa drumaaH** = in Janasthaana, gone in [existing in,] trees; **na pra kampante** = are not, in full, sway; **maarutaH ca** = wind, also; **na pra vaati** = not, in full, swing.

On observing ferocious Ravana whose activities are iniquitous, the trees of Janasthaana are not in full sway, nor the wind is in full swing. [3-46-6b, 7a]

[Verse Locator](#)

शीघ्र स्रोताः च तम् दृष्ट्वा वीक्षन्तम् रक्त लोचनम् ॥ ३-४६-७
स्तिमितम् गन्तुम् आरेभे भयात् गोदावरी नदी ।

7b, 8a. shiighra srotaaH ca = rapid, with onrushes, also; godaavarii nadii = Godavari, river; rakta locanam viikSantam = with bloodshot, eyes, one who is looking about; tam dR^iSTvaa = him, on seeing; bhayaat = from fright; stimitam gantum aarebhe = quietly, to go [to rush off,] started to.

On seeing him who is seeing with his bloodshot eyes, River Godavari too is frightened and started to rush off quietly, whose onrush will be rapid otherwise. [3-46-7b, 8a]

The reaction of the trees, wind, and river is as said by gods to Brahma in Bala Kanda, at 1-15-10: "Surya, the Sun will not verily parch Ravana. Maarutha, the Air will not surge at his sides. On seeing Ravana, the lord of the undulating, drifting waves, Ocean... will not pulsate either, and will hide the undulating waves, for the waves are his wives, and Ravana may abduct them... like Seetha."

[Verse Locator](#)

रामस्य तु अंतरम् प्रेप्सुः दशग्रीवः तत् अंतरे ॥ ३-४६-८
उपतस्थे च वैदेहीम् भिक्षु रूपेण रावणः ।

8b, 9a. raamasya tu = Rama's, but - some [lapse or the other]; antaram prepsuH = lapse - misstep, waiting for; dashagriivaH = ten, throated one - Decahedron; raavaNaH = Ravana; tat antare = in that, meanwhile; bhikSu rupeNa = sanyaasi, in the getup of; vaidehiim upatasthe = to Vaidehi neared.

In the meanwhile the Decahedron demon Ravana, who is all the while waiting for some lapse of Rama, neared Vaidehi in the getup of a sanyaasi. [3-46-8b, 9a]

[Verse Locator](#)

अभव्यो भव्य रूपेण भर्तारम् अनुशोचतीम् ॥ ३-४६-९
अभ्यवर्तत वैदेहीम् चित्राम् इव शनैश्चरः ।

9b, 10a. a bhavyaH = not, proper - disgraceful Ravana; bhartaaram anushocatiim vaidehiim = of husband, who is thinking over, to Vaidehi; bhavya rupeNa = proper, in mien [graceful mien of a Brahman almsman]; shanaiH caraH = slower, mover - slow moving Saturn; citraam iva = to Star Citra, as with; abhyavartata = made advances to.

That disgraceful Ravana made advances in a graceful mien of Brahman almsman to Vaidehi who is thinking over her husband, like the slow moving Saturn making advance to Star Citra which will be ominous. [3-46-9b, 10a]

[Verse Locator](#)

सहसा भव्य रूपेण तृणैः कूप इव आवृतः ॥ ३-४६-१०
अतिष्ठत् प्रेक्ष्य वैदेहीम् राम पत्नीम् यशस्विनीम् ।

10b, 11a. kuupaH tR^iNaiH [aavR^itaH] iva = wellspring, by grass, shrouded, like; bhavya rupeNa aavR^itaH = decent, in getup, enshrouded [Ravana]; yashasviniim raama patniim vaidehiim = admirable, Rama, wife of, Vaidehi; prekSyā = seeing her [leering her]; sahasaa atiSThat = in a trice, stood - in her fore.

Like a wellspring shrouded by grass, enshrouded in a decent getup of a Brahman friar, in a trice Ravana leeringly stood before of Vaidehi, the admirable wife of Rama. [3-46-10b, 11a]

This idiomatic usage of tR^iNa kuupa which draws upon straw, is held high by Dr. Satya Vrat, which is repeated often in Ramayana. He says 'Probably Kalidasa too was inspired by this very expression of Valmiki when he put it in the mouth of Shakuntala as she was being repudiated by Dushyanta: ko anyo dharma kancuka praveshinaH tR^iNa kuupa upama asya tava anukaari bhaviShyati - abhij~naana shaakuntalam Act 5.

[Verse Locator](#)

तिष्ठन् संप्रेक्ष्य च तदा पत्नीम् रामस्य रावण ॥ ३-४६-११
 शुभाम् रुचिर दन्त ओष्ठीम् पूर्ण चन्द्र निभ आननाम् ।
 आसीनाम् पर्णशालायाम् बाष्प शोक अभिपीडिताम् ॥ ३-४६-१२
 स ताम् पद्म पलाश अक्षीम् पीत कौशेय वासिनीम् ।
 अभ्यगच्छत वैदेहीम् हृष्ट चेता निशा चरः ॥ ३-४६-१३

11b, 12. tadaa = then; raavaNaH = Ravana; raamasya patniim = at Rama's, wife; tiSTan sam prekshya = while standing, eyed; hR^iSTa [duSTa] cetaa = gladdened [wicked,] hearted one; saH nishaa caraH = he, night, walker [Ravana]; shubhaam = at her - auspicious one; rucira danta oSThiim = having fine, teeth, lips; puurNa candra nibha aananaam = full, moon, shiny, visaged one; parNa shaalaayaam aasiinaam = in straw, cottage, who is seated; baaSpa shoka abhipiiDitaam = tears, lamentation, tortured by; padma palaasha akSiim = lotus, petal, eyed one; piita kausheya vaasiniim = ochry, silks, wearing; taam vaidehiim abhyagacChata = at her, Vaidehi, approached.

While standing before her then Ravana eyed at the auspicious wife of Rama, whose lips and teeth are fine, visage is shiny like a full moon, and who is presently tortured by her tearful lamentation and sitting in the straw-cottage, and he approached that lotus-petal eyed Vaidehi who is dressed in ochry silks, as that night-walker is gladdened at his heart for her solitude. [3-46-11b, 12,13]

[Verse Locator](#)

दृष्ट्वा काम शर आविद्धो ब्रह्म घोषम् उदीरयन् ।
 अब्रवीत् प्रश्रितम् वाक्यम् रहिते राक्षस अधिपः ॥ ३-४६-१४

14. kaama shara aaviddhaH = Love-god, arrows, hit by; raakSasa adhipaH = demons, king of; dR^iSTvaa = on seeing - her, Seetha; brahma ghoSam udiirayan = Vedic-hymns [said by Brahma,] resonances, uttering [resonating]; [jana] rahite = [people,] without, [to one without companions, to Seetha in solitariness]; pra shritam vaakyam abraviit = well, mannered, sentences, spoke.

He who is hit by the arrows of Love-god that king of demons Ravana, on seeing Seetha entered resonating the resonances of Vedic-hymns as precursory in seeking alms, and spoke these well-mannered sentences to her who is in solitariness. [3-46-14]

[Verse Locator](#)

ताम् उत्तमाम् त्रिलोकानाम् पद्म हीनाम् इव श्रियम् ।
 विभ्राजमानाम् वपुषा रावणः प्रशशंस ह ॥ ३-४६-१५

15. tri lokaanaam = in three, worlds; uttamaam = excellent one [Seetha]; padma hiinaam shriyam iva = Divine-lotus, devoid of, Goddess Lakshmi, [just] like; vapuSaa vibhraajamaanaam = with body [beauty of body,] beaming forth; taam raavaNaH prashashamsa ha = her, Ravana, acclaimed, really.

Ravana really acclaimed her who is an excellent one in all the three worlds, beaming forth with the beauty of her body, and who is like Goddess Lakshmi but for Divine-lotus as Her settle, for Seetha is devoid of her settling, namely Rama. [3-46-15]

[Verse Locator](#)

का त्वम् कांचन वर्ण आभे पीत कौशेय वासिनि ।

कमलानाम् शुभाम् मालाम् पद्मिनी इव च बिभ्रती ॥ ३-४६-१६

16. kaancana varNa aabhe = oh, one with - gold's, glitter, glittering; piita kausheya vaasini = ochry, in silks, silkened; padmini iva kamalaanaam = lotus-tendril, like, of lotuses; shubhaam maalaam bibhratii = divine, garland [you wear]; kaa tvam = who, you are.

"Glittering like the glitter of gold, silkened in ochry silks, you are like a lotus-tendril garlanded with divine lotuses as your ensemble, who are you?" Thus Ravana started addressing Seetha [3-46-16]

The beautiful outfits on this lotus-stalk like Seetha are her mukha kamala, netra kamala, kara kamala, paada kamala... 'lotus-eyes, lotus-face, lotus-stalk like hands and lotus-feet and other limbs...' The word padmini also means a 'lake' besides the runner of lotus plant. The first compound is also read as: raupya kaancana aabhaa meaning 'shining like silver and gold...' but it is in limited mms and with very limited use.

[Verse Locator](#)

ह्रीः श्रीः कीर्तिः शुभा लक्ष्मीः अप्सरा वा शुभ आनने ।

भूतिर् वा त्वम् वराअरोहे रतिर् वा स्वैर चारिणी ॥ ३-४६-१७

17. shubha aanane = oh, rosy, faced one; varaarohe = oh, curvaceous one; tvam = [are] you; hriiH kiirtiH shriiH = [personified] Respect, or Renown, or Resplendence; shubhaa lakSmiiH vaa = felicitous, Lakshmi, or; apsaraa = or [nymphal] apsara; bhuutiH vaa = or Benefactress, or; svaira caariNii = or self, moving [motivated woman]; ratiH vaa = Rati, or.

"Oh, rosy faced one, are you the personified numen of Respect, Renown or Resplendence, or the Felicitous Lakshmi herself, or oh, curvaceous one, are you a nymphal Apsara, or the numen of Benefactress, or a self-motivated woman, or Rati Devi, the consort of Manmatha, the Love God. [3-46-17]

These three attributes are as informed by gods to Vishnu about the three wives of Dasharatha at 1-15-20, as: hrii, HR^illekha, virtue, modesty, uprightness... shrii, shriikaara affluence, prosperity and also suggestive of resplendence, radiance of that prosperity or effluence and kiirti fame, renown, glory... a bhuuti, vibhuuti is accordance, give-all, fortune. The ash applied on forehead in worships is to be applied with a verse bhuutir bhuutikar iishvarii... and for each of these attributes, a presiding deity is there with the same name. Here the hrii is also taken to mean bhuu devi 'Mother Earth' another wife of Vishnu. The addressing varaarohe etc., are the attributes of the addressees as a beautiful woman in the group of: varaarohee, matta kaashinii, uttamaa, vara varNinii - amara kosha

[Verse Locator](#)

समाः शिखरिणः स्निग्धाः पाण्डुरा दशनाः तव ।

विशाले विमले नेत्रे रक्तान्ते कृष्ण तारके ॥ ३-४६-१८

18. tava dashanaaH = your, teeth; samaaH = are evenly; shikhariNaH = have tips like jasmine buds; snigdhaaH = smooth; paaNDuraa = whitely; netre vishaale vimale = eyes, broad, spotless; rakta ante = red, at ends; kR^iSNa taarake = black, starred [irises, pupils are black.]

"Your teeth are evenly, smooth and their tips are like jasmine buds, and your whitish broad eyes are spotless, reddish at ends, and pupils are black. [3-46-18]

[Verse Locator](#)

विशालम् जघनम् पीनम् ऊरू करि कर उपमौ ।

एतौ उपचितौ वृत्तौ संहतौ संप्रगल्भितौ ॥ ३-४६-१९

पीन उन्नत मुखौ कान्तौ स्निग्ध ताल फल उपमौ ।

मणि प्रवेक आभरणौ रुचिरौ ते पयो धरौ ॥ ३-४६-२०

19, 20. **vishaalam jaghanam** = beamy, hips; **piinam uuruu** = burly, thighs; **kari kara upamau** = elephant's, hand [trunk,] akin to; **te** = your; **etau** = these; **maNi praveka aabharaNau** = those that have - jewellery, best, ornamented; **payaH dharau** = milk, bearers - two breasts; **upa citau** = butting [rubbing each other]; **vR^ittau** = rotund; **sam hatau** = well, bumping against each; **sam pragalbhitau [sam pra valgitau]** = verily, unobtainable [very, well, swinging up]; **piina unnata mukhau** = brawny, jutting out, faces [of breasts - nipples]; **kaantau** = covetable; **snigdha taala phala upamau** = smooth, palm, fruit, like; **rucirau** = beautiful.

"Your hips are beamy, thighs burly akin to elephant's trunks, and these two breasts of yours that are ornamented with best jewellery are rotund, rubbing and bumping each other, and they are swinging up and up, their nipples are brawny and jutting out, and they are smoothish like palm-fruits, thus they are covetable for they are beautiful. [3-46-19, 20]

[Verse Locator](#)

चारु स्मिते चारु दति चारु नेत्रे विलासिनि ।
मनो हरसि मे रामे नदी कूलम् इव अंभसा ॥ ३-४६-२१
करान्तमित मध्या असि सुकेशी संहत स्तनी ।

21, 22a. **caaru smite** = oh, on who has - alluring, smile; **caaru dati** = alluring, teeth; **caaru netre** = alluring, eyes; **vilaasini** = oh, allurer; **raame** = oh, beautiful lady [or, Raamaa, the female form of Rama]; **nadii ambhasaa kuulam iva** = river, by water [by spate,] riverbank [eroding,] as with; **me manaH harasi** = my, soul, you are robbing; **kara anta mita madhyaa** = hand, inside, limitable, waisted - a palmful is your waist; **su keshii** = good, head-hair [velvety hair]; **samhata stanii asi** = - jostling, breasted one, you are - breasts extrusive to each other.

"Oh, allurer, your smile is alluring, teeth are alluring, and your eyes allure, oh, beauty, your waist is palmful, your hair velvety, your breasts are jostling, and you rob my soul as a spate robs riverbank. [3-46-21, 22a]

[Verse Locator](#)

न एव देवी न गन्धर्वी न यक्षी न च किंनरी ॥ ३-४६-२२
न एवम् रूपा मया नारी दृष्ट पूर्वा मही तले ।

22b, 23a. **mayaa** = by me; **mahii tale** = on earth's, face; **evam ruupaa naarii** = this kind of, featured, woman [earthly female]; **na dR^iSTa puurvaa** = not, seen, earlier [hither to]; **devii** = a goddess; **na eva** = not [seen,] in that way; **gandharvii na** = gandharva female, no; **yakSii na** = yaksha female, no; **kinnarii na** = kinnara female, no.

"I have not hitherto seen any earthly female with this kind of features on the face of earth; or, a goddess - no; a gandharva female - no; yaksha female - no; kinnaraa female - no, none whosoever! [3-46-22b, 23a]

[Verse Locator](#)

रूपम् अग्र्यम् च लोकेषु सौकुमार्यम् वयः च ते ॥ ३-४६-२३
इह वासः च कांतारे चित्तम् उन्मथयन्ति मे ।

23b, 24a. **lokeSu agryam te ruupam** = in [three] worlds, excellent, by features; **saukumaaryam vayaH ca** = with fragility, youthfulness, also; **iha kaantaare vaasaH ca** = here, in thick of forest, living, also; **me cittam unmathayanti [unmaadayati]** = my, heart, highly stirring up [maddening, I marvel why.]

"I marvel why an excellent one in all the three worlds by her features, more so, fragile and youthful as yourself should be living here in the thick of forest. [3-46-23b, 24, 25a]

[Verse Locator](#)

सा प्रतिक्राम भद्रम् ते न त्वम् वस्तुम् इह अर्हसि ॥ ३-४६-२४

राक्षसानाम् अयम् वासो घोराणाम् काम रूपिणाम् ।

25b, 26a. **saa** = such as you are; **prati kraama** = return, you go; **te bhadram** = to you, safety betides; **iha tvam vastum na arhasi** = here, to live, you, not, suitable for you [inapt of you]; **ayam** = this [forest]; **ghoraaNaam kaama ruupiNaam** = for ghastly ones, by wish, guise-changers; **raakSasaanaam vaasaH** = for demons, dwelling-place.

Such as you are you go back, let safety betide you, as you are unsuited to live in here, for this forest is the dwelling for ghastly demons who by their wish will be changing their guise. [3-46-24b, 25a]

[Verse Locator](#)

प्रासाद अग्राणि रम्याणि नगर उपवनानि च ॥ ३-४६-२५

संपन्नानि सुगन्धीनि युक्तानि आचरितुम् त्वया ।

25b, 26a. **praasaada agraaNi ramyaaNi** = skyscrapers, rooftops, delightful ones; **sampannaani** = flourishing ones; **sugandhiini** = richly fragranced ones; **nagara upavanaani ca** = city, pleasure-gardens, also - they alone; **tvayaa aacaritum yuktaani** = by you, to saunter, befitting.

"Delightful rooftops of skyscrapers, flourishing and richly fragranced pleasure-gardens of cities alone are meetly to you to saunter. [3-46-25b, 26a]

[Verse Locator](#)

वरम् माल्यम् वरम् गंधम् वरम् वस्त्रम् च शोभने ॥ ३-४६-२६

भर्तारम् च वरम् मन्ये त्वत् युक्तम् असितेक्षणे ।

26b, 27a. **a sita iikSaNe** = not, white, one with eyes - oh, one with blackish eyes; **shobhane** = oh, beauteous one; **varam maalyam** = best, garlands; **varam gandham [bhojyam]** = best, scent [foodstuffs]; **varam vastram ca** = best, clothing, also; **varam bhartaaram ca** = best, husband, also; **tvat yuktam** = to you, meetly; **manye** = I opine.

Oh, beauteous lady, I opine that only best garlands, best scents, best foodstuffs, best clothing are meetly to you, oh, lady with black pupils, hence it is meet and right to you to have a best husband.

Or

"Getting at you, the garlands, scents, foodstuffs, or clothing, they all become the best, because you are the best beauteous one, as such, he alone becomes a best person who gets you as his wife, and it is meet and right to you to choose such a husband, [aside: me alone.] [3-46-26b, 27a]

[Verse Locator](#)

का त्वम् भवसि रुद्राणाम् मरुताम् वा शुचिस्मिते ॥ ३-४६-२७

वसूनाम् वा वराअरोहे देवता प्रतिभासि मे ।

27b, 28a. **shuci smite** = oh, one with impeccable smile; **varaaarohe** = oh, lay with best midriff - a curvaceous one; **tvam kaa bhavasi** = you, who, are; **rudraaNaam** = among Rudraa-gods; **marutaam vaa** = of Marut-gods, or; **vasuunaam vaa** = of Vasu-s, or; **me devataa pratibhaasi** = to me, as goddess, you are beaming forth to me.

"Oh, curvaceous lady, who are you? Oh, one with an impeccable smile, do you belong to Rudraa-gods, or Marut-gods, or to Vasu-s? To me you are beaming forth like a goddess. [3-46-27b, 28a]

Vividly: 'your kind of female is unspotted by me among humans, so you must be some goddess, but I have marked all gods and there I did not find you. This province belongs to demons. As such, gods, gandharva-s, kinnara-s and others cannot enter this place, let alone the gods from Shiva's side, because Shiva is the Ultimate for demons. If so, do you belong to **ekaa dasha rudraa-s** eleven Rudraa-s? Or, because Air can circulate here, do you belong to any of the forty-nine **marut gaNaa-s**, Wind-gods? Or, because earth has ancient connections with **aSTa vasu-s**, eight-Vasu-s, do you belong to any one of them?' Further, Seetha is not smiling throughout this chapter as her mind is set on her husband's safety. Nevertheless Ravana assumes that if Seetha smiles, that smile will be impeccable.

[Verse Locator](#)

न इह गच्छंति गंधर्वा न देवा न च किन्नराः ॥ ३-४६-२८

राक्षसानाम् अयम् वासः कथम् तु त्वम् इह आगता ।

28b, 29a. **iha gandharvaa na gacChanti** = here, gandharva-s, not, they go - arrive; **devaa na** = gods, no; **kinnaraaH ca na** = kinnaraa-s, also, no; **ayam raakSasaanaam vaasaH** = this is, for demons, dwelling-place; **tvam katham iha aagataa** = you, how, to here, have come.

"This is the dwelling-place of demons, and no goddess, nor a gandharva, nor a kinnara can arrive here, but how you have come here? [3-46-28b, 29a]

[Verse Locator](#)

इह शाखामृगाः सिंहा द्वीपि व्याघ्र मृगाः तथा ॥ ३-४६-२९

ऋक्षाः तरक्षवः कंकाः कथम् तेभ्यो न बिभ्यसे ।

29b, 30a. **iha** = here; **shaakh aamR^igaaH** = tree-branch, animals [simians]; **simhaa dviipi vyaaghra** = lions, leopards, tigers; **tathaa** = likewise; **mR^igaaH** = predators; **R^ikSaaH tarakSavaH kankaaH [caranti]** = bears, tigers, vultures, [will be moving]; **tebhyaH katham na bibhyase** = from them, how, not, frightened you are.

"Here, simians, lions, leopards, tigers, likewise other predators, bears, tigers, vultures will be moving. How you are not frightened from them? [3-46-29b, 30a]

[Verse Locator](#)

मद अन्वितानाम् घोराणाम् कुंजराणाम् तरस्विनाम् ॥ ३-४६-३०

कथम् एका महारण्ये न बिभेषि वराअनने ।

30b, 31a. **vara aanane** = oh, best faced one; **mahaa araNye** = in great forest; **mada anvitaanaam** = rut, possessing; **ghoraanaam** = horrendous ones; **tarasvinaam** = mighty ones; **kunjaraanaam** = from [such] elephants; **ekaa katham na bibheSi** = a lonely one, how, not, you are scared.

"Being alone in this forest, oh, lady with a lovely face, how you are unafraid of horrendous and mighty elephants possessed of rut? [3-46-30b, 31a]

[Verse Locator](#)

का असि कस्य कुतः च त्वम् किम् निमित्तम् च दण्डकान् ॥ ३-४६-३१

एका चरसि कल्याणि घोरान् राक्षस सेवितान् ।

31, 32b. **kalyaaNi** = oh, auspicious lady; **tvam** = you; **kaa asi** = who, are you; **kasya** = whose - to whom you belong; **kutaH ca** = from where, also- you have come; **raakSasa sevitaan** = by demons, adored, dreadful, Dandaka forest; **ekaa** = lonely; **kim nimittam carasi** = for what, reason, you move about.

"Oh, auspicious lady, who are you? Whose are you? Also from where are you? And being lonely, what for you are moving in dreadful Dandaka forest that is adored by demons?" Thus Ravana spoke to Seetha. [3-46-31, 32b]

इति प्रशस्ता वैदेही रावणेन दुरात्मना - महात्मना- || ३-४६-३२

द्विजाति वेषेण हि तम् दृष्ट्वा रावणम् आगतम् ।

सर्वैः अतिथि सत्कारैः पूजयामास मैथिली || ३-४६-३३

32b, 33. **duraatmanaa** [**mahaatmanaa**] = by wicked minded one, [by great-souled Ravana]; **raavaNena** = by Ravana; **iti prashastaa** = thus, praised; **maithilii vaidehii** = one from Mithila, Vaidehi; **dvijaati veSeNa aagatam** = by twice-born [Brahman,] with getup, one who arrived; **tam raavaNam dR^iSTvaa** = him, at Ravana, on seeing; **sarvaiH atithi satkaaraiH** = with all, [casual] guest, [affordable] respects; **puujayaamaasa** = she started to revere.

When the wicked minded Ravana praised her in this way, Vaidehi the princess from Mithila has seen him who has arrived in the getup of Brahman and started to revere him with all the respects affordable to a casual guest. [3-46-32b, 33]

[Verse Locator](#)

उपानीय आसनम् पूर्वम् पाद्येन अभिनिमंत्र्य च ।

अब्रवीत् सिद्धम् इति एव तदा तम् सौम्य दर्शनम् || ३-४६-३४

34. **tadaa** = then; **puurvam aasanam upaaniya** = firstly, seat, on fetching; **paadyena abhinimantrya ca** = with water, invited, also; **saumya darshanam** = he who has - gracious, bearing; **[bhiksha] siddham iti eva** = [food, alms] ready, thus, only; **abraviit** = said to him.

She firstly fetched a seat him, then invited him with water for feet-wash, and then said to him who looked gracious in his bearing, 'alms are ready.' [3-46-34]

[Verse Locator](#)

द्विजाति वेषेण समीक्ष्य मैथिली

तम् आगतम् पात्र कुसुंभ धारिणम् ।

अशक्यम् उद्वेष्टुम् उपाय दर्शनान्

न्यमंत्रयत् ब्राह्मणवत् यथा आगतम् || ३-४६-३५

35. **tadaa** = then; **maithilii** = Maithili; **dvijaati veSeNa** = in Brahman's, getup of; **aagatam** = who has arrived; **paatra kusumbha dhaariNam** = a vessel [alms-bowl,] saffron-robe [or, kamaDulu, handy vessel, as the word kusumbha means doubly, robe is taken here,] wearing; **ud dveSTum** = to flatly refute [irrefutable appearance]; **a shakyam** = not, possible one - not a rejectable one; **upaaya [a] darshanaan [apaaya a darshanam]** = idea [reason,] [not,] found [danger, not, seen = one in an unimpering appearance]; **samiikSyaa** = on exploring - him; **braahmaNa vat** = a Brahman, like; **yathaa aagatam** = as, he came **nyamantrayat** = invited.

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and finding no reason to refute him flatly, as he has come like a Brahman, she invited him as a Brahman.

Or

Maithili explored him who arrived with the features of a Brahman, with a saffron-robe and alms-bowl, and as he came with an unimpering appearance of a Brahman, she invited him as she would ordinarily invite a real Brahman. [3-46-35]

Did she recognise Ravana as a pseudo-Brahman or not... is the doubt raised by this verse, because different texts use different compounds **apaaya a darshanam.... upaaya a darshanam** etc. It is concluded that she, for sure, identified him as a pseudo-Brahman, because she has seen many such **sanyasi-s** while she was in Mithila. Hence she is said here as **Maithili** because she hails from Mithila and her father's court was full with these **sanyasi-s, yati-s, parivraajaka-s**. Then it is questioned as to why she invited him, though recognised him as

a pseudo-Brahman. For this Govindaraja says: **kaaSaaya daNDa maatreNa yatiH puujyo na samshayaH** | 'By spotting the saffron robe alone, a **sanyasi** is venerable...'

Then, another doubt is raised as to how she noticed him to be pseudo- **sanyasi** . For this it is said **raatri advaanam yaanam ca strii kathaa laulyam eva ca | mancakam shukla vastram yatiinaam patanaani SaT** || 'Meandering during night, using vehicles, showing interest in episodes relating to women, and relations with women, using a cot to sleep, wearing white cloths... these six show the downfall of his sanyaasi-hood...' Ravana is indulged in **strii kathaa** in the whole of this chapter, in admiring at her lips, breasts, thighs etc., and no usual **swasti vacana, shubha aashiis** 'blessings...' are uttered by him and thus Seetha could discern him to be a pseudo- **sanyasi**.

Though knowing him as such, why should she revere him at all, is another question. What else she could do as his appearance itself is **uddveSTum a+shakyam** 'irrefutable appearance of a Brahman **sanyasi**...' hence, somehow some time is to be gained until the arrival of Rama or Lakshmana. Otherwise, this pseudo- **sanyasi** may cause any pseudo-problem that she cannot solve. For this, the reply is at the word in the last verse **haritam dadarsha...** 'only greenery is seen by her not Rama nor Lakshmana...' And in the next verse itself she is addressing him as a "Brahman..." but not with the titles like **sanyasi or yatiishvara, paramahamsa, parivraajaka** etc. A Brahman alone is eligible to take up **sanyaasa** 'Hindu-sanyaasi-hood...' not Kshatriya or others. Hence, she concluded him to be Brahman. When once the sanyaasi-hood is taken he is no more a Brahman and his bodily being neutralises in the Absolute, and such a sanyaasi shall drag on his body, without comfortable bodily needs, until his natural death. But Seetha is addressing him contrary to his stance.

[Verse Locator](#)

इयम् बृसी ब्राह्मण कामम् आस्यताम्
इदम् च पाद्यम् प्रतिगृह्यताम् इति ।
इदम् च सिद्धम् वन जातम् उत्तमम्
त्वत् अर्थम् अव्यग्रम् इह उपभुज्यताम् ३-४६-३६

36. **braahmaNa** = oh, Brahman; **iyam bR^isii** = this is, Darbha-mat; **kaamam aasyataam** = comfortably, be seated; **idam paadyam pratigR^ihyataam** = here is, water, receive it; **iti** = thus on saying; **idam uttamam vana jaatam** = here is, best, in forest, produce [fruits, tubers, victuals]; **tvat artham siddham** = for your, sake, ready; **iha avyagram upabhujiyataam** = now, relaxedly, be dined on.

"Oh, Brahman, this is the Darbha-grass-seat and you be seated comfortably, here is water, receive it for hand and feet wash, here is the forest grown victuals for your sake... dine on them relaxedly..." Thus Seetha said to Ravana. [3-46-36]

[Verse Locator](#)

निमंत्र्यमाणः प्रतिपूर्ण भाषिणीम्
नरेन्द्र पत्नीम् प्रसमीक्ष्य मैथिलीम् ।
प्रसह्य तस्या हरणे धृढम् मनः
समर्पयामास आत्म वधाय रावणः ॥ ३-४६-३७

37. **nimantryamaaNaH** = one who is being invited; **raavaNaH** = Ravana; **prati puurNa bhaaSiNiim** = in turn, thoroughly, talking [talking civilities contextually]; **narendra patniim maithiliim** = king's, wife, at Maithili; **pra samiikSya** = on thoroughly, observing; **[sva] aatma vadhaaya** = [his own,] himself, for destruction of; **prasahya** = [even] forcibly; **tasyaa haraNe** = in her, abduction; **manaH dhR^iDham samarpayaamaasa** = mind, firmly, started to dedicate.

Ravana thoroughly observed that wife of the king, Maithili, when she invited him talking civilities contextual in inviting a guest, that too Brahman sanyasi, and he firmed up his mind to abduct her even forcibly, and started to dedicate himself for destruction. [3-46-37]

[Verse Locator](#)

ततः सुवेषम् मृगया गतम् पतिम्
 प्रतीक्षमाणा सह लक्ष्मणम् तदा ।
 निरीक्षमाणा हरितम् ददर्श तत्
 महद् वनम् न एव तु राम लक्ष्मणौ ॥ ३-४६-३८

38. tataH = then; su veSam = beautiful, bodied one - shapely Rama; mR^igayaa gatam = for hunting, who has gone; saha lakSmaNam = with Lakshmana - one who ought to return with Lakshmana, or, Lakshmana who might be returning; patim prati ikSamaaNaa = husband, towards, one who is waiting for - Seetha; tadaa = thus; niriikSamaaNaa [vi viikkshamaaNaa] = gazing at [or, seeing all sides]; haritam tat mahat vanam dadarsha = greenery, that, great, forest's, she saw; raama lakSmaNau tu = Rama, Lakshmana, but; na eva = not, thus - she saw.

Then she looked forward for her shapely husband who has gone on a hunting game, and who must be returning along with Lakshmana, and though she looked intently she could only see the green backdrop of that great forest, but not Rama or Lakshmana. [3-46-38]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् चत्वारिंशः सर्गः

Thus, this is the 46th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 46

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 47 Verses converted to UTF-8, Nov 09

Introduction

The debate of Seetha and Ravana has started, as Ravana wished to woo Seetha. In the first instance Seetha believes him to be a Vedic Brahman but insists to know about him. Ravana reveals his identity and asks her to become his wife. Thereupon she goes into a frenzied state and brainstorms Ravana in all her curtness.

[Verse Locator](#)

रावणेन तु वैदेही तदा पृष्टा जिहीर्षुणा ।
परिव्राजक रूपेण शशंस आत्मानम् आत्मना ॥ ३-४७-१

1. tadaa = then; jiiirSuNaa = by one who wishes to steal; parivraajaka rupeNa raavaNena = friar's, in mien, by Ravana; pR^iSTaa vaidehii = one who is asked, such Vaidehi; aatmaanam = about herself; aatmanaa = on her own; shashamsa = made clear - informed.

When Ravana whose intention is to abduct her has enquired thus, then on the basis of his Brahman friar's mien Seetha informed about herself on her own. [3-47-1]

[Verse Locator](#)

ब्राह्मणः च अतिथिः च एष अनुक्तो हि शपेत माम् ।
इति ध्यात्वा मुहूर्तम् तु सीता वचनम् अब्रवीत् ॥ ३-४७-२

2. braahmaNaH ca = Brahman, also; atithiH ca = untimely guest, also; such as he is; eSa = he; an uktaH = not, said - if not replied; maam shapeta hi = me, he curses, indeed; iti muhuurtam dhyaatvaa = thus, briefly, thinking; siitaa vacanam abraviit = Seetha, sentence, spoke.

Thinking briefly that, 'he is a Brahman and an untimely guest, he will indeed curse me if he is not replied,' Seetha spoke this sentence. [3-47-2]

A lie cannot be uttered to a sanyaasi, much less to a Brahman. This friar appears as someone who is attired as a sanyaasi to fill his stomach. But he is Brahman, because he came booming Vedic hymns, which no other lesser Brahman can do. Thus, he is someone with a perfect Vedic background... and according to the saying: yatiinaam puujanam kaaryam striyaa vaa puruSena... 'an ascetic is to be revered either by a lady or a gentleman...' and thus he cannot be turned out saying 'my husband is not at home...' and if he is neglected he may curse...' these are the criss-cross thoughts of Seetha at that moment. Ghastly Viradha boldly carried her off at one time, but she is yet to see the cunningness of a demon. So with a half-belief and half-heart she started to talk to him.

[Verse Locator](#)

दुहिता जनकस्य अहम् मैथिलस्य महात्मनः ।
सीता नाम्ना अस्मि भद्रम् ते रामस्य महिषी प्रिया ॥ ३-४७-३

3. aham = I am; maithilasya [raajasya] mahaatmanaH janakasya duhitaa = of Mithila, [King's,] noble-souled, Janaka's, daughter; naamnaa siitaa asmi = by name, Seetha, I am; raamasya priyaa mahiSii [bhaaryaa] = Rama's, dear, queen [wife]; te bhadram = let safety betide you.

"I am the daughter of noble-souled Janaka, the king of Mithila, by name I am Seetha, and the dear wife and queen of Rama, let safety betide you. [3-47-3]

Here some versions use bhaaryaa 'wife' while some use mahiSii 'queen...' and this bhadram te coupled with jihirSuNaa 'abduction wisher...' is taken as a forewarning to Ravana, as she immediately says who her husband is, as she is aware that this friar is Ravana. Then it implicitly means 'you who wish to abduct me, think twice, for my husband is Rama, and let safety prevail on whole of your dynasty, for it is hard to deal with Rama or with his dear queen-wife...'

[Verse Locator](#)

उषित्वा द्वा दश समाः इक्ष्वाकूणाम् निवेशने ।

भुञ्जाना मानुषान् भोगान् सर्व काम समृद्धिनी ॥ ३-४७-४

4. dvaa dasha samaaH = two, ten [twelve,] years; ikshvaakuuNaam niveshane uSitvaa = Ikshvaku's, in residence, on residing; maanuSaan bhogaan bhunjaanaa = humanly, prosperities, relishing; sarva kaama samR^iddhinii = all, cherishes, in sumptuousity - I was.

"On residing in the residence of Ikshvaku-s in Ayodhya for twelve years, I was in sumptuousity of all cherishes while relishing all humanly prosperities. [3-47-4]

Mythically Seetha is Goddess Lakshmi and an accorder of prosperity. Here she is saying that she had to enjoy 'humanly indulgences...' because her husband incarnated himself as a man, and since she had to enjoy along with him in her in-law's place, she enjoyed those luxuries. Or, if this is read as a+ maanuSa bhogaan 'superhuman delights...' [of course, not 'inhuman delights...'] she enjoyed heavenly comforts as she was enjoying as Lakshmi in vaikunTha 'Milky Ocean of Vishnu.' And then, she is indirectly telling Ravana that she has come now as Seetha, after immolating herself as Vedavati, in an earlier incarnation, only to end Ravana.

[Verse Locator](#)

तत्र त्रयो दशे वर्षे राज अमन्त्र्यत प्रभुः ।

अभिषेचयितुम् रामम् समेतो राज मन्त्रिभिः ॥ ३-४७-५

5. tatra = therein [of Ayodhya]; prabhuH raaja = lord and king - Dasharatha; trayaH dashe varSe = thirteenth, in year; raaja mantribhiH sametaH = imperial, ministers, together with; raamam abhiSecayitum = Rama, to anoint [as Crown Prince]; amantryata = deliberated.

"In the thirteenth year the lordly king Dasharatha deliberated together with his imperial ministers to anoint Rama as Crown Prince of Ayodhya. [3-47-5]

[Verse Locator](#)

तस्मिन् संभ्रियमाणे तु राघवस्य अभिषेचने ।

कैकेयी नाम भर्तारम् मम आर्या याचते वरम् ॥ ३-४७-६

6. raaghavasya = Raghava's; tasmin abhiSecane sambhriyamaaNe tu = that, anointment, when being organised, but; kaikeyii naama = Kaikeyi, known as - named; mama aaryaa = my, venerable lady [mother-in-law]; bhartaaram varam yaacate = of her husband - Dasharatha, boon, begged.

"When Raghava's anointment was being organised my venerable mother-in-law known as Kaikeyi begged her husband Dasharatha for a boon. [3-47-6]

[Verse Locator](#)

प्रतिगृह्य तु कैकेयी श्वशुरम् सुकृतेन मे ।
मम प्रव्राजनम् भर्तुर् भरतस्य अभिषेचनम् ॥ ३-४७-७
द्वौ अयाचत भर्तारम् सत्यसंधम् नृपोत्तमम् ।

7, 8a. **kaikeyii** = Kaikeyi; **me shvashuram** = my, with father-in-law; **su kR^itena** = by good, deed [once done by Kaikeyi for Dasharatha]; **pratigR^ihya** = on restraining; **satya sandham nR^ipa uttamam bhartaaram** = truthfulness, abiding one, king, the best one, from such a husband - Dasharatha; **mama bhartuH** = my, husband's; **pra vraajanam** = distant, going [expatriation]; **bharatasya abhiSecanam** = Bharata's, anointment; **dvau** = two [boons]; **ayaacata** = she besought.

"Restraining my veracious father-in-law by a good deed once done by her in his respect, Kaikeyi besought two boons from him, namely expatriation of my husband, and anointment of her son Bharata. [3-47-7, 8a]

[Verse Locator](#)

न अद्य भोक्ष्ये न च स्वप्स्ये न पास्ये कदाचन ॥ ३-४७-८
एष मे जीवितस्य अन्तो रामो यदि अभिषिच्यते ।
इति ब्रुवाणाम् कैकेयीम् श्वशुरो मे स पार्थिवः ॥ ३-४७-९
अयाचत अर्थैः अन्वर्थैः न च यांचाम् चकार सा ।

8b, 9, 10a. **adya** = now; **raamaH abhiSicyate yadi** = Rama, is anointed, if; **na bhokSye** = not, I eat; **na ca svapsye** = not, also, I sleep; **kadaa cana** = in any way - come what may; **na paasye ca** = not, I drink, also; **eSa me jiivitasya antaH** = this way, my, life's, ending; so said Kaika to Dasharatha; **iti bruvaanaam kaikeyiim** = thus, speaking [nagging,] at Kaikeyi; **me saH shvashuraH paarthivaH** = of mine, he that, father-in-law, and king; **anvarthaiH arthaiH** = with meaningful, riches; **ayaacata** = entreated; **saa yaa.ncaam na cakaara** = she, that entreaty, not, made good.

" 'If Rama is anointed now, come what may I will not eat, sleep, or drink, and my life ends this way,' thus Kaikeyi was adamant, and the king and my father-in-law entreated her who is nagging with meaningful riches, but she did not make good on that entreaty. [3-47-8b, 9, 10a]

[Verse Locator](#)

मम भर्ता महातेजा वयसा पंच विंशकः ॥ ३-४७-१०
अष्टा दश हि वर्षाणि मम जन्मनि गण्यते ।

10b, 11. **mahaatejaa mama bhartaa** = great resplendent my, husband; **vayasaa panca vimshakaH** = by age, five, twenty - twenty-five years; **mama janmani** = my, from birth; **aSTaa dasha varSaaNi hi** = eight, ten - eighteen, years, only; **gaNyate** = reckoned up.

"My great-resplendent husband was of twenty-five years of age at that time, and to me eighteen years are reckoned up from my birth. [3-47-10b, 11a]

These foots are said to be nonexistent in some more ancient mms. But lengthy narrations are there in calculating the age of Rama and Seetha, at this point of legend with these stanzas. The letter **bha** in the line **mama bhartaa mahaatejaa** is the ninth letter of Gayatri hymn and thus the ninth book of Ramayana with thousand couplets is started from here. The whole of Ramayana is with twenty-four thousand verses and Gayatri hymn has twenty-four letters, and each book of Ramayana contains a thousand verses, starting with each letter of Gayatri. This is the then classification of the cantos of this epic and such grouping of verses is nonexistent now.

[Verse Locator](#)

राम इति प्रथितो लोके सत्यवान् शीलवान् शुचिः ॥ ३-४७-११

विशालाक्षो महाबाहुः सर्व भूत हिते रतः ।

11b, 12a. raama iti = Rama, thus; loke prathitaH = in world, exalted as; satyavaan shiilavaan shuciH = unambiguous, unblemished, unsullied one; vishaala akSaH mahaabaahuH = broad, eyed one, ambidextrous one; sarva bhuuta hite rataH = all, beings, in welfare, delights in [delights in bringing universal welfare]; [mama bhartaa = is my, husband.]

"Rama - thus he is exalted in the world, an unambiguous, unblemished, unsullied one, and a broad-eyed ambidextrous one, who delights in bringing universal welfare, is my husband. [3-47-11b, 12a]

The dexterity of an archer depends mainly on his sighting and targeting eye. Hence, the eyes and dexterity are to be coupled instead of cleaving them as two attributes of Rama. Otherwise, in Seetha's saying that 'my husband is a broad-eyed one...' it does not make any sense to Ravana, because Ravana's eyes are much more bigger and bloodshot. Thus 'my ambidextrous husband's eyes are broad puNDariika vishaala akshaH, and those eyes are a couple of fish-eye lenses of a camera and can view in 360°, thus you cannot escape their target, in any angle...' Further, these and some more attributes in the coming verses like simha uraska etc., they are the very same words coined by Sage Narada, while informing Valmiki about Rama in the first chapter of Bala Kanda. Some think such repetitions are essentially Homeric. But in Indian scripts they are not mere repetitions but reiteration of the very same concept in the very same words, which is not an epical flaw in view of the ruling aadaraat punarukti, aadaraat dvirukti... 'an affectionate reiteration...' Hence, the very same words are put on the tongue of the principle character, Seetha.

[Verse Locator](#)

कामार्तः च महाराजः पिता दशरथः स्वयम् ॥ ३-४७-१२

कैकेय्याः प्रिय कामार्थम् तम् रामम् न अभिषेचयत् ।

12b, 13a. kaama aartaH = one who is - love, sick - for Kaikeyi; mahaaraajaH pitaa dasharathaH svayam = great-king, [his, Rama's] father, Dasharatha, personally; kaikeyyaaH priya kaama artham = for Kaikeyi's, cherish [aspiration,] desired [by her,] for fulfilling; tam raamam na abhiSecayat = him, Rama, not, anointed.

"But Rama's father Dasharatha was lovesick for Kaikeyi and to fulfil her desired aspiration that great king did not anoint Rama. [3-47-12b, 13a]

[Verse Locator](#)

अभिषेकाय तु पितुः समीपम् रामम् आगतम् ॥ ३-४७-१३

कैकेयी मम भर्तारम् इति उवाच द्रुतम् वचः ।

13b, 14a. abhiSekaaya = for anointment; pituH samiipam aagatam = to father's, presence of, [when] arrived; mama bhartaaram raamam = to my, husband Rama; kaikeyii iti drutam [dhR^itam] vacaH uvaaca = Kaikeyi, these, readily [decidedly,] words, spoke.

"When Rama arrived in the presence of his father, Kaikeyi readily and decidedly spoke these words to my husband. [3-47-b, 14a]

[Verse Locator](#)

तव पित्रा समाज्ञप्तम् मम इदम् शृणु राघव ॥ ३-४७-१४

भरताय प्रदातव्यम् इदम् राज्यम् अकण्टकम् ।

14b, 15b. raaghava = oh, Raghava; tava pitraa sam aaGYaptam = your, by father, verily, proclaimed; idam mama shR^iNu = this, mine [from me,] you hear; a kaNTakam idam raajyam = not, thorny [thornless,] this, kingdom; bharataaya pra daatavyam = to Bharata, well, accorded.

" 'What your father has proclaimed, oh, Raghava, that may be heard from me. He said, 'let this thornless kingdom be accorded to Bharata.' [3-47-14b, 15a]

[Verse Locator](#)

त्वया तु खलु वस्तव्यम् नव वर्षाणि पंच च ॥ ३-४७-१५
वने प्रव्रज काकुत्स्थ पितरम् मोचय अनृतात् ।

15b, 16a. **kaakutstha** = oh, Kakutstha Rama; **tvayaa** = by you; **nava panca ca** = nine, five, also - nine plus five - fourteen; **varSaaNi** = years; **vane vastavyam khalu** = in forest, inhabitable, indeed; **pra vraja** = onward, move [you repair to forests]; **pitaram a nR^itaat mocaya** = father, from untruthfulness, be released [redeemed from the remorse of perjury.]

"And you, oh, Kakutstha Rama, indeed have to inhabit the forests for nine plus five years, hence you repair to forests and redeem your father from the remorse of perjury.' [3-47-15b, 16a]

[Verse Locator](#)

तथा इति उवाच ताम् रामः कैकेयीम् अकुतो भयः ॥ ३-४७-१६
चकार तत् वचः तस्या मम भर्ता दृढ व्रतः ।

16b, 17a. **a kutaH bhayaH** = not, from anywhere, one who has fear - an unfearing one from any side, Rama; **dR^iDha vrataH** = resolute, to pledge [strong-willed one]; **mama bhartaa raamaH** = my, husband, Rama; **tathaa iti** = so be it; **taam kaikeyiim uvaaca** = to her, to Kaikeyi, having said; **tasyaaH tat vacaH cakaara** = her, that, word [dictate,] made good [followed.]

" 'As an unfearing one from any quarter and as a resolute one in his pledge my husband Rama said 'so be it' to Kaikeyi and followed her dictate. [3-47-16b, 17a]

[Verse Locator](#)

दद्यात् न प्रतिगृह्णीयात् सत्यम् ब्रूयात् न च अनृतम् ॥ ३-४७-१७
एतत् ब्राह्मण रामस्य व्रतम् ध्रुवम् अनुत्तमम् ।

17b, 18a. **dadyaat** = [he] gives - a renderer; **na prati gR^ihNiiyaat** = not, in turn, takes [not a recipient]; **satyam bruuyaat** = truth, speaks; **a nR^itam na ca** = un, truth, not, also [least of all]; **braahmaNa** = oh, Brahman; **etat raamasya** = this is, Rama's; **dhruvam** = unalterable; **anuttamam** = un, surpassable; **vrataam** = vow.

"My husband is evermore a renderer but not a recipient, and forever he speaks truth, and not the untruth, least of all. Oh, Brahman, this is the unalterable and unsurpassable vow of Rama. [3-47-17b, 18a]

In Maha Bharata Dharmaraja is informed that 'a king shall give, but he shall not beseech, he can perform a Vedic Ritual but cannot make it performed by others, he can learn Veda-s, but cannot teach them, he shall endeavour to govern the people [properly...] **dadyaat raajaa na yaaceta yajeta na yaajayeta | na adhyaapayet adhiyita prajaan ca paripaalayet || bhaarata - raaja dharma**

[Verse Locator](#)

तस्य भ्राता तु वैमात्रो लक्ष्मणो नाम वीर्यवान् ॥ ३-४७-१८
रामस्य पुरुषव्याघ्रः सहायः समरे अरिहा ।

18b, 19a. **tasya raamasya** = that, Rama's; **vi maatraH [dvai maatra]** = of another mother [second-mother]; **bhraataa** = brother of; **viiryavaan puruSa vyaaghraH** = valorous one; manly tiger; **lakSmaNaH naama** = Lakshmana, known as; **samare ari haa** = in war, enemy, eliminator.

"One known as Lakshmana is such a Rama's brother from another mother, and he is a valorous one, tigerly-man, and an eliminator of enemies in war. [3-47-18b, 19a]

A stepmother is called as **vi maata** or **dvaimaata** and it is said **vaimaatreyo vimaatR^ija** - amara
kosha one is other mother, the other is second-mother, both are the nomenclatures of a stepmother.

[Verse Locator](#)

स भ्राता लक्ष्मणो नाम धर्म चारी दृढ व्रतः ॥ ३-४७-१९
अन्वगच्छत् धनुष् पाणिः प्रव्रजंतम् मया सह ।

19b, 20a. **dharma caarii** = virtue, follower; [**brahmacaarii** = celibate]; **dR^iDha vrataH** = steadfast, in commitment; **lakSmaNaH naama** = Lakshmana, known as; **saH bhraataa** = he that, brother; **dhanuS paaNiH** = bow, handling; **mayaa saha pravrajantam** = with me, along, proceeding; [**raamasya**] **sahaayaH** = [to Rama,] as helpmate; **anvagacChat** = followed

"He who is known as Lakshmana, a follower of virtue and steadfast in his commitment, followed Rama handling his bow as a helpmate, when Rama was proceeding to forests along with me. [3-47-19b, 20a]

Some texts use the word **brahma caarii** 'celibate' basing on the word Rama used when saying about Lakshmana to Shuurpanakha about Lakshmana as **apuurvii** while some others use as above.

[Verse Locator](#)

जटी तापस रूपेण मया सह सह अनुजः ॥ ३-४७-२०
प्रविष्टो दंडकारण्यम् धर्म नित्यो धृढ व्रतः ।

20b, 21a. **dharma nityaH** = in probity, always [one who is abiding]; **dhR^iDha vrataH** = resolutely, vowed - such Rama; **jaTii taapasa rupeNa** = tufty-haired, saint, in aspect [Rama]; **mayaa saha** = me, along with; **saha anujaH** = with, his brother [Lakshmana]; **danDaka araNyam praviSTaH** = Dandaka, forest entered.

"Because Rama always abides in probity and resolutely vowed to it, he entered Dandaka forest in the aspect of a tufty haired saint along with me and his brother. [3-47-20b, 21a]

[Verse Locator](#)

ते वयम् प्रच्युता राज्यात् कैकेय्याः तु कृते त्रयः ॥ ३-४७-२१
विचराम द्विज श्रेष्ठ वनम् गंभीरम् ओजसा ।

21b, 22a. **dvija shreSTha** = oh, Brahman, the eminent; **te vayam** = those, we- such a we are we; **trayaH** = three of us; **kaikeyyaaH kR^ite tu** = for Kaikeyi, sake of, but for; **raajyaat pra cyutaa** = from kingdom, verily, fallen [downfallen]; **ojasaa** = on our own mettle; **gambhiiram vanam vicaraamaH** = impenetrable, forest, we are moving about.

"Such as we are, oh, eminent Brahman, we three are moving about the impenetrable Dandaka forest just by our own mettle as we fell down from kingdom owing to Kaikeyi. [3-47-21b, 22a]

[Verse Locator](#)

समाश्वस मुहूर्तम् तु शक्यम् वस्तुम् इह त्वया ॥ ३-४७-२२
आगमिष्यति मे भर्ता वन्यम् आदाय पुष्कलम् ।
रुरून् गोधान् वराहान् च हत्वा आदाय अमिषान् बहु ॥ ३-४७-२३

22b, 23. **muhuurtam samaashvasa** = for a moment, be comfortable; **tvayaa iha vastum shakyam** = by you, here, to take rest, possible; **me bhartaa** = my, husband; **ruruun** = stag with black stripes; **godhaan** = mongooses like [civet-like mammals of the family Viverridae, esp. of the genus Herpestes, Marathi manguus]; **varaahaan ca** = wild-boars, also; **hatvaa** = on killing; **bahu amiSaan aadaaya** = aplenty, meat, on taking; **puSkalam vanyam aadaaya** = plentiful, forest produce, on taking; **aagamiSyati** = will be coming [soon.]

"Be comfortable for a moment, here it is possible for you to make a sojourn, and soon my husband will be coming on taking plentiful forest produce, and on killing stags, mongooses, wild boars he fetches meat, aplenty. [3-47-22b, 23]

[Verse Locator](#)

सः त्वम् नाम च गोत्रम् च कुलम् आचक्ष्व तत्त्वतः ।
एकः च दण्डकारण्ये किम् अर्थम् चरसि द्विज ॥ ३-४७-२४

24. **dvija** = oh, Brahman; **saH tvam** = such as you are; **naama ca gotram ca kulam ca** = name, also, parentage, also, caste, also; **tattvataH aacakSva** = in actuality, make mention of; **ekaH ca** = lonesomely, also; **daNDaka araNye** in Dandaka, forest; **kim artham carasi** for what, reason, you wander.

"Such as you are, oh, Brahman, you may make mention of your name, parentage and caste, in their actuality. For what reason you are wandering in Dandaka forest lonesomely?" Thus Seetha questioned Ravana. [3-47-24]

She is addressing him as 'oh, Brahman...' and yet asking his caste. This is a tricky stanza. This implies her knowledge and/or ignorance about Ravana. As a housewife, it is a natural question to be put to an out-of-way friar moving in the deep of forests. Here, neither a village, nor a single family, nor even a human being is available to accord alms, and this odd almsman is moving here who is supposed to move about villages as said: **bhiksha artham graamam pravishet..** Or, she must be asking him about his caste, creed etc., when he was a householder. But it is out of place. On the other hand, if Seetha is from a well-trained family, she is not supposed to question the caste, creed, and name of a real sanyaasi. Again, she is asking him to reveal himself 'in essence, truthfully.' She might have thought him to be a cursing Brahman in the first instance, but she might have found him out to be a pseudo-sanyaasi. Now that she is slowly realising that he may not be a proper Brahman either, she may be asking him straightforwardly. Because Ravana is coming out of Brahman's guise in next two stanzas, it is said that she pointedly asked him as above.

[Verse Locator](#)

एवम् ब्रुवत्याम् सीतायाम् राम पत्नीआम् महाबलः ।
प्रत्युवाच उत्तरम् तीव्रम् रावणो राक्षसाधिपः ॥ ३-४७-२५

25. **raama patniiaam [patnyaam] siitaayaam** = to Rama's, wife, Seetha; **evam bruvatyaam** = this way, while still speaking; **mahaabalaH raakSasaadhipaH raavaNaH** = great-mighty, demons, king, Ravana; **tiivram uttaram** = brusque, reply; **prati uvaaca** = in turn, said [replied.]

Ravana, the great-mighty king of demons, brusquely replied Seetha, the wife of Rama, while she is still speaking in this way. [3-47-25]

[Verse Locator](#)

येन वित्रासिता लोकाः स देव असुर मानुषा ।
अहम् सः रावणो नाम सीते रक्षो गण ईश्वरः ॥ ३-४७-२६

26. **siite** = oh, Seetha; **aham** = I am [he]; **yena** = by whom; **sa deva asura maanuSaa** = with [composed of,] gods, demons, humans; **lokaaH** = [all] worlds; **vi traasitaaH** = [are] highly, startled; such a being I am; **saH rakSaaH gaNa iishvaraH** = he that, demon, hosts, sovereign of; **raavaNaH naama** = Ravana, known as.

"Oh, Seetha, of whom all the worlds composed of gods, demons and humans are highly startled, I am that sovereign of hosts of demons, known as Ravana. [3-47-26]

[Verse Locator](#)

त्वाम् तु कांचन वर्ण आभाम् दृष्ट्वा कौशेय वासिनीम् ।
रतिम् स्वकेषु दारेषु न अधिगच्छामि अनिन्दिते ॥ ३-४७-२७

27. a nindite = oh, not, peccable one; kaancana varNa aabhaam = golden, hued, glittering; kausheya vaasiniim = ochry-silks, attired in; tvaam dR^iSTvaa = you, on seeing; svakeSu daareSu = in my, wives; ratim = pleasure; na adhi gacChaami = not, I derive.

"On seeing you, oh, impeccable one, glittering with golden complexion and attired in ochry-silks, I derive no pleasure in my wives. [3-47-27]

Ravana as a devotee of Lakshmi said the above as a renouncer. tvaam dR^iSTvaa 'on seeing you...' after a long time... svakeSu 'in my kith and kin...' daareSu wives...' ratim 'pleasure, involvement...' na adhigacChaami 'not, I attain...' 'On seeing you, I no longer can attain pleasure with my kith and kin, or with my wives... for I have seen my ultimate motherly goddess... thus I am ready to renounce this accursed being of Ravana...' Maheshvara Tirtha.

[Verse Locator](#)

बह्वीनाम् उत्तम स्त्रीणाम् आहतानाम् इतः ततः ।
सर्वासाम् एव भद्रम् ते मम अग्र महिषी भव ॥ ३-४७-२८

28. itaH tataH = from here, and there; aahR^itaanaam = [by me,] appropriated; bahviinaam = among many - superior class ladies; sarvaasaam eva = [above] all of them, thus; uttama striiNaam = choicest, women; mama agra mahiSii = my, prime, queen; bhava = you become; te bhadram = you, be safe.

"You become my prime queen above all the choicest women with superior status, whom I have appropriated from here and there. [3-47-28]

Ravana as devotee is saying: aaR^itaanaam uttamam striiNaam 'To all of the choicest women appropriated by me...; mama to me'; agra mahiSiiyaa 'to the one who is my prime queen'; tasyaaH ca mama ca to her and to me; bhava iishvarii you be the ruling deity; 'To all of the choicest women appropriated by me... and to the one who is my present prime queen, namely Mandodari, to her and to me, and to all of us, you be the ruling deity...' Tiirtha.

[Verse Locator](#)

लंका नाम समुद्रस्य मध्ये मम महापुरी ।
सागरेण परिक्षिप्ता निविष्टा गिरि मूर्धनि ॥ ३-४७-२९

29. lankaa naama = Lanka, known as; mama mahaa purii = my, great, city; samudrasya madhye = ocean's, amidst - is there; saagareNa pari kSiptaa = by ocean, around, encompassed; that Lanka; giri muurdhani = mountain, on top; niviSTaa = nestled.

"Nestled on a mountaintop my great city known as Lanka is there in the midst of an ocean and all over encompassed by an ocean. [3-47-29]

[Verse Locator](#)

तत्र सीते मया सार्धम् वनेषु विचरिष्यसि ।
न च अस्य वन वासस्य स्पृहयिष्यसि भामिनि ॥ ३-४७-३०

30. siite = oh, Seetha; tatra mayaa saardham = there, with me, along with; vaneSu = in pleasure-gardens; vicariSyasi = you can saunter; bhaamini = oh, lady with resentment; asya vana vaasasya = about this, forest, dwelling; na ca spR^iha yiSyasi = not, also - at all events, think back to.

"Oh, Seetha, there you can saunter in pleasure-gardens along with me, and oh, lady with resentment, you will not think back to this forest-living, at all events. [3-47-30]

The word bhaamini is an addressing to a beautiful lady, who is with some anger or resentment kopanaa saa eva bhaaminii - amara kosha and Ravana mistook Seetha's fury as 'an anger in passion.'

[Verse Locator](#)

पंच दास्यः सहस्राणि सर्व आभरण भूषिताः ।

सीते परिचरिष्यन्ति भार्या भवसि मे यदि ॥ ३-४७-३१

31. siite = oh, Seetha; me bhaaryaa bhavasi yadi = my, wife, you become, if; sarva aabharaNa bhuuSitaH = all [every description,] ornaments, adorned with; panca sahasraaNi daasyaH = five, thousand, handmaidens; paricariSyanti = will be in your attendance.

"Oh, Seetha, if you become my wife five thousand handmaidens adorned with ornaments of every description will be in your attendance." Thus Ravana said to Seetha. [3-47-31]

Ravana, the devotee, is saying panca sahasraaNi daasyaH 'five thousand servants...' me 'with me... together with me' paricariSyasi yadi tava 'if we all render service to you...' then you will be baaryaa; bha + aaryaa; bhaayaa= kaantya, aaryaa= puujyaa 'by your splendour...' bhavasi you will become the venerable Goddess Lakshmi by your own splendour while thousands are serving you..'

[Verse Locator](#)

रावणेन एवम् उक्ता तु कुपिता जनक आत्मजा ।

प्रत्युवाच अनवद्यांगी तम् अनादृत्य राक्षसम् ॥ ३-४७-३२

32. raavaNena evam uktaa tu = by Ravana, this way, she who is said, but; an a vadya angii = without, not, appreciable, limbed - one with flawless limbs - Seetha; janaka aatmajaa kupitaa = Janaka's, daughter, is infuriated; tam raakSasam = him, that demon; an aadR^itya = not, honouring - discourteously; pratyuvaaca = replied.

When Ravana said in this way, Seetha the daughter of Janaka, a flawless one by her physique, dishonoured and replied that demon. [3-47-32]

Here the word tu in raavaNena evam uktaa tu is said as tu shabdena puurvokta upacaara vacana vilakshaNa vacana it means ultimately as - Seetha spoke in derision.

[Verse Locator](#)

महा गिरिम् इव अकंप्यम् महेन्द्र सदृशम् पतिम् ।

महा उदधिम् इव अक्षोभ्यम् अहम् रामम् अनुव्रता ॥ ३-४७-३३

33. mahaa girim iva = sturdy, mountain, like; a kampyam = not, flexible; mahendra sadR^isham = lordly Indra, comparable to; mahaa udadhim iva = vast, ocean, like; a kSobhyam = not, be roiled - be churned - unshakeable; such a; patim raamam = husband, Rama; aham anu vrataa = I, follow up on [adhere,] avowed to.

"I have avowed to adhere to such a husband Rama, who is inflexible like a sturdy mountain, comparable to lordly Indra, unshakable like a vast ocean. [3-47-33]

Vividly: 'A mountain will be unswerving even if a hundred thunderbolts strike it at once, thus is my husband... but you, you are always swerving while hankering after your petty cherishes... thus, you are a straw in the wind... my husband is a coequal of Indra, while you are humiliated by Indra's son. The ocean will be turbulent on its surface but it will be calm and clear at its abyss, engulfing unusual treasures... though my husband appears as a passionate person, an indulgent person in humanly pursuits, from hunting games to hollering, in worldly agonies and ecstasies, but at his heart, he is like the fathomless serene ocean... I have avowed to follow him in this lifetime.'

[Verse Locator](#)

सर्व लक्षण संपन्नम् न्यग्रोध परि मण्डलम् ।

सत्य संधम् महाभागम् रामम् अनुव्रता ॥ ३-४७-३४

34. [aham = I am]; sarva lakshaNa sampannam = all, endowments, enriched; nyagrodha pari maNDalam = banyan tree [like,] surmounted, with orbicularity; satya sandham =

truthfulness, as his target; mahaabhaagam high-minded one; **raamam anuvrataa** = to such a Rama., I avowed to adhere.

"He who is enriched with all endowments, and who is like a banyan tree with its surmounted orbicularity, the high-minded one with truthfulness alone is his target, and I am avowed to adhere to such a Rama. [3-47-34]

The banyan tree is an Indian fig tree, *Ficus benghalensis*, the branches of which hang down and root themselves. The simile of a banyan tree to Rama says that: he is an atom in the atomic seed of that tree. On its growth, it spreads so wide and broad and every branch take its own root like the manifold growth of this universe. Hence, every individual being is his offspring and progeny. And the whole universe is pervaded by his 'tree-top' like shelter. Secondly, that tree gives shelter to innumerable beings for it is so wide at its apex. Hence, anyone can take shelter under Rama, because he is obliged to oblige all **sarva jana anukuulata** as said in an ancient saying: **kuupa udakam vaTa cchaayaa yuvatiinaam stana dvayam | shiitaa kaale bhavet uShNam uShNa kaale bhavet shiitalam** || 'water in a well, banyan tree shade, maiden's two breasts, will warm up in cold season and cool down in hot season...' Govindaraja.

[Verse Locator](#)

महाबाहुम् महोरस्कम् सिंह विक्रांत गामिनम् ।
नृसिंहम् सिंह संकाशम् अहम् रामम् अनुव्रता ॥ ३-४७-३५

35. **aham** = I; **mahaa baahum** = great, are his arms [ambidextrous]; **mahaa uraskam** = broad-chested; **simha vikraanta gaaminam** = lion, with prance, strider; **nR^i simham** = man, lion [here, not exactly a lion, the best, foremost, supreme one]; **simha samkaasham** = lion, like; **raamam anuvrataa** = to such a Rama, avowed to adhere.

"He who is ambidextrous, broad-chested, supreme among men, and a lion-like person with the strides of prancing lion, and I am avowed to adhere to such a Rama. [3-47-35]

'His dexterity is evident from the moment he started to save the order of universe, at the time churning Milky Ocean, becoming Mohini, becoming a Fish, a Tortoise etc. His strides are evident, when he as a dwarfish boy strode all the three worlds. As a lion-man, he tore the very stomach of the evil and now he is striding like a prancing lion towards you, for you alone are the prey for that lionised human incarnation...'

[Verse Locator](#)

पूर्ण चन्द्र आननम् वीरम् राज वत्सम् जितेन्द्रियम् ।
पृथु कीर्तिम् महाबाहुम् अहम् रामम् अनुव्रता ॥ ३-४७-३६

36. **aham** = I; **puurNa candra aananam** = full, moon, faced; **viiram** = valiant one; **raaja vatsam** = king's, son; **jita indriyam** = self-conquered one; **pR^ithu kiirtim** = expressly, acclaimed; **mahaabaahum [mahaa aatmaanam]** = effectively, armed [high-souled]; **raamam anuvrataa** = to such a Rama, avowed to adhere.

"He who is a valiant one with a face like that of full-moon, a prince with his self-conquered, and he who is expressly acclaimed and effectively armed, and I am avowed to adhere to such a Rama. [3-47-36]

'He is a valiant person and he confronts, if need be, his enemies straightforwardly, about which you have heard when your Khara, Dushana, and others are eliminated by him... but you are sneaky and slithery... you are ever a thief, never a valiant one... his face is like a pleasant full-moon, at any given opportunity, while yours is revulsive... and you are like the eclipsing planet Rahu or Ketu, whose effect lasts a few minutes... he is expressly acclaimed for his welfare activities and of course, you are also expressly acclaimed, but, only for your ill-faring actives... the senses of an yet to be crowned prince will be like the unbridled horses... but my husband conquered his own senses like an uncrowned sagacious emperor... while you, though you declare yourself as the monarch of demons, there is not even an iota of self-righteousness in you, befitting even to a petty king... then where is the question of your majesty, monarchy, or sovereignty...'

Seetha reiterates the statement 'I am avowed to adhere to such a Rama...' four times. This is **daarDhyata** - said for the purpose of 'reinforcement' of her statement.

[Verse Locator](#)

त्वम् पुनः जंबुकः सिंहीम् माम् इह इच्छसि दुर्लभाम् ।

न अहम् शक्या त्वया स्प्रष्टुम् आदित्यस्य प्रभा यथा ॥ ३-४७-३७

37. jambukaH = a fox; tvam punaH = you [being a fox,] again [on the other hand, yet]; dur labhaam = not [at all,] accessible one; simhiim = a lioness; maam = me; iha icChasi = now, you fancy; aadityasya prabhaa yathaa = Sun's, Shine, as with; aham tvayaa spraSTum = I, by you, to touch - to seize; na shakya = not, possible.

"You being a fox you woo me who am an absolutely inaccessible lioness? Why wooing, it is impossible for you to touch me as with the untouchable Shine of the Sun. [3-47-37]

A fox usually waits in a ditch until the lion or lioness finishes its feast. The lion will have its lion's share and go away. Then the lioness and her cubs have their share and go away. Then it is the day of the fox-in-the-ditch. 'Like a fox-in-the-ditch, how you dare to come to an inaccessible lioness, when the lion departed...' Next, Sun's wife is Prabha or Shine and she is non-figural resplendent entity. She is perceivable but untouchable. If anyone can lay his hands on her by the dint of his yogic or ascetic practises, and if he baskets that Shine for use in night, that night becomes a day, for it will be shining with sunshine, and thus his pleasurable night is evanished. Thereby he looses his minimal personal comfort of a night and it will be self-ruinous to experiment with such ideas.

[Verse Locator](#)

पादपान् कांचनान् नूनम् बहून् पश्यसि मंदभाक् ।

राघवस्य प्रियाम् भार्याम् यः त्वम् इच्छसि राक्षस ॥ ३-४७-३८

38. raakshasa = you demon; yaH tvam = which, you are - you who are; raaghavasya priyaam bhaaryaam icChasi = Raghava's, dear, wife, cherishing; manda bhaak = [are an] ill, fated [demon]; such as you are you; nuunam = undeniably; kaancanaan paadapaan = golden, trees; bahuun pashyasi many, you, are visualising.

"You who are an ill-fated demon, oh, demon, by your wooing the dear wife of Raghava, thus you must be visualising many golden trees, undeniably. [3-47-38]

A dying person fantasises golden trees and the like presuming his travel to heaven. By these illusions his death is predictable.

[Verse Locator](#)

क्षुधितस्य च सिंहस्य मृग शत्रोः तरस्विनः ।

आशी विषस्य वदनात् दम्ष्ट्राम् आदातुम् इच्छसि ॥ ३-४७-३९

39. mR^iga shatroH = animals, challenger of; tarasvinaH = expeditious ones [expeditious lion and rebounding serpent]; kSudhitasya simhasya = ravenous, lion's; aashii viSasya vadanaat = serpent, venomous, from mouth; damSTraam aadaatum icChasi? = fangs, to twitch, do you wish to?

"Do you wish to twitch fangs from the mouth of a ravenous lion, the expeditious challenger of animals, and from the mouth of a rebounding venomous serpent. [3-47-39]

The simile of lion and serpent is to Rama and the fangs to Seetha. A lion or a snake knows well how to protect its instruments, namely fangs. Hence, Seetha is the fang of expeditious and ravenous Rama in eliminating evil on earth and now he will become a grudging venomous cobra too, for its tail is going to be trampled, by Seetha's abduction. Thus, the instrumentality of Seetha is established and no instrument needs to bother on its own, because its owner takes care of that instrument.

[Verse Locator](#)

मंदरम् पर्वत श्रेष्ठम् पाणिना हर्तुम् इच्छसि ।

काल कूटम् विषम् पीत्वा स्वस्तिमान् गंतुम् इच्छसि ॥ ३-४७-४०

40. parvata shreSTham mandaram = mountain, the best [massive,] Mt. Mandara; paaNinaa hartum icChasi? = by [the sleight of] hand, to steal, do you wish to; kaalakuuTam viSam piitvaa = lethal, venom, on consuming; svastimaan gantum icChasi? = healthily, to go [decamp,] you wish to?

"Do you wish to steal away the massive Mandara Mountain by the sleight of your hand, but how do you wish to decamp healthily without consuming lethal poison? [3-47-40]

She is reminiscing her emergence. Mt. Mandara is mentioned but not Mt. Himalayas or Mt. Meru, even though they are more massive and lofty. Vishnu used Mt. Mandara as a churn-staff when Milk Ocean was churned, but not Himalayas or Meru and the burden of that Mt. Mandara was sustained by Vishnu alone as a Tortoise, which is impossible for simpletons like Ravana, as Ravana failed to lift Mt. Kailash. Before Lakshmi's emergence from the churning Milk Ocean, Her elder sister haalaahala 'lethal poison' emerged and it could be contained only by Shiva, and now, if Ravana contemplates to consume her elder sister kaalakuuTa, haalaahala 'lethal poison' it is evident what will become of him. This is nidarshana alankaara; samaanya vaakyaaartha aikyata 'aesthetics of correspondence...'

[Verse Locator](#)

अक्षि सूच्या प्रमृजसि जिह्वया लेढि च क्षुर्म् ।
राघवस्य प्रियाम् भार्याम् अधिगंतुम् त्वम् इच्छसि ॥ ३-४७-४१

41. tvam = you; raaghavasya priyaam bhaaryaam = Raghava's, dear, wife; adhi gantum [yadi] icChasi = to over, ride - steal off, [if,] wish to; such you; suucyaa = with needle [with needlepoint]; akSi pra mR^ijasi = eyes, verily [deeply,] you wish to wipe [scrape]; jihvayaa kSuram leDhi = with tongue, licking, razor-blade.

"If you wish to override the dear wife of Raghava, then it is as good as wishing to deeply scrape your eyes with needlepoint, and licking the razorblade with your tongue. [3-47-41]

[Verse Locator](#)

अवसज्य शिलाम् कण्ठे समुद्रम् तर्तुम् इच्छसि ।
सूर्या चन्द्रमसौ च उभौ प्राणिभ्याम् हर्तुम् इच्छसि ॥ ३-४७-४२
यो रामस्य प्रियाम् भार्याम् प्रधर्षयितुम् इच्छसि ।

42, 43a. yaH = which you; raamasya priyaam bhaaryaam = who, Rama's, dear, at wife; pra dharSayitum icChasi = bitterly, to intimidate, wishing to; such you; kaNThe shilaam avasajya = at neck, boulder, arraying - like dress material; samudram tartum icChasi = ocean, to swim for it, you wish to; suuryaa candramasau ubhau = Sun, Moon, both; praaNibhyaam hartum icChasi = with a pair of you hands, to steal, you wish to.

"You who wish to bitterly intimidate the dear wife of Rama are as good as the one who wish to swim an ocean arraying a boulder around his neck, and with a pair of hands you wish to steal away both the Sun and Moon? [3-47-42, 43a]

[Verse Locator](#)

अग्निम् प्रज्वलितम् दृष्ट्वा वस्त्रेण आहर्तुम् इच्छसि ॥ ३-४७-४३
कल्याण वृत्ताम् यो भार्याम् रामस्य हर्तुम् इच्छसि ।

43b, 44a. yaH = which you; raamasya = of Rama; kalyaaNa vR^ittaam = one with auspicious, legend; such; bhaaryaam hartum icChasi = wife, to abduct, you wish to; such you; pra jvalitam agnim dR^iSTvaa = highly, flaming, fire, though evincing; vastreNa aahartum icChasi = by cloth [bundle,] to steal away, you wish to.

"You who wish to abduct me with an auspicious legend as the wife of Rama, thus you wish to steal away a glowing fire in a cloth-bundle, though evincing it to be highly flaming? [3-47-43b, 44a]

[Verse Locator](#)

अयो मुखानाम् शूलानाम् अग्रे चरितुम् इच्छसि ।

रामस्य सदृशीम् भार्याम् यो अधिगंतुम् त्वम् इच्छसि ॥ ३-४७-४४

44b, c. yaH tvam = which, you; raamasya = Rama's; sadR^ishiim = 1] befitting wife, 2] selfsame; bhaaryaam = wife; adhigantum icChasi = to override, you, wish to; ayaH mukhaanaam shuulaanaam agre = iron, faces, spears, top of [on spiculated floor, sharp spikes of iron spears]; caritum icChasi = to tread, you wish to.

"You who wish to override the befitting and selfsame wife of Rama, are wishing to tread on the needle-sharp spikes of iron spears. [3-47-44b, c]

This declaration that she is selfsame to Rama is on the analogy of raamaa the feminal name of Rama. aham naaraayanii naama saa sattaa vaiShNavii paraa - lakShmii tantra 3-1 - yahaa mayaa jagat vyaaptam svaruupena svabhaavataH | tayaa vaaptam idam vishvam niyantrii ca tathaa iishvarii | 'I am indeed Naaraayanees [i.e. Lakshmi] the supreme essence of Lord Vishnu---Lakshmi Tantra 3.1. 'In my essence and entity I pervade all this universe, and as I pervade all over I am the controller and presiding deity...'

[Verse Locator](#)

यद् अंतरम् सिंह शृगालयोः वने

यद् अंतरम् स्यन्दनिका समुद्रयोः ।

सुर अग्र्य सौवीरकयोः यद् अंतरम्

तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४५

45. vane = in forest; simha shR^igaalayoH = between lion, fox; yat antaram = which, difference [at odds, is there]; syandanikaa samudrayoH yat antaram = between turbid-rivulet, ocean, which, odds - are there; sura = 1] ambrosia, 2] wine; agryat = fine variety; sauviirakayoH = sour gruel; yat antaram = which, odds - is there; tava = between yours; daasharatheH eva ca = Dasharatha's son, like that, also; tat antaram = that [such,] odds - is there.

"Which odds are there between a lion and a fox in a given forest, which odds are there between a turbid-rivulet and an ocean, and which odds are there between a fine-wine and sour-gruel, likewise you are also at odds with the son of Dasharatha. [3-47-45]

The usage of the word syandanika is said to be the usage of a rare word by Valmiki, meaning kshudra nadi 'a turbid-rivulet...' as recorded by Pt. Satya Vrat, in Ramayana - A Linguistic Study.

[Verse Locator](#)

यद् अंतरम् कांचन सीस लोहयोः

यद् अंतरम् चन्दन वारि पंकयोः ।

यद् अंतरम् हस्ति बिडालयोः वने

तद् अंतरम् दशरथेः तव एव च ॥ ३-४७-४६

46. kaancana siisa lohayoH = among gold, lead, metals; yat antaram = which, imparity = which, imparity is there; candana vaari = sandalwood, water; pankayoH = sewage [waters]; yat antaram = which, imparity is there; vane hasti biDaalayoH = in forest, among elephant, wildcat; yat antaram = which, imparity - is there; tat antaram = that [such,] imparity - is there; tava dasharatheH eva ca = among you, Dasharatha's son, like that, also.

"Which imparity is there among the metals of gold and lead, which imparity is there among the waters of sandalwood and sewage, which imparity is there between an elephant and a wildcat of forests, such an imparity exists between you and the son of Dasharatha. [3-47-46]

[Verse Locator](#)

यद् अंतरम् वायस वैनतेययोः
यद् अंतरम् मद्गु मयूरयोः अपि ।
यद् अंतरम् हंस गृध्रयोः वने
तद् अंतरम् दाशरथेः तव एव च ॥ ३-४७-४७

47. **vaayasa vainateyayoH** = betwixt crow, eagle; **yat antaram** = which, dissimilarity is there; **madgu mayuurayoH api** = betwixt waterfowl, peacock, even; **yat antaram** which, dissimilarity is there; **vane** = in forest; **hamsa gR^idhrayoH** = betwixt swan, falcon; **yat antaram** which, dissimilarity is there; **daasharatheH tava eva ca** = betwixt Dasharatha's son, yours, like that, only; **tat antaram** = that [such,] dissimilarity is there.

"Which dissimilarity obtains betwixt a crow and an eagle, which dissimilarity obtains betwixt a waterfowl and a peacock, which dissimilarity obtains betwixt a swan and a falcon living in forest, such a dissimilarity obtains betwixt you and the son of Dasharatha. [3-47-47]

[Verse Locator](#)

तस्मिन् सहस्राक्ष सम प्रभावे
रामे स्थिते कार्मुक बाण पाणौ ।
हृता अपि ते अहम् न जराम् गमिष्ये
वज्रम् यथा मक्षिकया अवगीर्णम् ॥ ३-४७-४८

48. **hR^itaa api** = stolen, even if; **aham** = I am; **sahasraakSa sama prabhaave** = Thousand-eyed one, Indra similar, with impaction; **kaarmuka baaNa paaNau** = with bow, arrows, in hand; **tasmin raame sthite** = he that, Rama, while standing; **makSikayaa** = along with a fly; **avagiirNam** = swallowed; **vajram** = 1] diamond, 2] clarified butter - ghee; **yathaa** = as with; **te jaraam** = by you, into digestion; **na, gamiSye** = not, I go.

"Even if you steal me away now, later when Indra similar Rama posits himself with his bow and arrows in hand on the battlefield, you cannot live on, and in the meanwhile you cannot digest me, as with a diamond swallowed along with a fly." Thus Seetha gave her vent to her disdainful feelings towards Ravana. [3-47-48]

Here, if a fly is accidentally swallowed along with pure ghee, it will be vomited out for the nausea caused by that fly in the stomach. But diamond rends the stomach. The word **vajram** is usually a diamond, and if a diamond is consumed, accidentally or wilfully, it will tear off the intestines to death. Hence taking the Vedic saying **vajro va aajyam** the word is generally translated as ghee.

[Verse Locator](#)

इति इव तत् वाक्यम् अदुष्ट भावा
सुदुष्टम् उक्त्वा रजनी चरम् तम् ।
गात्र प्रकंपात् व्यथिता बभूव
वात उद्धता सा कदली इव तन्वी ॥ ३-४७-४९

49. **a duSTa bhaavaa** = not, sullied, in intentions; **tanvii** = fragile bodied one; **saa** = she; **su duSTam** = highly, sullied one [in his intentions, or, very harsh words of Seetha]; **tam rajanii caram** = to him, night, walker; **tat vaakyam** = that [these,] sentences; **iti iva uktvaa** = thus, in this way, having said; **gaatra pra kampaat** = 1] voice, 2] body, verily, from trembling; **vaata uddhataa kadali iva** = by gust, up-heaved, banana plant, as with; **vyathitaa babhuuva** = tormented, she became.

On speaking these sentences with high-strung words, with all her unsullied intentions to that highly sullied night-rambler Ravana, her fragile body trembled tormentedly as with a banana plant up-heaved by gust. [3-47-49]

She poured forth all of her feelings unbothered for consequences and when her haranguing is over, she felt certain uneasiness. This uneasiness is two fold. One is in accordance with humanly nature of a woman as she is staunch enough to not yield to any, and if anyone makes an untoward advance, she has a 'list' of suicide-programs, those that are narrated to Lakshmana in the previous chapter. Further, she is yet to know about Rama's welfare, which will be impossible if this demon carries her away now. On the other side, as a Divine Consort of Vishnu, her uneasiness is for her separation from Rama, but not from the fear of any molestation by Ravana, and as the expected hour has come, the expectancy for the prospective elimination of Ravana is making her to tremble, impetuously.

[Verse Locator](#)

ताम् वेपमानाम् उपलक्ष्य सीताम्
 स रावणो मृत्यु सम प्रभावः ।
 कुलम् बलम् नाम च कर्म च आत्मनः
 समाचक्षे भय कारण अर्थम् ॥ ३-४७-५०

50. mR^ityu sama prabhaavaH = Death, similar, in his impetus; saH raavaNaH = he, Ravana; vepamaanaam taam siitaam = tremulous, at her, Seetha; upa lakSyā = closely, marking; bhaya kaaraNa artham = scare, causing, for the purpose of; aatmanaH = of his own; kulam balam naama ca = caste, competence, name, also; karma ca = capabilities, also; sam aacacakSe = clearly, informed.

On closely marking Seetha to be tremulous, he that Ravana whose impetus is Death similar, clearly informed her of his name, caste, competency, and capability as his purpose is to cause scare. [3-47-50]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त चत्वारिंशः सर्गः

Thus, this is the 47th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 47

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 48

Verses converted to UTF-8, Nov 09

Introduction

Ravana vaingloriously extols himself and tempts Seetha with all impossible comforts and luxuries, if she obliges him and comes to Lanka with him, leaving Rama. She curtly dismisses all his baiting and luring.

[Verse Locator](#)

एवम् ब्रुवत्याम् सीतायाम् संरब्धः परुष अक्षरम् ।

ललाटे भ्रुकुटीम् कृत्वा रावणः प्रति उवाच ह ॥ ३-४८-१

1. **siitaayaam evam bruvatyaam** = to such Seetha, thus, she who is speaking; **raavaNaH samrabdhaH** = Ravana, embittered; **lalaaTe bhru kuTiim kR^itvaa** = on forehead, eyebrow, folding, on making; **paruSa akSaram prati uvaaca ha** = rude, words, in reply, spoke, indeed.

When Seetha spoke thus Ravana is embittered, and knitting his eyebrows he indeed spoke these rudish words to Seetha. [3-48-1]

[Verse Locator](#)

भ्राता वैश्रवणस्य अहम् सापत्नो वरवर्णिनि ।

रावणो नाम भद्रम् ते दशग्रीवः प्रतापवान् ॥ ३-४८-२

2. **vara varNini** = oh, lady of superb, complexion; **aham vaishravaNasya saapatnaH bhraataa** = I am, of Vaishravana [Kubera's,] from stepmother, brother - stepbrother; **dasha griivaH** = one who is - ten, faced; **prataapavaan** = one who is - highly valorous one; **raavaNaH naama** = Ravana, known as; **te bhadram** = to you, let there be safety.

"I am known as Ravana, oh, lady with superb complexion, let safety betide you, the highly valorous and ten-headed stepbrother of Kubera. [3-48-2]

[Verse Locator](#)

यस्य देवाः स गंधर्वाः पिशाच पतग उरगाः ।

विद्रवन्ति भयात् भीता मृत्योः इव सदा प्रजाः ॥ ३-४८-३

3. **prajaaH** = people; **mR^ityoH iva** = by death, as with; **yasya bhayaat bhiitaa** = from whose, fear, frightened - at whose very sight; **sa gandharvaaH** = along with, gandharva-s; **devaaH pishaaca pataga uragaaH** = gods, together evil-spirits, birds, snakes; **sadaa vi dravanti** = always, verily, running away; I am that Ravana.

"I am that Ravana at whose sight all the gods together with gandharva-s, evil-spirits, birds and snakes will always be frightened and fleeing, as with the people frightened and fleeing from death. [3-48-3]

[Verse Locator](#)

येन वैश्रवणो भ्राता वैमात्रः कारणांतरे ।

द्वन्द्वम् आसादितः क्रोधात् रणे विक्रम्य निर्जितः ॥ ३-४८-४

4. **yena** = by whom; **kaaraNa antare** = for reason, another; **krodhaat** = infuriately; **dvandvam aasaaditaH** = duel, one who obtained - Kubera; **vaimaatraH bhraataa** = one from stepparent, brother; **vaishravaNaH** = Vaishravana [Kubera,]; **raNe vikramya ni rjitaH** = in combat, setting upon, completely trounced.

"I am that Ravana who when infuriated for some other reason took up a duel with Kubera, his brother from stepparent, wherein that Kubera is set up against and completely trounced in a combat. [3-48-4]

[Verse Locator](#)

मत् भय आर्तः परित्यज्य स्वम् अधिष्ठानम् ऋद्धिमत् ।

कैलासम् पर्वत श्रेष्ठम् अध्यास्ते नर वाहनः ॥ ३-४८-५

5. **nara vaahanaH** = one who has - humans, as vehicular transport - Kubera; **yat bhaya aartaH** = by whom, fearfully, [Kubera is] tormented; **R^iddhimat** = wealthiest [place]; **svam adhiSThaanam** = his own [Kubera's place] presided over place; **pari tyajya** completely, abandoning; **parvata shreSTham kailaasam adhyaaste** = mountain, excellent, on Kailash, living.

"I am that Ravana by whom Kubera, the god for Wealth-Management whose vehicular transport is handled by humans, is tormented fearfully and made to completely abandon his wealthiest place which is presided over by him till then, and I am the one who made that Kubera to flee to the excellent Mt. Kailash where he is somehow living, because I will not cause any harm on Mt. Kailash as I hold it sacred. [3-48-5]

[Verse Locator](#)

यस्य तत् पुष्पकम् नाम विमानम् कामगम् शुभम् ।

वीर्याद् आवर्जितम् भद्रे येन यामि विहायसम् ॥ ३-४८-६

6. **bhadre** = oh, auspicious lady; **yasya** = whose [Kubera's]; **tat puSpakam naama** = that, Pushpaka, known as; **kaama gam** = by wish, piloted; **shubham** = an auspicious [aircraft]; **vimaanam** = aircraft; **viiryaat** = by valour; **aavarjitam** = acquired; **yena vihaayasam yaami** = by which, in sky, I travel.

"I am that Ravana, oh, auspicious lady, who just by his valour acquired Kubera's auspicious aircraft known as Pushpaka, whose pilotage is just by the wish of its aviator, with which I will be travelling in skies. [3-48-6]

[Verse Locator](#)

मम संजात रोषस्य मुखम् दृष्ट्वा एव मैथिलि ।

विद्रवन्ति परित्रस्ताः सुराः शक्र पुरोगमाः ॥ ३-४८-७

7. **maithil** = oh, Maithili; **sanjaata roSasya** = shot up, with rancour; **mama mukham** = my, face; **dr^iSTvaa eva** = seeing, just by; **pari trastaaH** = highly, frightened; **shakra purogamaaH suraaH** = with Indra, at their fore - as leader, [all] gods; **vi dravanti** = quickly, running away.

"Just by seeing rancour-shot face of mine, oh, Maithili, all the gods will quickly shoot off, even if Indra is leading them, then where is the question of their confronting me. [3-48-7]

[Verse Locator](#)

यत्र तिष्ठामि अहम् तत्र मारुतो वाति शन्कितः ।
तीव्र अंशुः शिशिर अंशुः च भयात् संपद्यते रविः ॥ ३-४८-८

8. aham yatra tiSThaami = I am, where, staying; tatra = there; maarutaH shankitaH vaati = Air-god, doubtfully, wafts; tiivra amshuH raviH ca = one with singeing, sunbeams, Sun, also; bhayaat = by fear; shishira amshuH sampadyate = cooling, moonbeams, he obtains [effectuates].

"Where I will be staying there the Air-god wafts doubtfully, lest his gusts and blasts may hurt me, and the Sun also effectuates his singeing sunbeams as cooling moonbeams, lest I may abduct his wife Prabha, the Sunshine. [3-48-8]

[Verse Locator](#)

निष्कंप पत्राः तरवो नद्यः च स्तिमित उदकाः ।
भवन्ति यत्र तत्र अहम् तिष्ठामि च चरामि च ॥ ३-४८-९

9. aham yatra tatra tiSThaami = I, where, and where, am staying; ca caraami ca = freely, moving, also; there; taravaH = trees - will become; niS kampa patraaH = without, rustle, of leaves; nadyaH ca = rivers, also; stimita udakaaH = with quiet, waters; bhavanti = they become [they quieten.]

"At places where I will be staying or freely moving there the leaves of trees will be less of rustle, lest I may wilt them up, and there the gush of water of rivers too will quieten, lest I may dry them up. [3-48-9]

[Verse Locator](#)

मम पारे समुद्रस्य लंका नाम पुरी शुभा ।
संपूर्णा राक्षसैः घोरैः यथा इन्द्रस्य अमरावती ॥ ३-४८-१०

10. ghoraiH raakSasaiH sampuurNaa = with ghastly, demons, plethoric; lankaa naama = Lanka, known as; shubhaa = magnificent one; indrasya amaraavatii yathaa = Indra's, Amaravati, on par with; mama purii = my, city; samudrasya paare = of ocean, on other shore is there.

"My magnificent city known as Lanka is there on the other shore of the ocean, plethoric with all kinds of amenities, as well as with ghastly demons, which city will be on par with Indra's Amaravati, but for meekly gods and meaningless souls. [3-48-10]

[Verse Locator](#)

प्राकारेण परिक्षिप्ता पाण्डुरेण विराजिता ।
हेम कक्ष्या पुरी रम्या वैदूर्यमय तोरणा ॥ ३-४८-११

11. ramyaa purii = that gorgeous, city; paaNDureNa viraajitaa praakaareNa parikSiptaa = with whitish [silver wall,] adorned, with compound walls, completely, covered; hema kakSyaa = with golden, chambers; vaidurya maya toraNaa = full of lapis jewelled, with archways.

"That gorgeous city is completely walled in with compound walls that are adorned with whitish silver, and its palace-chambers are golden, and its archways are fully jewelled with lapis jewels. [3-48-11]

[Verse Locator](#)

हस्ति अश्व रथ संभाधा तूर्य नाद विनादिता ।
सर्व काम फलैः वृक्षैः संकुल उद्यान भूषिता ॥ ३-४८-१२

12. **hasti ashva ratha sambhaadhaa** = elephants, horses, chariots, trodden are its streets [encumbered]; **tuurya naada vinaaditaa** = with trumpet's, sounds, verily sounded; **sarva kaama phalaiH vR^ikSaiH** = all, cherishes [savours,] with fruits, with trees; **sankula udyana bhuuSitaa** = chirruping, pleasure-garden, bedecked with.

"It is encumbered with elephants, horses and chariots, well sounded by the sounds of trumpets, and with trees which yield fruits that fulfil all the savours, and it is bedecked with chirrupy pleasure-gardens. [3-48-12]

[Verse Locator](#)

तत्र त्वम् वस हे सीते राजपुत्रि मया सह ।
न स्मरिष्यसि नारीणाम् मानुषीणाम् मनस्विनि ॥ ३-४८-१३

13. **raaja putri** = oh, king's, daughter - princess; **manasvini** = oh, self-respectful lady; **hè, siite** = Seetha; **tatra** = there - in Lanka; **mayaa saha** = me, along with; **tvam vasa** = you, reside, [or, sojourn, stop over]; **maanuuSiiNaam naariiNaam na smariSyasi** = among females, as one among human [females,] not, you think.

"Oh, princess, oh, self-respectful lady, if you reside there together with me, hè, Seetha, then you will not think of yourself as one from among human females. [3-48-13]

The addressing expression **hè**, has some significance, as in **hè, raam... hè, prabho... hè, bhagavaan...** This has a signal of reverence than that the usual 'O' or 'oh,' for they are bland expressions of addressing.

[Verse Locator](#)

भुञ्जाना मानुषान् भोगान् दिव्यान् च वरवर्णिनि ।
न स्मरिष्यसि रामस्य मानुषस्य गत आयुषः ॥ ३-४८-१४

14. **vara varNini** = oh, superb, complexioned one; **maanuuSaam bhogaan** = humanly, luxuries; **divyaan [bhogaan] ca** = heavenly, [luxuries,] also; **bhunjaanaa** = revelling in; **maanuuSasya gata aayuSaH raamasya** = of human, with lessened, longevity, of Rama; **na smariSyasi** = not, you, recollect.

"Revelling in humanly luxuries, over and beyond in heavenly luxuries also, you will not recollect humanly Rama, whose longevity is lessened. [3-48-14]

Vividly: 'you said that you enjoyed all humanly luxuries when you stayed at your in-law's place in Ayodhya, as at 3-47-4... they are nothing when compared with the luxuries I provide in Lanka... they are a + **maanuuSaam bhogaan** 'super human luxuries...' as well as **divyaan** 'paradisiacal...' so you choose yourself between this forlorn state and a stately living...' Ravana spoke this as a perfect tempting debauch.

Ravana as devotee of Lakshmi is saying: 'If you come to Lanka with me and **tatra vasatii** 'while staying there...' another text for the above **tatra vasa** 'you stay there...' **mayaa** 'by me, a servant of yours, suchlike me...' ellipt. **samarpitaan** 'submitted, offered offerings...' **maanuuSaam ca divyaam ca bhogaan bhunjaanaa** 'humanly, and heavenly luxuries, on enjoying...' **maanuuSiiNaam naariiNaam: dvitiiyena SaSTi** 'one among human females...' **na smariSyasi** 'you do not reminisce...'

'You will not count yourself as a human female, if you come over to Lanka and enjoy the humanly and heavenly luxuries, which I, as a humble servant of yours, will offer...'

If you come there, you will not think of **maanuuSasya** 'incarnate as man, Rama...' **gata aayuSasya** = **gata, aayuSaH** = acquired, longevity; 'Rama who acquired a longevity for eleven thousand years... **raamasya** 'about such a Rama... you will not think about him at all...' ellipt. **naH sambandhinaH** 'we, the related beings of Rama...' **smariSyasi** 'you think of...'

'you will stop thinking about humans and other humanly affairs, and you also will not think of Rama alone, but you will think about us, the accursed demons, the dependents and servants of the Supreme Person, Vishnu... and in doing so, your thinking shall lead towards our release from this accursed demon-hood...' Maheshvara Tiirtha.

[Verse Locator](#)

स्थापयित्वा प्रियम् पुत्रम् राज्ञा दशरथेन यः ।

मन्द वीर्यः सुतो ज्येष्ठः ततः प्रस्थापितो वनम् ॥ ३-४८-१५

15. **manda viiryaH** = less of, bravery [spineless, because that Rama is spineless]; **jyeSTaH sutaH** = [though] eldest son; **yaH** = which Rama is - exiled; **raaGYaa dasharathena** = by king, by Dasharatha; **priyam putram sthaapayitvaa** = dear, son [Bharata,] on establishing; **tataH** = therefrom; **vanam prasthaapitaH** = to forests, put to flight.

"Though Rama is the eldest son, king Dasharatha established his dear son Bharata as king, and because Rama is spineless he is put to flight to forests, and now, what is he and what am I, in matter of sovereignty. [3-48-15]

Ravana as devotee says: **raaj~naa** 'one that rules from within...' like an **antaryaami**, 'an inner force... i.e., you as Goddess Lakshmi, **raaj~naa** 'by King Dasharatha...' as an inner force of Dasharatha, you made Dasharatha to select **manda viiryaH**, a **priyaH**, **putram**, **bharatam** 'spineless, not, the choicest, son, Bharata...' and **sthaapayitvaa** 'you made Dasharatha to establish Bharata on throne...' **raaj~naa** 'by the inner ruler, inner force... by you...' the King Dasharatha is incited to send his **jyeSTaH** 'eldest son...' also as said in **vishNu sahasra naamaavali**: **jyeSTaH shreSTaH prajaapatiH** 'eldest, best, ruler of people... Vishnu, is **prasthaapito vanam** 'sent away to forests...

'you are Goddess Lakshmi, an inner-ruler in all beings... though Dasharatha was uninterested to select Bharata you made Dasharatha, as his inner force, to select a spineless Bharata, and Bharata is established on the throne by Dasharatha, through you... besides, though Dasharatha was disinterested to send his dear eldest son Rama to forests, you as Dasharatha's inner force, made Dasharatha to send Rama, the eldest, best, and the only ruler of people, namely Rama, [as said in Vishnu's Thousand names,] to forests for the elimination of demons, and thereby to release us from our accursed being... hence you, as inner force of everybody, have to come with me, if Rama's incarnation is to yield its results...' Maheshvara Tiirtha.

[Verse Locator](#)

तेन किम् भ्रष्ट राज्येन रामेण गत चेतसा ।

करिष्यसि विशालाक्षि तापसेन तपस्विना ॥ ३-४८-१६

16. **vishaala akSi** = oh, broad-eyed one; **bhraSTa raajyena** = subverted, from kingdom; **gata cetasa** = gone is, his anima [or, dwindled is, his valour]; **taapasena** = simmered down [pitiable]; **tapasvinaa** = with an ascetic; **tena raameNa kim kariSyasi** = with him [with such a] Rama, what, you aspire to do.

"Rama is subverted from kingdom, thus dwindled is valour, thus winded down is his anima, thus he has become a pitiable one, thus he became an ascetic as nothing else is there for him to undertake, oh, broad-eyed lady, what do you aspire to do with such a Rama? [3-48-16]

When a tempter can convincingly prove that a woman's husband is 'unfit' then only he can succeed in his overtures. His theorematic reasoning is to let down Rama from Seetha's viewpoint, as she has broad-eyes, and she is supposed to see reality: 'Rama is rendered to nothing as said in an age-old saying **bhagnaa kR^iSe bhaagavataa bhavanti** 'when manly pursuits fail, he turns out as a sanctimonious person... **sanyaasi**, **bairaag**, a friar...' Hence, living with him here will cause only eye-soar in looking at these murky forests, to your wide-eyes... thus, come with me...'

Ravana as devotee says: **bhaSTa raajyena**; **bhraSTam ariiNaam raajyam**, **yena tena** 'subverted, enemies', kingdoms, by whom, by him...' 'he who has subverted all the kingdoms of enemies, with such a Rama...' **gata cetasa** 'devoid of inner soul...' He by himself is the Cosmic Soul and no duality of souls occurs in the Absolute Soul. Because He has no duality, there will be no duality in his acts **na tasya kaaryam**, **kaaraNam na vidyate...** **shruti**. Then He is **taapasena tapasvinaam**: **taapasa ina tapasvinaam** 'for ascetics, lord, also an acetic...' because He is lord of all ascetics he must also be one with them...' **saha raameNa tvam** 'with, Rama, you...' ellipt. **ayam vij~naapanam** 'this supplication...' **kariSyasi kim** 'will you make over, isn't it?

'He who has snubbed down all enemy kingdoms, where enemies are not earthly enemies, and as he has no duality in his deeds, won't you make over this request of mine, in welcoming you to Lanka, to him...' Tiirtha.

[Verse Locator](#)

सर्व राक्षस भर्तारम् कामय - कामात् - स्वयम् आगतम् ।

न मन्मथ शर आविष्टम् प्रति आख्यातुम् त्वम् अर्हसि ॥ ३-४८-१७

17. [kaamaat] kaamaya = in love, [you love me]; svayam aagatam = personally, came [to you]; manmatha shara aaviSTam = Love-god's, arrow, hit by; sarva raakSasa bhartaaram = all, demon's, king; such as I am, me; tvam = you; prati [iva] = towards [this way]; aakhyaatum = to speak - or, pratikhyaatum = to reject; na arhasi = not, apt of you.

"I, the king of all the demons, am hit by the arrows of Love-god and came to you in love, and instead of beseeching me to love you, your rejection and speaking this way, is unapt of you.

Or

"Although I am the king of all the demons, on seeing you I am hit by the arrows of Love-god and came to you, thus you love me... but rejecting me this way is unapt of you, as you alone will be losing heavenly comforts, if you reject me. [3-48-17]

Ravana, the devotee is saying: 'I maybe the king of all the demons, but kaamaat 'longingly, devotedly, zealously...' iha aagatam 'to here, he who came...' manmatha shara aaviSTam prati here the last word prati 'towards' is to be taken as iva 'like, as though, deem...' then 'deeming me as though I am hit by the arrows of Love-god and talking nonsense...' svayam 'you personally... in your right mind' aakhyaatum na arhasi 'to say so, is inapt of you...'

"I may be a king of all the demons in universes, but I am a zealotry devotee of yours... but deeming me to be one who is hit by the arrows of Love-god and thus speaking nonsense... this way of your thinking of me and speaking to me, is unapt of you in the right your mind...' Maheshvara Tiirtha.

[Verse Locator](#)

प्रति आख्याय हि माम् भीरु परितापम् गमिष्यसि ।

चरणेन अभिहत्य इव पुरुरवसम् ऊर्वशी ॥ ३-४८-१८

18. bhiiru = oh, modest lady; maam = me; prati aakhyaaya = against, by saying [refusing]; puruuravasam = Puruurava is; caraNena abhihatya = with feet, on kicking; urvashii iva = Urvashi, as with; paritaapam gamiSyasi = remorse, you enter - you become remorseful.

"Oh, modest lady, on refusing me you surely become remorseful like Urvashi who once kicked Puruurava with her feet. [3-48-18]

Urvashi is one among the four celestial chief maidens, apsara-s, namely, Urvashi, Rambha, Menaka and Tirolottama. When Vishnu was in His meditation all the other apsara-s came to Him to disturb His meditation. Knowing that, Vishnu gave birth to this Urvashi from his things. Thus, she is called the one who came from thighs uuruH 'from thighs...' and this word is defined as uru vaSTi 'muchly, splendid one...' Then the other apsara-s had to accept ashamedly that Urvashi is a beauty of higher order. Kalidasa took this as his subject for his drama 'Vikramorvashiiyam.'

[Verse Locator](#)

अंगुल्या न समो रामो मम युद्धे स मानुषः ।

तव भाग्येन् संप्राप्तम् भजस्व वरवर्णिनि ॥ ३-४८-१९

19. varavarNini = oh, richly, colourful lady; maanuSaH saH raamaH = [mere] human, he, that Rama; yuddhe = in war; mama angulyaa samaH na = my, finger, equal to, not - he is not; tava bhaagyen samp्राप्तam [maam] bhajasva = by your, serendipity [good fortune,] chanced, [me] you honour.

"He that Rama is merely a human, and in war he equals me not by my finger, oh, richly colourful lady, and I chanced here merely by your serendipity, thus you honour me and my desire to possess you..." Thus Ravana spoke to Seetha. [3-48-19]

'Serendipity' is the faculty of making happy and unexpected discoveries by accident... coined by Horace Walpole [1754] after The Three Princes of Serendip [now Sri Lanka,] a fairy tale. Now as a Lankan, let Ravana also say so.

Ravana, the devotee is saying: **yuddhe** 'in war...' **yasya angulyaaH samaH ko api na asti** 'whose, finger, equalling, whoever, even, not, there...' **yaH saH raamaH** 'who, he, is Rama... or, Vishnu Himself...' **maanusaH** 'humanly incarnate...' **tam** 'him, such a Rama...' **mama bhaagyena** 'by my, fortune...' **sampraaptam** 'presently' let that Rama arrive [in Lanka...]' **bhajasva** 'him, that Rama, you hold him in honour...'

"In battlefield none can match that Rama even by his little finger, for He is none other than Vishnu, and such a Vishnu chanced here in the human incarnation as Rama, and let fortune betide me and let that Rama arrive in my Lanka, and you be instrumental to his arrival, then you may hold that Rama in high honour... for all this to happen first you come with me..." Maheshvara Tiirtha.

[Verse Locator](#)

एवम् उक्ता तु वैदेही क्रुद्धा संरक्ता लोचना ।
अब्रवीत् परुषम् वाक्यम् रहिते राक्षस अधिपम् ॥ ३-४८-२०

20. **evam uktaa vaidehii tu** = thus, spoken to, Vaidehi, on her part; **kruddhaa samrakta locanaa** = infuriated, with bloodshot, eyes; **rahite** = without [anyone, in lonely place]; **raakSasa adhipam** = to demon's, king paruSam vaakyam abraviit = bitter, words, she spoke.

Vaidehi who is spoken thus is infuriated on her part and with her eyes bloodshot spoke these bitter words to the king of demons in that lonely lace. [3-48-20]

The lonely place is an advantageous place for such tempters. But if the tempted is self-controlled, nothing adverse can happen. **raagam viviktaa iti vardhayanti** 'inclination increases in isolation...' But Seetha is disinclined to any such advances or lures or temptations. Some discussion is there in endnote.

[Verse Locator](#)

कथम् वैश्रवणम् देवम् सर्व देव नमस्कृतम् ।
भ्रातरम् व्यपदिश्य त्वम् अशुभम् कर्तुम् इच्छसि ॥ ३-४८-२१

21. **sarva deva namaskR^itam** = by all, gods, revered; **devam vaishravaNam** = god, Vaishravana [Kubera]; **bhraataram vyapadishya** = brother, by making known - telling his name; **tvam** = you; **a shubham kartum katham icChasi** = un, holy [sinful acts,] to commit, how, you wish to.

"How you wish to commit sins although saying that Kubera, a god revered by all of the gods, is your brother? [3-48-21]

[Verse Locator](#)

अवश्यम् विनशिष्यन्ति सर्वे रावण राक्षसाः ।
येषाम् त्वम् कर्कशो राजा दुर्बुद्धिः अजित इन्द्रियः ॥ ३-४८-२२

22. **raavaNa** = oh, Ravana; **karkashaH** = cruel one; **dur buddhiH** = bad, minded [culpable]; **a jita indriyaH** = with not, controlled, senses; such as you are; **tvam** = you; **yeSaam raajaa** = to whom, you are a king; such of those; **sarve raakSasaaH** = all of those, demons; **avashyam vi nashiSyanti** = perforce, completely get destroyed.

"All the demons will perforce get completely destroyed, oh, Ravana, for whom you the cruel and culpable one with uncontrolled senses is the king, and you will be blameworthy for the elimination of righteous demons like Vibheeshana, et al. [3-48-22]

[Verse Locator](#)

अपहृत्य शचीम् भार्याम् शक्यम् इन्द्रस्य जीवितुम् ।

न हि रामस्य भार्याम् माम् अपनीय अस्ति जीवितम् ॥ ३-४८-२३

23. **indrasya bhaaryaam shaciim apahR^itya** = Indra's, wife, Shaci, on abducting; **jiivitum shakyam** = to live on, it possible to; **raamasya bhaaryaam maam** = Rama's, wife, me; **apa niiya** = leading away - on abducting; **jiivitam** = liveability na asti hi = not, is there, indeed.

"It may be possible to live after abducting Shaci Devi, the wife of Indra, somehow and anyhow there will be no liveability after abducting me, the wife of Rama. [3-48-23]

[Verse Locator](#)

जीवेत् चिरम् वज्र धरस्य हस्तात्

शचीम् प्रधृष्य अप्रतिरूप रूपाम् ।

न मा दृशीम् राक्षस धर्षयित्वा

पीत अमृतस्य अपि तव अस्ति मोक्षः ॥ ३-४८-२४

24. **raakSasa** = oh, demon; **a prati ruupa ruupaam** = not, mirrored, prettiness, prettyish lady; **shaciim** = Shaci Devi is; **vajra dharasya hastaat** = Thunderbolt, wielder, from the hand of; **pradhR^iSy** = on forcibly snatching away; **ciram jiivet** = for a long time, one may live; **maa dR^ishiim** = me, similar; **dharSayitvaa [duuSayitvaa]** = on intimidating, [on abusing]; **piita amR^itasya api** = though consumed, ambrosia, even if; **tava asti mokSaH** = to you [your-like,] is there, moksha, [release from the cycle of rebirth]; **na** = is not there.

"Oh, demon, un-mirrored is the prettiness of prettyish Shaci Devi, and one may live long on forcibly snatching her away from the hands of the wielder of Thunderbolt, Indra, but to him who intimidates or abuses me or women like me, there will be no **moksha**, release from the cycle of rebirth, even if he has consumed **amR^ita** ambrosia." Thus Seetha spoke to Ravana. [3-48-24]

Seetha iterated twice about Shaci Devi for reinforcing her argument. She did not say 'on abducting me you will not survive...' but said 'on abducting me, or women like me...' this is to say that any husband devotee-wife is not to be subjected to such humiliation. Further, this is for **ashliila nivaaraNa artham** 'to avoid obscenity from the mouth of this principal character in legend....' Govindaraja. As Seetha is unsure whether Ravana consumed ambrosia or not, but, 'if your-like malicious minded beings, though they have gulped **amR^ita** 'ambrosia' there is no **moksha** 'release, deliverance...' from death-birth cycle and that **moksha** is possible through wise thinking... and, as your soul is full with foulness, that unwise state of yours will never attain **moksha**...' Rama Tilaka Commentary.

Who is a pati vrata - husband-devotee?

Seetha is considered as a topmost husband-devotee and there must be some reasons for this. A devotee-wife is one who abides by her wedded husband through thick and thin. The reasons for the umpteen number of divorces that are happening all around the globe are incorporated in the following simple verses:

puruSam sevate na anyam mano vaak kaaya karmabhiH |
lobhitaa api pareNa arthiaH saa sati loka bhuuSaNa ||
dainyena praathitaa vaa api balena vidhR^itaa vaa api |
vastra aadyaIh vaasitaa vaa api na eva anyam bhajate satii ||
na anyam kaamate citte saa vij~neyaa pati vrataa ||

'She who devotes herself to her own man, but not to any other man, with her heart, word and deed, she alone is the jewel in world... though enticed by others with riches or intimidated with forcefulness, or tempted with richly clothing [and others womanly fancies, but one on discarding them all] attends her own man... she who does not wish other man even in her heart of hearts, she alone is a husband-devotee...'

As such, there are no extraordinary talents or traits that make an ideal woman as a husband-devotee, except her abidance to the sacredness of marriage as an institution. The domestic quarrelling, bickering, nagging... all these persists in every home, but making a mountain of that anthill, will eventually lead to the

collapse of that institution of marriage. No doubt, Seetha is a nagging, quarrelling, and sermonising, tongue-lashing woman but if it comes to her husband, she is undone without him, though he lost his empire, roaming in forests, eating trash etc., and yet she does not depart from her pledge to the institution of marriage.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट चत्वारिंशः सर्गः

Thus, this is the 48th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 48

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 49

Verses converted to UTF-8, Nov 09

Introduction

Seetha's abduction takes place now. Ravana forcefully abducts Seetha in his air-chariot. She bewails and bemoans for Rama and Lakshmana and appeals to all nature to inform Rama about this abduction. Finally, she sees Jatayu, the eagle, and asks him to narrate her abduction to Rama.

[Verse Locator](#)

सीताया वचनम् श्रुत्वा दशग्रीवः प्रतापवान् ।
हस्ते हस्तम् समाहत्य चकार सुमहत् वपुः ॥ ३-४९-१

1. prataapavaan dashagriivaH = valorous one, Ten-headed Ravana; siitaayaa vacanam shrutvaa = Seetha's, words, on hearing; haste hastam sam aahatya = on palm, with palm, well [loudly,] clapped; su mahat vapuH cakaara = very mighty, [his] body, made [divulged,].

On hearing Seetha's words that valorous ten-headed Ravana loudly clapped in dissent for once and divulged his very mighty body. [3-49-1]

These beings, including Hanuma, change into titanic form when they are infuriated. A cruel aspect minus anger is not in consonance with each. Thus, Ravana got wild first, but he does not want to hide his reality before his Goddess Lakshmi, hence he divulged his real aspect. Maheshvara Tiirtha.

[Verse Locator](#)

स मैथिलीम् पुनः वाक्यम् बभाषे वाक्य कोविदः ।
न उन्मत्तया श्रुतौ मन्ये मम वीर्य पराक्रमौ ॥ ३-४९-२

2. vaakya kovidaH saH = word, smith, he that Ravana; maithiliim punaH vaakyam babhaaSe = he, to Maithili, again, words, spoke; unmattayaa = by you who are mad; mama viirya paraakramau = my, valour, vanquishes; na shrutau manye = not, unheard, I think.

That wordsmith Ravana again spoke these words to Maithili, "Perhaps you have not heard about my valour and vanquishes in all your madness for Rama. [3-49-2]

Ravana as devotee is saying to Seetha: 'unheard are my valour and vanquishes na unmattayaa : matta janaat udgataa unmatta bhinna taa dR^ishayaa 'not mad... you are far from the maddened crowd, you are opposite of a mad personality...' na unmattayaa tvayaa na shrutau manye... 'though you are not a madcap in reality, you did not give any ear to my valour and vanity...' Maheshvara Tiirtha.

Once the demon Mahisha-asura was eliminated by Goddess Durga, a female, and Ravana is now talking to a female, [and maybe she is also in disguise like him.] If this woman assumes her real nature at the time of abduction, the abduction will not be easy and handy. Hence, before her assuming her real form, it is better to show his real entity. Thus, he clapped for once before changing into his real entity. Or, the role-play of a Brahman sanyasi is not in consonance with the villainous abduction and that garb of a Brahman itself is a hindrance to his original atrocious nature known to world as raa vaNa 'one who makes people to cry...' thus vexed with this role-paying of a Brahman, he clapped loudly and infuriately, for once. Rama Tilaka.

[Verse Locator](#)

उद् वहैयम् भुजाभ्याम् तु मेदिनीम् अंबरे स्थितः ।
आपिबेयम् समुद्रम् च मृत्युम् हन्याम् रणे स्थितः ॥ ३-४९-३

3. ambare sthitaH = on sky, standing; bhujaabhyaam mediniim ud vaheyam = by my two arms, earth I can up, lift; samudram ca = [any] ocean, also; aa pibeyam = completely, I gulp down; raNe sthitaH = in war, standing; mR^ityum hanyaam = Death, I put to death.

"Standing on the sky I can lift up the earth with two of my arms, I can completely gulp down any ocean, standing in war I can even put the Death to death. [3-49-3]

[Verse Locator](#)

अर्कम् तुंद्याम् शरैः तीक्ष्णैर् विभिंद्याम् हि महीतलम् ।
काम रूपिणम् उन्मत्ते पश्य माम् कामदम् पतिम् ॥ ३-४९-४

4. arkam tundyaam [rundhyaam] hi = Sun, I can split [obstruct] indeed; tiikSNaiH sharaiH = with splitting, arrows; mahiitalam vi bhindyaam = earth's plane, verily, split [splinter]; unmatte = oh, mad woman; kaama dam patim = wishes, endowing, husband; kaama ruupiNam = by wish, who can assume any form; maam pashya = me, you behold.

"Indeed, I can split the Sun and splinter the earth with my splitting arrows, oh, mad woman, I can assume any form as I wish, and endow any wish you wish, such as I am, I must be your husband, behold me." So said Ravana when revealing his real nature. [3-49-4]

[Verse Locator](#)

एवम् उक्तवतः तस्य रावणस्य शिखि प्रभे ।
क्रुद्धस्य हरि पर्यन्ते रक्ते नेत्रे बभूवतुः ॥ ३-४९-५

5. evam uktavataH = that way, when he said; kruddhasya tasya raavaNasya = infuriated, that, Ravana's; shikhi prabhe = torchlit, in shine; hari paryante = blackened, at edges; netre = in such eyes; rakte babhuuvatuH = bloodshot, became.

While the infuriated Ravana is saying in that way his eyes which by themselves are torchlit in their shine have become further bloodshot and blackened at their edges. [3-49-5]

[Verse Locator](#)

सद्यः सौम्यम् परित्यज्य तीक्ष्ण रूपम् स रावणः ।
स्वम् रूपम् काल रूप आभम् भेजे वैश्रवण अनुजः ॥ ३-४९-६

6. vaishravaNa anujaH = Vaishravana [Kubera's] younger brother; saH raavaNaH = he, Ravana; sadyaH = immediately; saumyam ruupam = gentle, form - of Brahman friar; parityajya = discarding; svam = his own; kaala ruupa aabham = Terminator's, form, similar to; tiikshNa ruupam bheje = ferocious, aspect, he assumed.

Immediately discarding the gentle form of a Brahman friar, that younger brother of Kubera, Ravana, assumed his own ferocious form which is similar to the form of Terminator. [3-49-6]

[Verse Locator](#)

संरक्त नयनः श्रीमान् तप्त कांचन भूषणः ।
क्रोधेन महता आविष्टो नील जीमूत सन्निभः ॥ ३-४९-७
दश आस्यो विंशति भुजो बभूव क्षणदा चरः ।

7, 8a. mahataa krodhena aaviSTaH = by desperate, fury, ensorcelled; sam rakta nayanaH = with bloodshot, eyes; shriimaan = celebrated one; tapta kaancana bhuuSaNaH =

burnt [purified,] golden, wearer of ornaments; [vicitra shakti sampanna = wizardly Ravana]; **niila jiimuuta sannibhaH** = blackish, [tempestuous] cloudlike, in shine; **dasha aasyaH** = ten, faced one; **vimshati bhujaH** = twenty, with arms; **kSaNadaa caraH** = night, walker; **babhuuva** = became [transmuted.]

That celebrated Ravana whose eyes are bloodshot as he is ensorcelled by desperate fury transmuted his form into a tend-faced, twenty-armed night-walker wearing golden ornaments of purified gold and appearing as a black tempestuous cloud. [3-49-7, 8a]

[Verse Locator](#)

स परिव्राजक च्छद्म महाकायो विहाय तत् ॥ ३-४९-८

प्रतिपेदे स्वकम् रूपम् रावणो राक्षस अधिपः ।

रक्त अंबर धरः तस्थौ स्त्री रत्नम् प्रेक्ष्य मैथिलीम् ॥ ३-४९-९

8b, 9. **raakSasa adhipaH** = demons, sovereign; **saH raavaNaH** = he, Ravana; **parivraajaka cChadma vihaaya** = friar's, guise, on discarding; **svakam ruupam pratipede** = his own, form, he educated; **tat mahaa kaayaH** = that, mighty-bodied one; **rakta ambara dharaH** = reddish, clothing, attired in; **strii ratnam maithiliim prekSyā** = lady, gem of a, at Maithili, observing; **tasthau** = stood afore her.

On discarding that guise of a Brahman friar that sovereign of demons Ravana educated his own physique and then that mighty bodied one attired in reddish clothing stood before Maithili observing that gem of a lady. [3-49-8b, 9]

He stood before her showing his mighty physique, expecting her to yield on seeing such a magnificent manly physique, which dissimilar to the girlish physique of her husband Rama.

[Verse Locator](#)

स ताम् असित केश अन्ताम् भास्करस्य प्रभाम् इव ।

वसन आभरण उपेताम् मैथिलीम् रावणो अब्रवीत् ॥ ३-४९-१०

10. **saH raavaNaH** = he, Ravana; **a sita kesha antaam** = not, whitened, head-hair, ends [hairdo having glossily blackish tressed ends]; **bhaaskarasya prabhaam iva** = sun's, shining, like; **vasana aabharaNa upetaam** = clothed [silken-ochry-sari,] jewellery, having on her; **taam maithiliim abraviit** = to her, to Maithili, spoke.

She whose tresses are glossily blackish until their ends, and who has on her glittering jewellery and silken-ochry-sari, whereby who is imperceivable like sun's glaring shine, to such Maithili Ravana spoke. [3-49-10]

[Verse Locator](#)

त्रिषु लोकेषु विख्यातम् यदि भर्तारम् इच्छसि ।

माम् आश्रय वरारोहे तव अहम् सदृशः पतिः ॥ ३-४९-११

11. **varaarohe** = oh, high-hipped lady; **triSu lokaSu vikhyaatam bhartaaram** = in three, worlds, well-renowned, a husband; **icChasi yadi** = you wish, if; **maam aashraya** = in me, you seek shelter; **aham tava sadR^ishaH patiH** = I [alone] will, to you, match up, as husband.

"If you wish to have a husband of well-renown in three worlds you seek shelter in me, oh, high-hipped lady, I alone will match up to you as husband. [3-49-11]

[Verse Locator](#)

माम् भजस्व चिराय त्वम् अहम् श्लाघ्यः पतिः तव ।

न एव च अहम् क्वचित् भद्रे करिष्ये तव विप्रियम् ॥ ३-४९-१२

त्यज्यताम् मानुषो भावो मयि भावः प्रणीयताम् ।

12, 13a. bhadre = oh, fortunate lady; tvam ciraaya maam bhajasva = you, for a long time [ultimately,] me, you oblige; aham tava shlaaghyaH patiH = I will be, to you, much-lauded, husband; aham kvacit = I will, anytime; tava = to you; vi priyam = dis, pleasure; na kariSye ca = not, I will cause; maanuSe = for humanly [Rama]; bhaavaH = your thoughts [heart, love]; tyajyataam = leave off; mayi bhaavaH pra Niiyataam = me [towards me,] thought [heart, love,] verily lead [bring round.]

"Ultimately you have a much-lauded husband in me, as such you oblige me, and I will not cause any displeasure to you at any point of time. Let your heart refrain from that humanly Rama and you start bringing round your heart towards me. [3-49-12, 13a]

[Verse Locator](#)

राज्यात् च्युतम् असिद्ध अर्थम् रामम् परिमित आयुषम् ॥ ३-४९-१३

कैः गुणैः अनुरक्ता असि मूढे पण्डित मानिनि ।

यः स्त्रिया वचनात् राज्यम् विहाय ससुहृत् जनम् ॥ ३-४९-१४

अस्मिन् व्याल अनुचरिते वने वसति दुर्मतिः ।

13b, 14, 15a. muuDhe = oh, unintelligent lady; paNDita maanini = highly intelligent, deem your self; dur matiH = bad, minded [mindless Rama]; yaH striyaa vacanaat = who, by a woman's, word; sa = along with; su hR^it janam = good, hearted, people; raajyam vihaaya = kingdom, on leaving off; vyaala anucarite = predators, moving in [on prowl]; asmin vane vasati = in this, in forest, he who lives - Rama; such a; raajyaat cyutam = from kingdom, fallen [spurned off]; a siddha artham = not, gainful, his purposes; [maanuSaH = being human]; parimita aayuSam = he is with - limited, longevity - short-lived human being; raamam = at Rama; kaiH guNaiH anuraktaa asi = by what, merits [of Rama,] impassioned [for him,] you are.

"Oh, halfwitted lady, you who deem yourself a highly intellectual lady, listen, that mindless Rama who just by a word of a woman forebode kingdom along with all of his amiable people, and lives in this forest where the predators are on the prowl, thus he who is spurned off from kingdom, ungainful are his purposes, and who is even a short-lived human, I wonder by what merits you are impassioned for such a Rama?" Thus Ravana spoke to Seetha. [3-49-13b, 14, 15a]

For the verses from 11 to 14 Maheshvara Tiirtha, a very ancient commentator, tries hard to establish Ravana as an absolute devotee of Goddess Lakshmi, for Ravana himself was their doorkeeper in heaven before his accursed being. He is one from the two doorkeepers in vaikuNTha 'abode of Lord Vishnu and Lakshmi' called Jaya and Vijaya Ravana is Jaya, the doorkeeper. That commentary is like this. yadi aham patiH 'if, I am, the lord...' raakshasaam iti seSaH elliptic, 'of demons...' tava sadR^ishaH : kim bhR^itya - iti seSaH 'you befitting, elliptic, am I a befitting servant - no I am not...' 'Although I am not a good servant of yours, but if you wish to me be one, triSu lokaSu vikhyaataam yathaa tathaa 'as if to become famous in all the three worlds...' maam bhartaaram aashraya 'me, as servant, accept...' Here bharta is defined as shushruuSa aadinaa svaaminam bibharti iti bhartaa - bhR^itya iti arthaH 'one who serves his master by his services is bhartaa. Thus bhartaa does not only mean a husband but also a servant. Why should she accept Ravana now as a newly recruited servant? Because ciraaya tava shlaaghyaH 'for a long time I have been extolling you in vaikunTha as Jaya...' and I am a priya : priiNayati iti shshruuSa aadinaa svaaminam - iti priya bhR^ityaH 'a dear, earnest servant of yours...' maam bhajasva 'you know me thus as your humble servant...' maanuSe bhaava tyajyataam 'humans only are to be saved..' - you leave this thinking and think that we the demons are also to be saved...' muuDhe paNDita maaninii mayi bhaava praNiiyataam 'Although I am an unread stupid, grace me too because I am your long serving servant...' Further, Rama is raajyaat cyutam 'not fallen from kingship, but he is a spurner of kingly pleasures, he thrusts these small things back with his foot...' why because a siddha artham - ashca asau siddha arthaH ca 'Vishnu is one with His purposes fulfilled... thus He does not care for a petty kingdom, when He is the King of Kings...' parimita aayuSam : parigatam - tyaktam; mitam - alpam - aayuH yena tam - a parimita aayuSam 'He is an eternal entity...' kaiH guNaiH - kaiH= anirvacaniiya; guNaiH= ananta kalyaana guNa shiila 'One with indefinable, illimitable auspicious merits...' anuraktaa asi 'you are impassioned for such a Vishnu, though... and I have no objection for that, but bless me too... durmati : duSTeSu api matiH - anugraahikaa buddhi 'He is not a mindless person, but he has a mind for the mindless and bad-minded persons like me... So please come with me and let your husband follow you to Lanka and accord salvation, as planned by you all...' Maheshvara Tiirtha.

इति उक्त्वा मैथिलीम् वाक्यम् प्रिय अर्हाम् प्रिय वादिनीम् ॥ ३-४९-१५

अभिगम्य सुदुष्ट आत्मा राक्षसः काम मोहितः ।

जग्राह रावणः सीताम् बुधः खे रोहिणीम् इव ॥ ३-४९-१६

15b, 16. su duSTa aatmaa = verily, evil, minded [Ravana]; kaama mohitaH = by lust, maddened; raakshasaH raavaNaH = that demon, Ravana; priya [vacana] arhaam = for nice, [words,] proper one - to talk to; priya vaadiniim = nice, talker; maithiliim = to Maithili; vaakyam iti uktvaa = words, this way, on saying; abhi gamya = nigh, drawing - approaching her; khe budhaH rohiNiim iva = in firmament, Budha - the Jupiter, with Rohini, as with; siitaam jagraaha = Seetha, he grabbed.

On saying that sentence to Maithili, who by herself is a nice talker and who is a proper one for addressing with nice words, that verily evil-minded demon Ravana maddened by lust drew nigh of Seetha and grabbed her, as Budha, the Jupiter grabs the Star Rohini in firmament. [3-49-15b, 16]

What happened to the lakshmaNa rekha? 'A boundary drawn by Lakshmana when he departed Seetha in search of Rama?' Some discussion about this is there in the endnote. Here, even though Ravana is su duSTa aatmaa, kaama mohitaa 'a very wicked souled and lustily crazed....' it is all for other women, but not towards Seetha. And thus he caught hold of Seetha, as the planet Budha, Jupiter, the son of Moon catches his own Star mother Rohini, a dear wife the Moon, reverentially. Maheshvara Tiirtha. Later commentators rejected this saying that, if it were to be so, then Ravana has Oedipus complex.

[Verse Locator](#)

वामेन सीताम् पद्माक्षीम् मूर्धजेषु करेण सः ।

ऊर्वोः तु दक्षिणेन एव परिजग्राह पाणिना ॥ ३-४९-१७

17. saH = he; padma akSiim siitaam = lotus, eyed, at Seetha; vaamena kareNa eva muurdhajeSu = with left, hand, thus, head-hair; dakSiNena paaNinaa uurvoH tu = with right, hand, thighs, but; parijagraaha = grabbed.

He that Ravana grabbed the lotus-eyed Seetha on lifting her up with his left hand at her plait of hair at nape, and with his right hand at her thighs. [3-49-17]

[Verse Locator](#)

तम् दृष्ट्वा गिरि शृंग आभम् तीक्ष्ण दंष्ट्रम् महा भुजम् ।

प्राद्रवन् मृत्यु संकाशम् भय आर्ता वन देवताः ॥ ३-४९-१८

18. mR^ityu sankaaasham = Death, one similar to; tiikSNa damSTram = one with incisive, fangs; mahaa bhujam = mightily, armed one; giri shR^inga aabham = mountain, crest, in shine; tam dR^iSTvaa = him [who grabbed Seetha,] on seeing; vana devataaH = forest, deities; bhaya aartaa = by terrorism, terrorised; praadravan = quickly fled.

On seeing him who grabbed Seetha, who has incisive fangs, mightily armed and who is shining forth like a mountain crest and similar to Death, the forest deities quickly fled away terrorised by his terrorism. [3-49-18]

[Verse Locator](#)

स च मायामयो दिव्यः खर युक्तः खर स्वनः ।

प्रत्यदृश्यत हेमांगो रावणस्य महारथः ॥ ३-४९-१९

19. [then]; maayaamayaH = miraculously [designed for appearing and disappearing]; divyaH khara yuktaH = miraculous; mules, yoked with; khara svanaH =

braying, noisily; **hema angaH** = golden, with wheels [parts]; **raavaNasya saH mahaarathaH** = Ravana's, that, miracle-air-chariot; **prati adR^ishyata** = afore, appeared.

Then the miracle-air-chariot of Ravana which is miraculously designed to appear and disappear at the wish of its master, yoked with miraculous mules, and built with its golden wheels and parts, appeared afore Ravana braying noisily. [3-49-19]

[Verse Locator](#)

ततः ताम् परुषैः वाक्यैः अभितर्ज्य महास्वनः ।

अंकेन आदाय वैदेहीम् रथम् आरोपयत् तदा ॥ ३-४९-२०

20. **tadaa** = then; **mahaa svanaH** = one who has - strident, voice - Ravana; **taam vaidehiim** = her, Vaidehi; **paruSaiH vaakyaiH abhitarjya** = with bitter, words, intimidating; **ankena aadaaya** = by waist, lifting up - or dragging her onto his flank; **tataH** = then; **ratham aaropayat** = chariot, got up on.

Then he whose voice is strident that Ravana lifted her up by her waist and got Vaidehi up on the air-chariot intimidating her with bitter words. [3-49-20]

[Verse Locator](#)

सा गृहीता अतिचुक्रोश रावणेन यशस्विनी ।

रामा इति सीता दुःख आर्ता रामम् दूरम् गतम् वने ॥ ३-४९-२१

21. **raavaNena gR^ihiitaa** = by Ravana, captured [when gone into captivity of Ravana]; **yashasvinii** = glorious one; **saa siitaa** = that, Seetha; **duHkha aartaa** = with anguish, agonised; **vane duuram gatam raamam** = in forest, distant, gone, at Rama; **raamaa iti** = 'oh, Rama', thus [saying]; **ati cukrosha** = loudly, wailed.

Agonised with anguish when gone into the captivity of Ravana, she that glorious Seetha wailed loudly for Rama saying 'oh, Rama,' which Rama has gone deep into the forest by then. [3-49-21]

[Verse Locator](#)

ताम् अकामाम् स काम आर्तः पन्नग इन्द्र वधूम् इव ।

विवेष्टमानाम् आदाय उत्पपात अथ रावणः ॥ ३-४९-२२

22. **atha** = then; **kaama aartaH** = with lust, infatuated; **saH raavaNaH** = that, Ravana; **a kaamaam** = not, inclined - one disinclined for lusting; **pannaga indra vadhuum iva** = cobra, king, wife, like; **vi veSTamaanaam** = one who is verily, writhing; **taam aadaaya** = her, on picking her up; **[vegena** = speedily]; **ut papaata** = up, fallen - fell upon the skies, flew off.

Ravana who is infatuated with lust picked her up, which lady is disinclined for any kind of sensuality and who is verily writhing like the wife of King Cobra, and then he surged skyward and flew off with her in his air-chariot. [3-49-22]

[Verse Locator](#)

ततः सा राक्षसेन्द्रेण ह्रियमाणा विहायसा ।

भृशम् चुक्रोश मत्ता इव भ्रांत चित्ता यथा आतुरा ॥ ३-४९-२३

23. **tataH** = then; **raakSasa indreNa vihaayasaa hriyamaaNaa** = by demons, lord, in skyway, while being abducted; **saa** = she that Seetha; **mattaa iva** = frenzied, as if; **bhraanta cittaa** = bewildered, faculties; **aaturaa yathaa** = a hysterical person, as with; **bhR^isham cukrosha** = stridently, bawled.

While that lord of demons is abducting her in the skyway, Seetha became frenzied with bewildered faculties and then bawled stridently like a hysterical person. [3-49-23]

हा लक्ष्मण महाबाहो गुरु चित्त प्रसादक ।

ह्रियमाणाम् न जानीषे रक्षसा काम रूपिणा ॥ ३-४९-२४

24. **mahaabaahuH** = greatly dextrous one; **guru citta prasaadaka** = mentors, heart, rejoicer of; **haa lakSmaNa** = haa, Lakshmana; **kaama ruupiNaa rakSasaa** = by wish, guise-changer - dissembler, by demon; **hriyamaaNaam** = being abducted; [**maam** = me, of me]; **na jaaniiSe** = not, you know.

"Haa, greatly dextrous Lakshmana... oh, rejoicer of your mentor... you are incognisant of me who am being abducted by this demon who is a dissembler. [3-49-24]

Seetha tongue-lashed this Lakshmana alone in the earlier chapters and him alone she is addressing now, that too firstly, before calling Rama, that too addressing as 'dextrous one...' Is she self-contradictory? Not so, 'Lakshmana is the one who can protect even the self-reliant Rama, then where is the question of his not protecting Seetha from any calamity?' is her reasoning. On the other hand, Lakshmana left the hermitage just now, so he must be within earshot, while Rama went into deep of the forest long back.

Verse Locator

जीवितम् सुखम् अर्थम् च धर्म हेतोः परित्यजन् ।

ह्रियमाणाम् अधर्मेण माम् राघव न पश्यसि ॥ ३-४९-२५

25. **jiivitam sukham arthaam ca** = [high] life, happiness, riches, also; **dharma hetoH parityajan** = righteousness, for the reason of, one who is relinquishing; **raaghava** = oh, Raghava; **a dharmeNa** = by not, righteousness - unrighteousness or, by an unrighteous demon; **hriyamaaNaam** = being abducted; **maam na pashyasi** = me, not, you are observant of.

"Oh, Raghava, you have relinquished your high-life, happiness, and riches for the sake of righteousness, and though you avowed to protect your observants, you are unobservant of me who am being abducted by the unrighteousness itself. [3-49-5]

Verse Locator

ननु नाम अविनीतानाम् विनेता असि परंतप ।

कथम् एवम् विधम् पापम् न त्वम् शास्सि हि रावणम् ॥ ३-४९-२६

26. **parantapa** = oh, enemy-inflamer; **a viniitaanaam** = for not, wise beings [for uncontrollable beings,] **vi netaa** = absolute, controller; **asi nanu** = you are, I dare say [I reckon]; **tvam** = you; **evam vidham paapam raavaNam** = this, kind of, sinner, Ravana; **katham naama** = how, I wonder; **na shaassi hi** = not, controlling, indeed.

"Oh, enemy-inflamer Rama, I reckon that you are an absolute controller of uncontrollable beings, I wonder why you are not controlling this kind of sinner, Ravana, indeed?" This is how Seetha started her cry in wilderness. [3-49-26]

Verse Locator

ननु सद्यो अविनीतस्य दृश्यते कर्मणः फलम् ।

कालो अपि अंगी भवति अत्र सस्यानाम् इव पक्तये ॥ ३-४९-२७

27. **aviniitasya karmaNaH phalam** = evil, acts', fruit [result]; **sadyaH** = instantaneously; **na dR^ishyate nu** = not, apparent, indeed; **sasyaanaam paktaye iva** = [yield of] crops, for cooking [after ripeness,] as with; **atra** = in such matters; **kaalaH api angii bhavati** = Time, even, part [factor,] becomes.

"Indeed, the result for an evil act will not be apparent instantaneously. Even the time becomes a factor in the matter of cause and effect, as with the crops becoming cookable after certain time lag." Thus, she is addressing Ravana now. [3-49-27]

त्वम् कर्म कृतवान् एतत् काल उपहत चेतनः ।
जीवित अंतकरम् घोरम् रामात् व्यसनम् आप्नुहि ॥ ३-४९-२८

28. tvam = you; kaala upahata cetanaH = by Time, battered, with a mind; [ett = this particular]; karma kR^itavaan = deed [exploit,] you have done [as an infringer]; raamaat = from Rama; jiivita antakaram ghoram vyasanam aapnuhi = life, ending, devastating, tribulation, you get.

"The Time has battered your brains and as an infringer you have undertaken this particular exploit, whereby you will get a devastating and life-ending tribulation from Rama." Thus, she upbraided Ravana. [3-49-28]

Verse Locator

हन्त इदानीम् सकामा तु कैकेयी बान्धवैः सह ।
ह्रियेयम् धर्म कामस्य धर्म पत्नी यशस्विनः ॥ ३-४९-२९

29. dharma kaamasya = honesty, aspirer of - Rama; yashasvinaH = of glorious Rama; dharma patnii = honest, wife; such as I am; hriyeyam = I am being abducted; idaaniim = now; kaikeyii baandhavaiH saha = Kaikeyi, kinfolk, together with; sa kaamaa = with [came true,] aspiration; [astu = let her be]; hanta = oh, god.

"An honest wife of a glorious one who aspires nothing but honesty, such a wife of Rama as I am, I am being abducted, thus the aspiration of Kaikeyi and her kinfolk has now come true. Oh, god!" Thus, she soliloquised. [3-49-29]

Rama also talks in this way when Viraadha abducted Seetha in the opening chapter of this Aranya Kanda. This small talk is more humanly as said: supramatta kupitaanaam bhaava j~naanam dR^iSTam 'in the delirious or furious conditions, one's own heart is outspoken...' and if it is spoken in anger none but their antagonists are envisaged, firstly.

Verse Locator

आमंत्रये जनस्थानम् कर्णिकारान् च पुष्पितान् ।
क्षिप्रम् रामाय शंसध्वम् सीताम् हरति रावणः ॥ ३-४९-३०

30. janasthaanam puSpitaan karNikaaraan = in Janasthaana, flowered, Karnikaara trees; aamantraye = I call attention of; raavaNaH siitaam harati = Ravana is, Seetha, thieving; thus; kSipram raamaaya shamsadhvam = instantly, to Rama, be made known inform.

"I call the attention of the flowered Karnikaara trees of Janasthaana, you inform Rama that Ravana is thieving Seetha." Thus, she is addressing the woods and others on the ground from air-chariot. [3-49-30]

Verse Locator

हंस सारस संघुष्टाम् वन्दे गोदावरीम् नदीम् ।
क्षिप्रम् रामाय शंस त्वम् सीताम् हरति रावणः ॥ ३-४९-३१

31. hamsa saarasa sanghuSTaam = swans, saarasa [water birds,] bustling with; godaavariim nadiim vande = to you Godavari, river, I pray; raavaNaH harati siitaam = Ravana is, thieving, Seetha; tvam kSipram raamaaya shamsa = you, promptly, to Rama, tell.

"I pray you who are with the bustle of swans and saarasa water birds, oh, River Godavari, you promptly tell Rama that Ravana is thieving Seetha. [3-49-31]

This does not mean that this request is as good as asking that river to overflow its banks to go to Rama and tell the news. It is: "I pray you to tell this news to any one of the bustling birds in your lap and that bird

swiftly takes to flight to go to Rama and informs him, because the birds are also sympathetic with Rama and with me, as well...' This is **hamsa sandesha**, **saarasa sandesha** which idea became more famous at a later time for the emergence of masterpieces like **megha sandesha** of Kalidasa and **hamsa sandesha** in **nala damayanti upaakhyaana**.

[Verse Locator](#)

दैवतानि च यान्ति अस्मिन् वने विविध पादपे ।
नमस्करोमि अहम् तेभ्यो भर्तुः शंसत माम् हृताम् ॥ ३-४९-३२

32. **vividha paadape** = which is with diverse, trees; **asmin vane** = in this, forest; [**yaani** = which of those]; **daivataani** = sylvan deities; **yaanti [santi]** = will be moving about [abide by trees]; **tebhyaH** = for them; **aham namaskaromi** = I am, offering veneration; **maam hR^itaam** = me, as a stolen one; **bhartuH shamsata** = [to my] husband, inform.

"I also venerate you, the sylvan deities that travel in this forest with diverse trees or, those that abide on the treetops, you may please inform my husband that I am being stolen. [3-49-32]

The word **namaskaromi** is of two parts: **namaH**, **karomi** and this **namaH** is again cleavable as **na mama** 'not, mine...' 'I have no 'I-ness' and I wholly submit my 'my-ness' unto you...' Thus **namaH kaomi** is 'I am making myself in submission to you...' and if this said with the gesture of adjoined palms called **an~jali**, which in Latin is **iungo**, **iungere** and if **iun** is read as **an`** and **ng** be read as **j~na** of Sanskrit, this **iungo** is also **an~jali** as Latin has many Sanskrit words in it. Then this is called **namaskaara baaNa** 'a salutation-arrow' more like a cupid's arrow to bring two together... not necessarily a male and a female, but any two or more, in veneration or friendship.

[Verse Locator](#)

यानि कानिचित् अपि अत्र सत्त्वानि निवसन्ति उत ।
सर्वाणि शरणम् यामि मृग पक्षि गणान् अपि ॥ ३-४९-३३

33. **atra** = there - on the ground as seen from aircraft; **yaani kaanicit api** = those, some few, even; **sattvaani nivasanti uta** = beings, are living, there; **sarvaaNi** = all of the; **mR^iga pakSi gaNaan api** = animals, birds, groups of, even; **sharaNam yaami** = shelter, I am getting into - I seek.

"Or, over there, some few beings that are living over there on the ground below, I seek shelter of all the flocks of birds and hoards of animals, and I pray you to convey this news. [3-49-33]

Seetha firstly appealed to the trees frenziedly. But reasoning herself that the trees can tell only when Rama comes to them, for they cannot move, and then she appealed to River Godavari and her swans. Presuming that the water loving water birds may not penetrate the deep forest, and then she appealed the sylvan deities presiding on the treetops. Again presuming that these sylvan deities of forests may not be able to see through the thick of forest, she is now asking the animals and birds that usually move on the ground, to locate Rama. This entire criss-cross thinking has happened within split seconds.

[Verse Locator](#)

ह्रियमाणाम् प्रियाम् भर्तुः प्राणेभ्यो अपि गरीयसीम् ।
विवश अपहृता सीता रावणेन इति शंसत ॥ ३-४९-३४

34. **praaNebhyaH api gariiyasiim** = by [his] lives, even, loftier; **hriyamaaNam** = being stolen; **priyaam** = about [his] dear [wife]; **vi vasha** = without, help [helpless one]; **siitaa** = Seetha; **raavaNena apahR^itaa** = by Ravana, stolen; **iti bhartuH shamsata** = thus, to [my] husband, you inform.

"Inform my husband about his dear and loftier wife than his lives, saying that, 'helpless Seetha is stolen by Ravana.' [3-49-34]

[Verse Locator](#)

विदित्वा माम् महाबाहुः अमुत्र अपि महाबलः ।
आनेष्यति पराक्रम्य वैवस्वत हृताम् अपि ॥ ३-४९-३५

35. mahaa balaH = great-mighty one; mahaabaahuH = ambidextrous [Rama]; vaivasvata hR^itaam api = by Death, I am impounded, even if; maam = me; amutra api = [taken to] other world [to heavens,] even if; veditvaa = [if he comes to] on knowing; paraakramya = on aggressing; aaneSyati = brings back.

"If that ambidextrous Rama comes to know about me, even if I am taken to heavens, or, even if I am impounded by Death, that great-mighty Rama brings me back, on aggressing against all of the gods in heaven, or, against Yama, the Death God." Thus, she appealed to one and all, but in vain. [3-49-35]

[Verse Locator](#)

सा तदा करुणा वाचो विलपंती सुदुःखिता ।
वनस्पति गतम् ग्रिध्रम् ददर्श आयत लोचना ॥ ३-४९-३६

36. tadaa = then; karuNaa vaacaH vilapantii = with pitiable, words, who is bewailing; aayata locanaa = wide, eyed one; saa = she; su duHkhitaa = highly, anguished; vanaspati gatam gridhram dadarsha = tree [a tree that yields fruits without flowering,] gone onto - perched on, eagle, she saw.

She that wide-eyed Seetha who is highly anguished and bewailing with pitiable words then with a wide-eyed expectancy saw the eagle Jatayu perching on a tree. [3-49-36]

[Verse Locator](#)

सा तम् उद् वीक्ष्य सुश्रोणी रावणस्य वशम् गता ।
समाक्रंदत् भयपरा दुःख उपहतया गिरा ॥ ३-४९-३७

37. raavaNasya vasham gataa = Ravana's, captivity, gone in; sushroNii = well-waisted one; bhaya paraa = by fear, worsted; saa = she; tam = him [Jatayu]; ud viikshya = up, on seeing - seeing on raising head; duHkha upahatayaa giraa = anguish, walloped with, [stuttering] voice; sam aakrandat = squeakily, shrieked.

She that well-waisted lady who has gone into the captivity of Ravana craned and stared at the eagle, and worsted by fear she shrieked squeakily with a stuttering voice that is walloped with anguish. [3-49-37]

[Verse Locator](#)

जटायो पश्य मम आर्य ह्रियमाणम् अनाथ वत् ।
अनेन राक्षसेद्रेण करुणम् पाप कर्मणा ॥ ३-४९-३८

38. aarya jaTaayoH = oh, dignified [fatherly,] Jatayu; anena paapa karmaNaa = by this one, with sinister, deeds; raakshasa indreNa = by demons, lord of; anaatha vat = orphan, like [orphanized one]; karuNam = pitiable; hriyamaaNam = being abducted; mama [maam] pashya = me, you see.

"Oh, fatherly Jatayu, see me, like an orphanized one I am pitiable abducted by this lord of demons with sinister deeds. [3-49-38]

[Verse Locator](#)

न एष वारयितुम् शक्यः त्वया क्रूरो निशाचर ।
सत्त्ववान् जितकाशी च स आयुधः चैव दुर्मतिः ॥ ३-४९-३९

39. **kruuraH** = merciless one; **sattvavaan** = a formidable one; **jita kaashii ca** = [who by his cunning] conquests, shining forth, also; **sa aayudhaH caiva** = with, weaponry, also thus; **dur matiH** = wicked, minded one; **eSa nishaacara** = this one, night-walker; **tvayaa** = by you; **vaarayitum** = to forestall; **na shakyaH** = not, a possible, one.

"It is impossible for you to forestall this merciless night-walker, for he is formidable, shining forth with cunning conquests, also thus this wicked minded one is with weaponry. [3-49-39]

[Verse Locator](#)

रामाय तु यथा तत्त्वम् जटायो हरणम् मम ।

लक्ष्मणाय च तत् सर्वम् आख्यातव्यम् अशेषतः ॥ ३-४९-४०

40. **jaTaayo** = oh, Jatayu; **mama haraNam** = my, about abduction; **yathaa tattvam** = as, it happened; **tat sarvam** = that, all about it; **a sheSataH** = without, a residuum - entirely; **raamaaya** = to Rama; **lakSmaNaaya ca** = to Lakshmana, also - or to Lakshmana; **aakhyaatavyam** = be narrated.

"Oh, Jatayu, everything about my abduction shall be narrated to Rama, or to Lakshmana, as it has happened in its entirety." Thus Seetha supplicated Jatayu. [3-49-40]

Nobility will not seek help selfishly; if help is sought that way, the seeker instantly becomes an ignoble, falling from the heights of personal nobility. Seetha may be an impetuous lady but if she talking to a noble elderly person or being, she talks judiciously in all her humbleness. Here she is not asking Jatayu to wage a war against Ravana to save her. She is asking Jatayu to convey the news of her abduction to Rama, because as an old eagle, as old as her father-in-law, Jatayu may not fight back this Ravana successfully. Besides, Ravana is with weaponry and a cunning warrior. Jatayu may be a powerful eagle, but if it comes to weapons and missiles, a natural being cannot withstand the artificial ammunition of war. Hence, visualising the danger in Jatayu's attempting any combat with Ravana, she is asking him to be the carrier of news, as all the trees, river and her birds, sylvan deities, and the other birds and animals are not heedful of her request, and this eagle alone is beheld, besides being an old acquaintance.

Is Sheetha an 'untouchable'?

Whether Seetha is touched by Ravana or not - is a much debated issue by ancient commentators. When Ravana is carrying a curse on his head, that makes his head/heads to be splintered, if he lustfully touches any woman, against her will, it is questioned how his head is not splintered now, when touching Seetha. Maheshvara Tiirtha brings in **skaanda puraaNa** which says that: **chaayaa graahitvam api asi sarva vidyaa vishaarade | kesha chaayaam paraamR^ishya jaanu chaayam tahaiva ca | gR^ihiitvaa jaanakiim hR^iShTo lankaam praayaa tathaa eva ca** | 'Ravana being an expert in all branches of sciences, caught Janaki by the shadow of her head-hair and the shadow of thighs...' Maheshvara Tiirtha.

For this Rama Tilaka says yet another way of catching Seetha, as explained for the verse at 3-49-17: **muurdhajeSu kareNa : muudhaja iSu kareNa** 'best ones, arrows, with hands...' 'with the hands that handle the best arrows... Seetha is caught...' **vaama kareNa uurvo saH pari jagraaha** here the word **uuru** which usually translates as 'thighs' is said as 'feet...' 'Ravana caught hold of her feet as the Planet Budha, the Jupiter caught the feet of his mother Star Rohini in early times; and now iks requesting his personal deity Goddess Lakshmi to come to Lanka. Rama Tilaka.

Catching Seetha while she is standing is not possible in both the ways as said above. She should be in a supine position on ground to handle her from under her thighs or at the nape of the neck. Her falling on ground is not explicitly said in these verses in Aranya. But Seetha says at verse 3-49-34, that 'in a state of helplessness, I am abducted...' This word **vivasha, vi vashatvam** is not only 'helplessness...' but also a state of 'swooning...' She repeats the same wording in Sundara Kanda and even in Yuddha Kanda II at verse 8 of 116 sarga, while replying Rama's accusation, in saying that **yadi aham gaatra samsparsham gataa asmi vivashaa prabho** 'when I was 'helpless' I was touched by Ravana... fault is not mine, gods alone have fouled it...' Thus, it is assumed that Seetha was in a short swoon when caught by Ravana. Then again, when she was rolling on ground in the same state Ravana lifts her up by her waist into his air-chariot.

All this discussion is to establish Seetha is an 'untouchable' for others, and for fear of a blemish to her **paativratya** 'husband-devotness...' which topic will be raised by no other than Rama, after war. The absolute

devotees of Rama or Seetha hold Ravana's touching Seetha, as an intolerable act. Thus, to portray that Seetha is 'untouchable' there are many more legends woven around this topic.

One among it is **lakshmaNa rekha** 'Lakshmana's drawing a line around the hermitage, like a firewall...' When Seetha transgressed this firewall and came out of it to offer alms to Ravana, in Brahman sanyaasi's guise, she in her fear fell down on ground, as said in **aadhyaatma raamaayaNa** in the verse: **tato vidaarya dharaNiim nakhaiH uddhR^itya baahubhiH | tolaitvaa rathe kShiptaa yayau kShipram vihaayasaa ||** 'then [Ravana] cleaved the earth with his nails, uplifting that clod with his hands and with a balancing act put it in the air-chariot, and quickly went away in skyway...'

Another anthology says that Rama while going after the Golden Deer, hid the real Seetha and placed a **maayaa siitaa** 'an illusory Seetha...' in the cottage. This deceptive Seetha is continued until her self-immolation after Great War. Real Seetha emerged out of the pyre instead of this Maya Seetha. Then it is questioned, whether the bemoaning and bewailing of Rama for Seetha, throughout the later part of the epic is to hoodwink the readers or so? It is then replied that this also is one among the many miraculous effects of Vishnu **viSNu maaya** All this culminates into the saying of Bhagavad Gita: **vyavasaayaatmikaa buddhiH eka iha kuru nandana | bahu shakhaa hi anantaah ca buddhaya avyavasaayiNaam || 2-41** 'the object to determine is distinct singularly, and many and unending are those who say manifoldly with indistinct minds....'

Nothing happens by mere touching of Seetha, for she is a resolute lady to abide by her husband Rama. Valmiki is very clear in picturing her to be a stubborn and staunch husband-devotee, and no more mythological bends are required to prove her chastity. She herself proved this with her **agni pravesha** 'self-immolation...' to all concerned. If Seetha acquired a blemish by mere touch, then Draupadi will be in a more pathetic state, since she is physically handled by Keecaka, that too when she is in her senses. The common feature in both the cases is, some other man 'touching their braids...' A woman's head hair cannot be touched by anybody in molestation. **atra dashagriivo atyanta avamati ruupam kula kShaya karam kesha grahaNam svasya bhavitavya anuruupatayaa kR^itavaa | kesha grahaNasya - sabhaa nayana - paruSha bhaaShaNa - vastra apaharaNa - aadi apekShayaa - vadhopekShayaa ca atyanta avamati karatvam kula kShaya karatva ca bhaarate prati paaditam - dk** 'Ravana is predestined for self-ruin, hence touched the braid of Seetha, and touching the braid of a lady, dragging her to king's court, roughly talking to her, undressing her, all these lead to the destruction of one's own clan, as demonstrated in Maha Bharata...' In **vana parva of mahA bhaarata**, when Draupadi goes on complaining that 'I am dragged by my braid... I am dragged by my braid...' Krishna says to Draupadi: **rudiShyanti striyo hi evam yeShaam krudhaa asi bhaamini | satyam te pratijaanaami raaj~naa raaj~nii bhaviShyasi ||** 'you women always go on weeping for such things... [having suffered in such a way,] I promise that you alone will become the empress...' So also, Seetha is instrumental for the elimination of evil, called Ravana together with all his clansmen. This is as pledged by Veedavati, an earlier incarnation of Goddess Lakshmi. As such, Seetha has to go to Lanka to attend that complete eradication, according to mythology.

Whether it is myth or real she is not all a frailty to yield up that easily nor a weak bodied one for an easy molestation. She travelled the length and breadth of the country barefooted, that too in impenetrable forests. These ladies of lore had their yogic faculties with which Gaandhaari, the mother Duryodhana, in Maha Bharata makes him a diamond-bodied one, excepting his thighs. Their words come true if they utter them with certain concentration. At the time of burning the tail of Hanuma in Sundara Kaanda Seetha says: **siito bhava** 'cool down...' 'Let the fire on the tail of that monkey be coolant to him...' and it happened accordingly. That burning tail burnt whole Lanka, except some places, without any scorching effect on Hanuma. Likewise she would have said at Ravana **hato bhava** 'dead, you are...' but she does not say so. Rama's pledge to saints and sages to eliminate evil on earth is to be fulfilled by Rama alone.

Leaving the untouchableness or otherwise of Seetha aside, since every negative act is to be solemnised, let us listen to the fruits of listening or reading of this episode, **siitaa apaharaNa** 'abduction of Seetha...' as it involves the elimination of evil on earth, **Skanda Puraana** says 'nothing inauspicious will happen to those best people who listen this episode of Seetha's abduction...'

**siitaa apaharaNam ca eva shR^iNvanti narottamaaH |
na teShaam ashubham devi bhaviShyati kadaacana || - skaanda**

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न पंचाशः सर्गः

Thus, this is the 49th chapter in Bala Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 49

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40				



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 50 Verses converted to UTF-8, Nov 09

Introduction

Jataayu confronts Ravana on hearing the wailing of Seetha. He boldly forestalls Ravana and his air-chariot in the sky itself, and as an elderly being he reviles Ravana from the viewpoint of righteousness befitting to kings, but of no avail. His dilemma is that he cannot take flight to Rama's place, nor he can forestall Ravana until Rama comes. Yet, he persists to affront Ravana.

[Verse Locator](#)

तम् शब्दम् अवसुप्तस्य जटायुः अथ शुश्रुवे ।
निरैक्षत् रावणम् क्षिप्रम् वैदेहीम् च ददर्श सः ॥ ३-५०-१

1. **ava suptasya** = one who is slumbering; **jaTaayuH tam shabdam shushruve** = Jataayu, that, noise [voicing of Seetha,] clearly heard; **atha saH kSipram** = then, he, quickly; **nir aikshat** = gazed; **raavaNam vaidehiim ca dadarsha** = Ravana, Vaidehi, even, he saw.

Jataayu who is slumbering away craned and stared on hearing the voicing of Seetha and then he saw Ravana and even Vaidehi. [3-50-1]

[Verse Locator](#)

ततः पर्वत शृंग आभः तीक्ष्ण तुण्डः खग उत्तमः ।
वनस्पति गतः श्रीमान् व्याजहार शुभाम् गिरम् ॥ ३-५०-२

2. **tataH parvata shR^inga aabhaH** = then, mountain, peak, in shine [peakiness]; **tiikSNa tuNDaH** = very sharp, beaked one; **shriimaan** = that majestic eagle; **vanaspati gataH** = on tree, gone on [perched]; **khaga uttamaH** = bird, best; **shubhaam giram vyaajahaara** = expedient, with words, uttered.

That best bird majestic Jataayu with a very sharp beak and appearing like a mountain peak, then uttered these words of expediency still perching on a tree. [3-50-2]

[Verse Locator](#)

दशग्रीव स्थितो धर्मे पुराणे सत्य संश्रयः ।
भ्रातः सः त्वम् निन्दितम् कर्म कर्तुम् न अर्हसि संप्रताम् ॥ ३-५०-३
जटायुः नाम नाम्ना अहम् गृध्र राजो महाबलः ।

3, 4a. **bhraataH** = oh, brother; **dashagriiva** = oh, Ten-headed [Decahedral-demon] Ravana; **samprataam** = now; **tvam ninditam karma kartum na arhasi** = deplorable, deed, to do [to undertake,] not, apt of you; **aham puraaNe dharme sthitaH** = I, in perpetual, probity, he who is abiding; **satya samshrayaH** = to truthfulness, one avowed to; **saH aham** = such as I am; **mahaabalaH** = mightiest; **gR^idhra raajaH** = eagles, king; **naamnaa jaTaayuH naama** = known as, Jataayu, by name.

"Oh, brother, now it is inapt of you to undertake a deplorable deed. I am one of those who abide by perpetual probity and avowed to truthfulness. Such as I am, oh, Decahedral-demon Ravana, I am the mightiest king of eagles known by the name Jataayu. [3-50-3, 4a]

This self-assured statement of Jataayu is like this: **aham puraaNe dharme sthitaH** 'I abide by the **sanaatana dharama**, 'The Eternal Virtue...' 'belonging to the master and the servant...' **aham daashyaH**, 'I am a humble servant of Supreme Soul...' **aham satya samshrayaH**, 'I am sheltered by the Everlasting Truth...' that Everlasting Truth is made known in **satyam j~naanam anantam brahma...** and thus **bhagavat ekopaaya niStaH**, 'I have a complete dedication unto god...' - 'I with my unwavering determination am subservient to Him alone, and such as I am, in my presence you cannot undertake a deplorable deed, deplorable to that Eternal Virtue or to three worlds...' On telling about himself, next he started to tell about his master. Govindaraja.

[Verse Locator](#)

राजा सर्वस्य लोकस्य महेन्द्र वरुण उपमः ॥ ३-५०-४
लोकानाम् च हिते युक्तो रामो दशरथ आत्मजः ।

4b, 5a. **dasharatha aatmajaH raamaH** = Dasharatha's, soul-born son, Rama; **sarvasya lokasya raajaa** = all, world's, king - ruler; **mahendra varuNa upamaH** = Mahendra, Varuna - Rain-god, one similar to; **lokaanaam hite yuktaH ca** = worlds', in well-being, connected with, also.

"Rama, the son of Dasharatha, is the master of all the world, one similar to Mahendra and Varuna, the Rain-god, and the one who is connected with the well-being of all the world. [3-50-4b, 5a]

The simile of Indra and Rain-god to Rama is to say that 'Rama is a bestower of rains and livelihood like Indra, the presiding deity of east, through the Rain-god, the presiding deity of west, unlike you who are a pilferer... and he is the preserver of all the worlds... so, you also get persevered by him, because he is also the lord of yours...' Govindaraja.

[Verse Locator](#)

तस्य एषा लोक नाथस्य धर्म पत्नी यशस्विनी ॥ ३-५०-५
सीता नाम वरारोहा याम् त्वम् हर्तुम् इह इच्छसि ।

5b, 6a. **yaam** = whom; **tvam iha hartum icChasi** = you, now, to abduct, you desire to; **eSaa** = she is; **siitaa naama varaarohaa** = Seetha, named, best lady; **yashasvinii** = glorious one; **loka naathasya** = worlds, husband's [preserver's]; **tasya** = his - Rama's; **dharma patnii** = legitimate, wife.

"Whom you desire to abduct now, that best lady is Seetha by her name, and this glorious one is the legitimate wife of that preserver of all the worlds, namely Rama. [3-50-5b, 6a]

[Verse Locator](#)

कथम् राजा स्थितो धर्मे पर दारान् परामृशेत् ॥ ३-५०-६
रक्षणीया विशेषेण राज दारा महाबलः ।

6b, 7a. **dharme sthitaH raajaa** = in probity, adhering, a king; **para daaraan** = other's, wires; **katham paraamR^ishet** = how, he touches - lay hands on; **mahaabalaH** = oh, great-mighty Ravana; **raaja daaraa** = king's, wife; **visheSeNa rakSaNiiyaa** = particularly, is to be safeguarded.

"How a king adhering to probity can lay his hands on the wives of others? If it is a king's wife, oh, great-mighty Ravana, she is to be safeguarded particularly. [3-50-6b, 7a]

[Verse Locator](#)

निवर्तय गतिम् नीचाम् पर दार अभिमर्शनात् ॥ ३-५०-७

न तत् समाचरेत् धीरो यत् परो अस्य विगर्हयेत् ।

यथा आत्मनः तथा अन्येषाम् दारा रक्ष्या विमर्शनात् ॥ ३-५०-८

7b, 8. niicaam gatim [matim] = filthy, course/fortuity, [or, mind]; para daara abhimarshanaat = other's, wife, from lay hands on; nivartaya = turn back; paraH = other person; asya = him [the doer of bad-deed]; yat vigarhayet = which [deed,] deplores; tat dhiiraH na samaacaret = that [deed,] a sagacious one, will not, undertake; aatmanaH daara = one's own wife; yathaa = as to how; tathaa = in that way; anyeSaam daaraH = other person's, wife; vimarshanaat = from [somebody's] laying hands on her; rakSyaaH = she is to be protected.

"Reverse your filthy course, or fortuity, or mind from laying your hands on other's wives. A sagacious person does not undertake that deed by which others deplore him. As with the protection of one's own wife from somebody's laying hands on her, other person's wife is also to be protected in that way. [3-50-8 [3-50-7b, 8]

If it is asked that a king's wife is a special entity to be protected, and then other's wives are less fortunate or what? Not so, it is said that the wife of a king is a motherly entity. Other's wives may become sisters or sister-in-laws etc., but a mother is a mother. The difference in dealing with a king's wife and with wife of a commoner is that of a difference between a sinner and a criminal. Either way unrighteous it is. The very basic concept of wooing others' wives itself, is both a crime and a sin. 'R^itaa upeyaat...' iti shaastraat - gamyaa sva bhaaryaa | anyaa bhaaryaa agamyaa iti- maadhava aacaarya - dk.

Here the word 'king' also denotes the god, as Manu uses the word 'raajaa' for Yama, the Terminator yamo vaivasvato raajaa yaH tava eSa hR^iodi sthithaa... For this, Ravana may refute saying, 'this Rama may be a god of yours... but not mine...' And for this it is countered in saying, devaanaam ca devataaanaam ca saamaanyam adhi daivam... 'there is no your god or my god, but god is one... to everyone...'

Jataayu is asking for a reversal of Ravana's mind or course, otherwise misfortune likely to happen to him. Further, being a king one shall never do a deplorable and unkingly act. anena loka ninditam karma na kartavyam iti | tathaa ca vishNu puraaNe - parityajyet artha kaamo dharma piiDaa karau nR^ipa | dharmam api ashubhodarkam loka vikR^iShTam eva ca - dk

[Verse Locator](#)

अर्थम् वा यदि वा कामम् शिष्टाः शास्त्रेषु अनागतम् ।

व्यवस्यन्ति अनु राजानम् धर्मम् पौलस्त्य नंदन ॥ ३-५०-९

9. paulastya nandana = oh, Paulastya's, scion of; shiSTaaH = erudite scholars; shaastreSu an aagatam = in scriptures, not, conspicuous; artham vaa = prosperity, either; yadi vaa kaamam = or, if, pleasures; dharmam = [or even] probity; raajaanam anu = kings' [course of action,] by following; vyavasyanti = conduct themselves.

"If the means to gain probity, or prosperities, or even pleasures are inconspicuous in scriptures, oh, the scion of Paulastya, then even the erudite scholars will conduct themselves following the king and his demeanour. [3-50-9]

There is another flex for the raajaanam anu as raajaanam anu as raajaanam iva 'like king, like subjects...' shiSTaaH 'anyone who takes recourse to righteous behaviour...' Because the king shall possess an aptitude to go through the scriptures and ascertain what is right and what is wrong, then only his subjects will follow likewise. Even if the course of conduct is imperceptible in scriptures, a king shall decide the right way, and thus the subjects automatically follow him, in the same way... thus, 'being a king, yet behaving like a criminal and a sinner, is inapt of you...' so said Jataayu to Ravana. Maheshvara Tiirtha.

Ravana is the son of Vishravasa who again is the son of Pulastya, the brainchild of Brahma, who are all supposed to be the well-read scholars in all scriptures and sciences. Hence, Jataayu is addressing Ravana to remember his scholarship, which is in effrontery with his present behaviour. And the suggestion that 'protect wives of others persons as you protect your own wife...' is to say that 'if somebody from your subjects, on following your present path, gains access to your wife Mandodari, do you tolerate?'

राजा धर्मः च कामः च द्रव्याणाम् च उत्तमो निधिः ।

धर्मः शुभम् वा पापम् वा राज मूलम् प्रवर्तते ॥ ३-५०-१०

10. dharmaH ca kaamaH ca = of probity, also, of pleasures, also; dravyaaNaam ca = for prosperities, also; raajaa uttamaH nidhiH = king is, the best, repository; dharmaH = [whether it is] probity; shubham vaa paapam vaa = [whether it is] felicity, or, iniquity, or; raaja muulam pravartate = king, as fount, they emerge.

"A king is the best repository for probity, prosperities, and pleasures, and whether it is probity or felicity or even iniquity that will emerge from the fount called king. [3-50-10]

Other mms read raajaa dharmasya kaamasya... then 'the king is the root cause for the prevalence of probity, felicity etc. anena prajaa raajaanam anusaranti iti suucitam... dk 'subjects follow what a king does...'

Verse Locator

पाप स्वभावः चपलः कथम् त्वम् रक्षसाम् वर ।

ऐश्वर्यम् अभिसंप्राप्तो विमानम् इव दुष्कृती ॥ ३-५०-११

11. rakSasaam varaH = among demons, oh, prominent one; paapa svabhaavaH = deviltry, by your nature; capalaH = mercuriality - you have; tvam = such a you are; duS kR^itii = an evil, doer; vimaanam [sampraaptaH] iva = aircraft [that takes him to heaven,] [attaining,] as with; aishvaryam katham abhisampraaptaH = affluence [kingdom,] how, you attained - amassed.

"Oh, prominent one among demons, deviltry and mercuriality are but natural for you demons, but how you have amassed affluence, as with an evildoer attaining an aircraft that puts him to flight to heaven.

Or

"You by your nature are a devilish and mercurial personality though you have come from a decent lineage, how you have become an outranking demon among demons and how you could attain kingdom, which is to be ruled righteously, like an evildoer attaining a heaven-bound aircraft. [3-50-11]

Verse Locator

काम स्वभावो यः सः असौ न शक्यः तम् प्रमार्जितुम् ।

न हि दुष्ट आत्मनाम् आर्यम् आवसति आलये चिरम् ॥ ३-५०-१२

12. yaH = which; [yasya = to whom]; svabhaavaH = is the nature; asau saH = from him [his,] that; pra maarjitum = to efface; kaama [kaamam] = perhaps; na shakyaH = not, possible; duSTa aatmanaam aalaye = evil, minded one's, in residence; aaryam = sermon [prosperity]; ciram na aavasati hi = for a long time, not, dwells, indeed.

"He whose nature is such, that nature is perhaps impossible to efface, a sermon does not dwell in the heart of an evil-minded one for a long time, indeed.

Or

"He whose nature itself is vile, it is perhaps impossible for him to efface it, and in the residence of such an evil-minded person, evilly acquired prosperity does not dwell for a long time, indeed. [3-50-12]

Ruling the kingdom righteously, in itself is a merit that leads that king to heavens. When the kingdom itself is acquired unrighteously, and so the oppulence, there is no question of merit or heaven, or even an air ticket to that heaven. For such persons, all these are ad hoc luxuries. anena paapiShTasya aishvaryam na bhavati | praaptam cet api na tiShTati - adharmaat ca eva nahuShaH pratipede rasaatalam - kaamandaka - dk

The reference to an aircraft that carries Ravana to heaven is not the Pushpaka aircraft, which he already grabbed from Kubera. The airports of Pushpaka aircraft are in the mortal worlds and in heavens it can land at the best in Indra's heaven, say paradise. There is no entry for these petty airships into the higher realms of Brahma, Vishnu, and Maheshvara if piloted by Ravana like demons.

[Verse Locator](#)

विषये वा पुरे वा ते यदा रामो महाबलः ।
न अपराध्यति धर्मात्मा कथम् तस्य अपराध्यसि ॥ ३-५०-१३

13. mahaa balaH = great-mighty [Rama]; dharma aatmaa = noble souled [Rama]; raamaH = Rama; yadaa = when; te viSaye vaa = in your, country, either; pure vaa = in [your] city, or; na aparaadhyati = not, offensive - not transgressed; tasya = in his [respect]; katham aparaadhyasi = how, you are offensive.

"When that great-mighty Rama has not transgressed either in your country or in your city Lanka, then how you become a transgressor in respect of that noble-souled Rama? [3-50-13]

Vividly: 'you may say that abduction of enemy's wife is my hobby... but you are abducting the wife of one who is neither a friend nor an enemy of yours... why for is this fancy when viewed in the prospective of righteousness or polity of kingships... anena anaparaadhiShu samiiciineShu aparaadho na kartavyam iti suucitam | tathaa ca udyoga parve - mahaa bhaarate - duryodhanam prati bhagavad vacanam - aatmaanam kR^intati hi eSha vanam parashunaa yathaa | yatsamyak vartamaaneShu mithyaa raajan pravartate || iti - dk 'No unilateral aggression is desirable at the unaggressive lot... Thus, Lord Krishna says to Duryodhana in Udyoga parva of Maha Bharata: broadly: 'a wood is felled by its own kin-wood, namely a wooden shaft attached to the axe... so, the present pseudo-kings will be felled down by their own kinsfolk...'

Jataayu's questioning is the same that was once Seetha asked Rama in the early chapters of Aranya, 'why wage a war without a cause...' She must have understood the answer by now by the acts of Ravana.

[Verse Locator](#)

यदि शूर्पणखा हेतोः जनस्थान गतः खरः ।
अतिवृत्तो हतः पूर्वम् रामेण अक्लिष्ट कर्मणा ॥ ३-५०-१४
अत्र ब्रूहि यथा तत्त्वम् को रामस्य व्यतिक्रमः ।
यस्य त्वम् लोक नाथस्य हत्वा भार्याम् गमिष्यसि ॥ ३-५०-१५

14. shuurpaNakhaa hetoH = Shuurpanakha, for the sake of; janasthaana gataH kharaH = Janasthaana, gone in [residing,] Khara; ati vR^ittaH = is over, bearing - transgressed; a kliSTa karmaNaa = [one who is with] not, fatigable, deeds; by such a; raameNa = by Rama; puurvam = in first instance; hataH yadi = killed, if; atra = in that matter; loka naathasya = world's, lord's; yasya bhaaryaam = whose, wife; tvam = you; hR^itvaa gamiSyasi = on stealing, you are going; such; raamasya = Rama's; vyatikramaH [vi ati kramaH = highly, over, stepping] high transgression; kaH = what is; yathaa tattvam bruuhi = as per, actuality, you tell.

"If Rama of indefatigable deeds firstly eliminated Khara who is stationed at Janasthaana, and who transgressed for the sake of Shuurpanakha, tell me what in actuality is the highly overstepping behaviour of Rama in that matter, whereupon you are stealing off with the wife of such a lord of world? [3-50-14, 15]

[Verse Locator](#)

क्षिप्रम् विसृज वैदेहीम् मा त्वा घोरेण चक्षुषा ।
दहेत् दहनभूतेन वृत्रम् इन्द्र अशनिः यथा ॥ ३-५०-१६

16. kSipram vaidehiim visR^ija = instantly, Vaidehi, deliver up; tvaa [tvaam] = you will be; indra ashaniH = Indra's, Thunderbolt; vR^itram = Vritta, the demon; yathaa = as with; dahana bhuutena = which have become glowing fire; ghoreNa cakSuSaa = with disastrous [eyes,] with [such] eyes; [raamasya = of Rama]; maa dahet = let not, burn.

"Instantly deliver up Vaidehi. Let not the disastrous and glowing fire-like eyes of Rama, which transmogrify so when he assumes fury, burn you down as the Thunderbolt of Indra once burnt the demon Vritta. [3-50-16]

[Verse Locator](#)

सर्पम् आशीविषम् बद्ध्वा वस्त्र अन्ते न अवबुध्यसे ।
ग्रीवायाम् प्रतिमुक्तम् च काल पाशम् न पश्यसि ॥ ३-५०-१७

17. aashiiviSam sarpam = lethally venomous, serpent; vastra ante baddhvaa = attire, at fringe of, on bundling; na avabudhyase = not, conscious of; griivaayaam prati muktam ca = at neck, towards [around,] loosened; [prati saktam = around, tied]; kaala paasham na pashyasi = Terminator's, lasso, not, seeing [wary of] you are.

"You are unconscious that you have presently bundled a lethally venomous serpent at the fringe of your attire, and you are equally unwary that the Terminator's lasso is presently loosened around your neck. [3-50-17]

[Verse Locator](#)

स भारः सौम्य भर्तव्यो यो नरम् न अवसादयेत् ।
तत् अन्नम् अपि भोक्तव्यम् जीर्यते यत् अनामयम् ॥ ३-५०-१८

18. saumya = oh, cultured one; yaH naram na ava saadayet = by which, man, not, down, brings - which will not bring a man down]; sa bhaaraH bhartavyaH = that, weight, can be shouldered; yat anaamayam jiiryate = which, without upsetting [stomach,] is digestible; tat annam api bhoktavyam = that, repast, even, is to be consumed.

"Oh, cultured one, that weight alone is to be shouldered by which a man is not brought down, and that repast alone is to be consumed by which nothing upsets. [3-50-18]

Futile is the experimentation with impossible undertakings as they will be upsetting normalcy. anena ashakyam karma na kartavyam iti suucitm | tathaa ca kaamandake - shakya ashakya paricchedam kuryaat budhyaas prasannatayaa | kevalam danta bha~Ngaaya dantinaH shaila taaDanam - iti - dk 'capability or incapability is to be assessed firstly, with a judicious mind... one's own teeth may not be hit with a stone, only to examine how easily they can be broken by that stone...'

[Verse Locator](#)

यत् कृत्वा न भवेत् धर्मो न कीर्तिः न यशः ध्रुवम् ।
शरीरस्य भवेत् खेदः कः तत् कर्म समाचरेत् ॥ ३-५०-१९

19. yat = which; kR^itvaa = having done - on undertaking; dharmaH na bhavet = probity, not, becomes [chance upon]; kiirtiH na = deference, not; yashaH na = distinction, not - occurs; shariirasya khedaH bhavet = body's, woefulness, chances upon; tat karma = such an, undertaking; kaH dhruvam samaacaret = who, for sure, undertakes.

"Who will undertake a deed that yields neither probity, nor deference, nor distinction but results in just physical drudgery? [3-50-19]

The words kiirti, yashaas may look synonymous but have been defined separately. kiirti is the fame which arises from acts of valour, etc., while yashas is the fame which arises from acts of charity and the like. In another way kiirti is the renown obtained from doing merited and socio-economic deeds done through conducting Vedic rituals and the like, and yashas is the renown obtained from having riches, wealth, and affluence. Rama Tilaka says that kiirti = deshaantara khyaaati fame which 'spreads in countries beyond one's own country...' while yashas = sva desha khyaaati is 'the fame confined to one's own country.' Dr. Satya Vrat is of the opinion that 'which of the two explanations of the commentator, Rama Tilaka, is acceptable and more reasonable we cannot say in our present stage of knowledge... In fact the commentator himself is not sure; one strikes him at one time, and another at another place...' Kulluka Bhatt in his commentary on manu dharma shastra says that jiivataH khyati ruupam - yashaH 'fame in living time is yashaH and the other mR^itasya khyaaati ruupam - kiirtim 'the fame that remains after death is kiirti

षष्टि वर्ष सहस्राणि जातस्य मम रावण ।

पितृ पैतामहम् राज्यम् यथावत् अनुतिष्ठतः ॥ ३-५०-२०

20. raavaNa = oh, Ravana; pitR^i paitaamaham raajyam = father, forefather's, kingdom; yathaavat anutiSThataH = according to tradition, dedicated myself to it; jaatasya mama = from birth, to me; SaSTi varSa sahasraaNi = sixty, years, thousand - sixty thousand years completed.

"I have dedicated myself to the kingdom of my fathers and forefathers according to tradition, and sixty thousand years have elapsed since I was born. [3-50-20]

वृद्धो अहम् त्वम् युवा धन्वी स रथः कवची शरी ।

न च अपि आदाय कुशली वैदेहीम् न गमिष्यसि ॥ ३-५०-२१

21. aham vR^iddhaH = I am, oldish; tvam yuvaa = you are, youngish; dhanvii = [you are] an archer; sa rathaH = with, air-chariot; kavacii = armoured; sharii = with arrows; na ca api = not, alo, even; or, [tathaa api = even then]; vaidehiim aadaaya = Vaidehi, on taking; kushalii na gamiSyasi = safely, you cannot, go [abscond.]

"You are youngish whereas I am oldish, you are an armoured archer darting arrows from an air-chariot, whereas I am pensile bird in an open sky. Nevertheless, on taking Vaidehi you cannot abscond safely. [3-50-21]

न शक्तः त्वम् बलात् हर्तुम् वैदेहीम् मम पश्यतः ।

हेतुभिः न्याय संयुक्तैः ध्रुवाम् वेद श्रुतीम् इव ॥ ३-५०-२२

22. mama pashyataH = I am, while seeing [while I keep an eye on her]; vaidehiim = Vaidehi be; nyaaya samyuktaiH hetubhiH = logic, along with, reasoning - with conjectural logic; dhruvaam veda shrutiim iva = definitive, Veda, scriptures, as with; balaat hartum = to forcibly, abduct; tvam na shaktaH = you are, not, capable.

"It will be incapable of you to forcibly abduct Vaidehi when I keep an eye one her, as with the defilement of definitive Vedic scriptures by the logicians, dialecticians, materialists and suchlike non-believers, with their conjectural logic.

Or

"Veda-s are definitive in their canons and their authority is established beyond doubt, yet the doubtful scholarly logicians still try to pamper their import with their conjectural logic, and when I am watchful of what is going on I do not let you pamper Seetha, as such take this caution and release her. [3-50-22]

The Indian materialists called caarkavaa-s, or, the nihilists like Sage Jaabaali, who tries to preach nihilism to Rama, and the non-conformists to Veda-s, called a-Vaidika-s like Buddhists and Jain-s etc., try hard to let down what Veda says, with all their masterly dialectics. Even then, at one stage or the other, they all yield up, or a stalemate, or a faux pas occurs in their debates. Thus, no scholar need abuse the scriptures, for he does not know the subject in its entirety, or what those scriptures contain. anena shruti pratipanno artho na aabhaasaiH tarkaiH baadhayitum shakyata iti suucitam | tathaa ca manuH - yo avamanyeta te tuubhe hetu shastra aashrayaat naraH | sa saadhubhiH bahiShkaaryo naastiko veda nindakaH | - dk

This Seetha is compared with Veda-s, one to many times, for the reason of her sacredness as a devout husband-devotee. Sugreeva also says this alone at 4-6-5: 'for I will fetch her very soon, like the retrieval of Scriptures of Veda-s...

Basing on these references of Seetha to Vedic canons, there is a thinking that the subject of Ramayana is the problem of god in retrieving the lost word, where that word was with the god at the beginning. Seetha is Veda, the word, Gayatri etc. And god has lost it. In search of that word, Veda, Gayatri, the god started his search. In his search he helps all those who abide by 'word' or 'faithful to word' and ultimately annihilates the demons that falsify or abuse the 'word.'

[Verse Locator](#)

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।
शयिष्यसे हतो भूमौ यथा पूर्वम् खरः तथा ॥ ३-५०-२३

23. **raavaNa** = oh, Ravana; **shuuraH asi yadi** = valiant one, you are, if; **yudhyasva** = you combat; **muhuurtam tiSTha** = for a moment, you stay; **puurvam kharaH yathaa** = earlier, as with, Khara; **tathaa** = likewise; **hataH bhuumau shayiSyase** = slain, on earth, you will sprawl.

"Stay for a moment, oh, Ravana, if you are valiant enough you can combat with Rama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

Or optionally, you can combat with me in which meantime Rama will come hither...

[Verse Locator](#)

असकृत् संयुगे येन निहता दैत्य दानवाः ।
न चिरात् चीर वासाः त्वाम् रामो युधि वधिष्यति ॥ ३-५०-२४

24. **yena** = by whom; **a sakR^it** = not, for once - time after time; **sanyuge daitya daanavaaH nihataa** = in combat, ogres, demons, are eliminated; such Rama; **na ciraat** = not, long after [very soon]; **ciira vaasaaH raamaH** = in jute-cloth, one attired in, Rama; **tvaam yudhi vadhiSyati** = you, in war, eliminates.

"He who eliminated demons and ogres in combats time after time, that Rama though apparently attired in jute-cloths like a meek-saint, will become a towering-inferno in a given combat, and he eliminates you very soon. [3-50-24]

[Verse Locator](#)

किम् नु शक्यम् मया कर्तुम् गतौ दूरम् नृप आत्मजौ ।
क्षिप्रम् त्वम् नश्यसे नीच तयोः भीतो न संशयः ॥ ३-५०-२५

25. **mayaa kim nu shakyam kartum** = by me, what, verily, is possible, to do; **nR^ipa aatmajau duuram gatau** = king's, sons [princes,] remotely, have gone; **niica** = you knave; **tayoH bhiitaH** = of them, scared; **tvam kSipram nashyase** = you, in a wink, cease [be lost to my blockade]; **samshayaH na** = doubt, is not there.

"What can possibly be done by me when those princes have gone far-off! It is beyond the scope of my fetching them in time! You knave, you who are scared of them will now be lost to my blockade, without a doubt. [3-50-25]

[Verse Locator](#)

न हि मे जीवमानस्य नयिष्यसि शुभाम् इमाम् ।
सीताम् कमल पत्र अक्षीम् रामस्य महषीम् प्रियाम् ॥ ३-५०-२६

26. **me jiivamaanasya** = I am, while living; **shubhaam** = auspicious one; **kamala patra akSiim** = lotus, leaves, eyed one; **raamasya priyaam mahaSiim** = Rama's, dear, queen; **imaam siitaam** = this [lady,] Seetha; **na nayiSyasi hi** = not, you lead away, indeed.

"When I am alive you cannot lead away this auspicious, lotus-leave-eyed Seetha, the dear queen of Rama. [3-50-26]

[Verse Locator](#)

अवश्यम् तु मया कार्यम् प्रियम् तस्य महात्मनः ।
जीवितेन अपि रामस्य तथा दशरथस्य च ॥ ३-५०-२७

27. mahaa aatmanaH = great-souled one; tasya raamasya = for that, Rama; tathaa = likewise; dasharathasya ca = for Dasharatha, also; mayaa avashyam = by me, definitely; jiivitena api = [at the stake of my] life, even; priyam kaaryam = agreeable, deed; [kartavyam = is to be done.]

"But I must definitely accomplish something to forestall you till they come, for I cannot willingly depart from here to fetch any of the two brothers, and that deed I needs must do shall be agreeable to the great-souled Rama, likewise even to Dasharatha, even at the stake of my life. [3-50-27]

[Verse Locator](#)

तिष्ठ तिष्ठ दशग्रीव मुहूर्तम् पश्य रावण ।
वृन्तात् इव फलम् त्वाम् तु पातयेयम् रथ उत्तमात् ।
युद्ध आतिथ्यम् प्रदास्यामि यथा प्राणम् निशा चर ॥ ३-५०-२८

28. dashagriiva = oh, Ten-head Ravana; muhuurtam = briefly; tiSTha tiSTha = stopoff, stopoff; raavaNa pashya = Ravana, see; nishaa cara = oh, night, walker; yathaa praaNam [tiSTati] = as [long as,] life, [remains in me, I am alive]; yuddha aatithyam pradaasyaami = duel, guestship, I give; vR^intaat phalam iva = from sepals, [burdensome] fruit, as with; tvaam = you; ratha uttamaat = from chariot, the best; paatayeyam = I jettison.

"Stopoff! Stopoff! Oh, Decahedral Ravana, briefly learn of me as how I jettison you from your best air-chariot, as with the unloading of a burdensome fruit from its sepals. Oh, nightwalker, I will be giving guestship to you in a duel as long as I am alive. [3-50-28]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचाशः सर्गः

Thus, this is the 50th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 50

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 51

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Introduction

The combat of Jataayu and Ravana ensues now, as Ravana was adamantine to the righteous sermons of Jataayu. In combating with Ravana, Jataayu shatters Ravana's bows, arrows, and chariot and kills the mules of the chariot and plucks off the head of the charioteer with his beak. Further Jataayu attacks on the body of Ravana lacerating severally. Enraged at the bird-hits Ravana severs that eagle's wings, feet, and sides. Then seeing that fallen eagle Seetha weeps over, as if Jataayu is her own relative.

[Verse Locator](#)

इति उक्तः क्रोध ताम्राक्षः तप्त कांचन कुण्डलः ।

राक्षसेन्द्रो अभिदुद्राव पतगेन्द्रम् अमर्षणः ॥ ३-५१-१

1. **tapta kaancana kuNDalaH** = burnt [burnishing] golden, ear-knobs; **krodha taamra akshaH** = infuriately, reddened, eyed one; **raakshasa indraH** = demon's, lord - Ravana; **iti uktaH** = thus, one spoken to; **a marSaNaH** = not, tolerantly; **pataga indram** = to bird's lord; **abhi dudraava** = towards, dashed.

When Ravana is spoken to by Jataayu with judicious words, Ravana's eyes reddened infuriately, and his burnished golden ear-knobs flickered injuriously, and that lord of demons dashed towards the lord of birds, intolerantly. [3-51-1]

Ravana's ear-knobs jerked flickeringly, as if they are fireballsas, when he gnashed his teeth in anger. Here another type of rendering for this verse is available in other versions, which reads: **iti uktasya yathaa nyaayam raavaNasya jaTaayuShaa | kruddhasya agni nibhaaH sarvaa rejuH vimshati dR^iShTayaH |** 'thus when Jataayu spoke to Ravana in judicious words, all the twenty eyes of infuriated Ravana are torched, like torchlit fires...'

[Verse Locator](#)

स संप्रहारः तुमुलः तयोः तस्मिन् महा मृधे ।

बभूव वात उद्धतयोः मेघयोः गगने यथा ॥ ३-५१-२

2. **tasmin mahaa mR^idhe [gagane, vane]** = in that, great [tempestuous,] combat [in sky, in forest]; **tayoH** = between those two; **saH** = that; **tumulaH samprahaaraH** = tempestuous, fight; **gagane** = in sky; **vaata** = by gust, ud dhatayoH = up, heaved; **meghayoH** = among two clouds; **yathaa** = as with; **babhuuva** = became.

As with two gigantic clouds up-heaved by the tornadic gusts will be hard hitting each other tempestuously in sky, the combat between those two, Ravana and Jataayu, became tempestuous in the sky. [3-51-2]

[Verse Locator](#)

तत् बभूव अद्भुतम् युद्धम् गृध्र राक्षसयोः तदा ।
सपक्षयोः माल्यवतोः महा पर्वतयोः इव ॥ ३-५१-३

3. tadaa = then; gR^idhra raakSasayoH = of eagle, of demon; tat adbhutam yuddham = that, startling, combat; sa pakSayoH maalyavatoH = with, wings, between two Maalyavanta mountains; mahaa parvatayoH iva = gigantic, mountains, as with; babhuuva = became.

As with a startling combat between two gigantic and winged mountains, called Mt. Maalyavanta-s, that combat between the eagle and demon then became a startling one. [3-51-3]

One commentator said that one Mt. Maalyavanta is in Dandaka forest and the other in Kishkindha, while another commentator said that one is in Dandaka forests and the other is nearby Mt. Meru. There appears to be no second Mt. Maalyavanta and the poet seems to be taking one mountain and mirroring it, and thus saying that if two selfsame mountains were to confront, then it will be disastrous. This is to narrate the equivalence between their courage and strength.

[Verse Locator](#)

ततो नालीक नाराचैः तीक्ष्ण अग्रैः च विकर्णिभिः ।
अभ्यवर्षत् महाघोरैः गृध्र राजम् महाबलः ॥ ३-५१-४

4. tataH = then; mahaabalaH = great-mighty [Ravana]; tiikSNa agraiH = that are with excruciating, arrowheads; mahaa ghoraiH = with highly, dreadful naaliika naaraacaiH[sharaiH] = Naaliika [tubular,] Naaraaca [iron,] [with arrows]; vi karNibhiH ca = upturned, ears [arrows with, crescentic arrowheads,] also; gR^idhra raajam = on eagle, lord; abhyavarSat verily [incessantly] stormed.

Then the great-mighty Ravana incessantly stormed the lord of eagles Jataayu, with arrows that have excruciating and highly dreadful arrowheads, like tubular arrows, iron arrows, and with arrows that have crescentic arrowheads. [3-51-4]

[Verse Locator](#)

स तानि शर जालानि गृध्रः पत्ररथ ईश्वरः ।
जटायुः प्रतिजग्राह रावण अस्त्राणि संयुगे ॥ ३-५१-५

5. patraratha iishvaraH = winged chariots [birds,] lord of; saH gR^idhraH jaTaayuH = that, eagle, Jataayu; sanyuge = in combat; taani shara jaalaani = them, arrows, arrays of; raavaNa astraani Ravana's, missiles [arrows]; prati jagraaha = received [sustained]

That eagle Jataayu who is the lord of winged-chariots, namely birds, in turn sustained those arrays of Ravana's arrows in that combat. [3-51-5]

[Verse Locator](#)

तस्य तीक्ष्ण नखाभ्याम् तु चरणाभ्याम् महाबलः ।
चकार बहुधा गात्रे व्रणान् पतग सत्तमः ॥ ३-५१-६

6. mahaa balaH = great-mighty one [Jataayu]; pataga sattamaH = among birds, one with best-stamina; tiikSNa nakhaabhyaam caraNaabhyaam = which have gashing, claws, with two feet; tasya gaatre = his, on body [of Ravana]; bahudhaa vraNaan cakaara = severally, gashes, made.

But that great-mighty Jataayu severally made gashes on the body of Ravana with his two feet that have gashing claws for that bird is with best stamina. [3-51-6]

[Verse Locator](#)

अथ क्रोधात् दशग्रीवः जग्राह दश मार्गणान् ।
मृत्यु दण्ड निभान् घोरान् शत्रोर् निधन कान्क्षया ॥ ३-५१-७

7. **atha** = now; **dashagriivaH krodhaat** = Decahedral demon [Ravana] infuriately; **shatroH nidhana kaankSayaa** = his enemy's, elimination, wishful of; **mR^ityu daNDa nibhaan** = Terminator's, shaft, similar in aspect; **ghoraan** = deadly ones; **dasha maar gaNaan jagraaha** = ten, arrows, took up.

Now the Decahedral demon Ravana infuriately took up ten deadly arrows that are similar in their shine to the Shafts of the Terminator, wishful of the elimination of his enemy. [3-51-7]

[Verse Locator](#)

स तैः बाणैः महावीर्यः पूर्ण मुक्तैः अजिह्व गैः ।
बिभेद निशितैः तीक्ष्णैः गृध्रम् घोरैः शिली मुखैः ॥ ३-५१-८

8. **mahaaviiryaH saH** = highly energetic one, he that Ravana; **puurNa muktaiH** = fully [stretching bowstring,] released; **a jihma gaiH** = not, zigzaggedly, going [straight shooting]; **nishitaiH** = with sharp ones; **tiikSNaiH** = hurtful; **ghoraiH** = deadly [arrows]; **shilii mukhaiH** = steel-pointed, with arrowheads; **taiH baaNaiH** = with those, arrows; **gR^idhram bibheda** = eagle, he impaled.

That highly energetic Ravana released and impaled the eagle with straight shooting arrows on fully stretching the bowstring up to his ear, whose steel-pointed arrowheads are sharp, hurtful, and deadly. [3-51-8]

[Verse Locator](#)

स राक्षस रथे पश्यन् जानकीम् बाष्प लोचनाम् ।
अचिंतयित्वा बाणाम् तान् राक्षसम् समभिद्रवत् ॥ ३-५१-९

9. **saH** = he that Jataayu; **raakSasa rathe** = demon's, in chariot; **baaSpa locanaam jaanakiim pashyan** = with teary, eyes, Jaanaki, while seeing; **taan baaNaam** = those, arrows; **a cintayitvaa** = without, thinking [heedless of]; **raakSasam** = to demon; **sam abhi dravat** = swiftly, towards, flowed [lunged forcefully.]

That Jataayu on seeing teary-eyed Jaanaki in the chariot of the demon forcefully lunged towards that demon heedless of arrows that are lunging at him. [3-51-9]

[Verse Locator](#)

ततो अस्य सशरम् चापम् मुक्ता मणि विभूषितम् ।
चरणाभ्याम् महातेजा बभञ्ज पतगोत्तमः ॥ ३-५१-१०

10. **tataH** = then; **mahaatejaaH pataga uttamaH** = highly refulgent, among birds, unexcelled one; **asya** = his - Ravana's; **muktaa maNi vibhuuSitam** = pearls, gemstones, decorated with; **sa sharam** = with, an arrow - admitted on bowstring; **caapam** = bow; **caraNaabhyaam babhanja** = with pair of feet, shattered.

That unexcelled bird of high refulgence then shattered Ravana's bow which is decorated with pearls and gemstones, and on which an arrow is admitted targeting the eagle, just by the pair of his bare feet. [3-51-10]

[Verse Locator](#)

ततो अन्यत् धनुः आदाय रावणः क्रोध मूर्च्छितः ।
ववर्ष शर वर्षाणि शतशो अथ सहस्रशः ॥ ३-५१-११

11. tataH = then; raavaNaH krodha muurcChitaH = Ravana, in anger, convulsed; anyat dhanuH aadaaya = then, another, bow, on taking; shatashaH atha sahasrashaH = in hundreds, now, in thousands; shara varSaaNi vavarSa = arrow, storms, stormed.

Ravana convulsed in anger then took up another bow and stormed hundreds and thousands of arrow storms. [3-51-11]

[Verse Locator](#)

शरैः आवारितः तस्य संयुगे पतगेश्वरः ।

कुलायम् अभिसंप्राप्तः पक्षिः इव बभौ तदा ॥ ३-५१-१२

12. tadaa = then; sanyuge = in combat; tasya sharaiH = by his - Ravana's, by arrows; aavaaritaH = covered with - engirded with, nested with; patag iishvaraH = lord of birds; kulaayam = nest; abhisampraptaH = readily obtained; pakshiH iva = a bird, like; babhau = shone forth.

Nested in the arrows shot by Ravana that lordly bird Jataayu then shone forth in that combat like a bird that obtains a readymade nest. [3-51-12]

[Verse Locator](#)

स तानि शर जालानि पक्षाभ्याम् तु विधूय ह ।

चरणाभ्याम् महातेजा बभञ्ज अस्य महत् धनुः ॥ ३-५१-१३

13. mahaa tejaa = highly refulgent one; saH = he - Jataayu; taani shara jaalaani = them, arrows, arrays of; pakshaabhyaam = = with both wings; vi dhuuya = verily, blowing off [on winnowing]; asya mahat dhanuH = his [Ravana's,] mighty, bow; caraNaabhyaam babhanja = with both feet, shattered.

On winnowing those arrays of arrows with both of his wings, he that highly refulgent Jataayu shattered the mighty bow of Ravana with both of his feet. [3-51-13]

[Verse Locator](#)

तत् च अग्नि सदृशम् दीप्तम् रावणस्य शरावरम् ।

पक्षाभ्याम् च महातेजा व्यधुनोत् पतगेश्वरः ॥ ३-५१-१४

14. mahaatejaaH patageshvaraH = = highly resplendent one, birds, lord of - Jataayu; raavaNasya = Ravana's; agni sadR^isham = flame, like; diiptam = glowing; tat sharaavaram ca = that, armour, also; pakSaabhyaam = with both wings; vyadhunot = blasted off.

That highly resplendent lord of birds also blasted off the armour of Ravana, which is glowing and flamelike in its flare, with both of his feet. [3-51-14]

The word used here for armour is sharaavara and for this Pt. Satya Vrat says: 'Another word which is also not noticed by Monier Williams is sharaavara. It means an armour kavaca and occurs at least twice in the Ramayana...' i.e., here and at 3-64-49 of this canto.

[Verse Locator](#)

कांचन उरः छदान् दिव्यान् पिशाच वदनान् खरान् ।

तान् च अस्य जव संपन्नान् जघान समरे बली ॥ ३-५१-१५

15. balii = mighty one Jataayu; asya = his [Ravana's]; kaancana uraH Chadaan = golden, armour [sheaths,] covered with; divyaan = marvellous ones; pishaaca vadanaan = ghost, faced ones; java sampannaan = fastness, having; taan kharaan ca = those, mules, also; samare jaghaana = in combat, killed [knocked off.]

Mighty Jataayu also knocked off the ghost-faced mules yoked to the chariot of Ravana which are covered in golden armours and tantivy in fastness. [3-51-15]

[Verse Locator](#)

अथ त्रिवेणु संपन्नम् कामगम् पावक अर्चिषम् ।
मणि सोपान चित्र अंगम् बभञ्ज च महारथम् ॥ ३-५१-१६

16. **atha** = then; **tri veNu sampannam** three, with bamboos [from chariot to yoke,] flourishing with; **kaama gam** = by wish, which traverses; **paavaka arciSam** = like Ritual-fire, in flare; **maNi** = with gems, **sopaana [hema]** = stairs, [with gold]; **citra** = fantastically [crafted]; **angam** = bodied [or, having wheels]; **mahaaratham ca** = great-chariot, even; **babhanja** = splintered.

Then that great-chariot which is flourishing with three bamboos from chassis to yoke, and which traverses just by its steersman's wish, and which is crafted fantastically with gem-studded body and stairs, or, whose wheels are crafted with gold and gemstones, and which in its flare is like a Ritual-fire, Jataayu splintered down even that chariot of Ravana. [3-51-16]

[Verse Locator](#)

पूर्ण चन्द्र प्रतीकाशम् छत्रम् च व्यजनैः सह ।
पातयामास वेगेन ग्राहिभी राक्षसैः सह ॥ ३-५१-१७

17. **puurNa candra pratiikaasham** = full, moon, mirroring in shine; **Chatram ca** = parasol, also; **vyajanaiH saha** = white-fur-royal-fans, together with; **graahibhii raakshasaiH saha** = with handlers [of fans,] demons, along with; **vegena paatayaamaasa** = swiftly, started to collapse.

Jataayu swiftly collapsed the parasol of Ravana which in shine is mirroring the full moon, along with the regalia of white-royal-fur-fans, together with the demons handling them for fanning Ravana. [3-51-17]

[Verse Locator](#)

सारथेः च अस्य वेगेन तुण्डेन च महत् शिरः ।
पुनः व्यपाहरत् श्रीमान् पक्षिराजो महाबलः ॥ ३-५१-१८

18. **punaH** = again; **mahaabalaH** = highly energetic one; **shriimaan** = imposing one; **pakshi raajaH** = bird's, king, Jataayu; **asya** = his [Ravana's]; **saaratheH** = of charioteer; **mahat shiraH** = robust, head; **vegena** = speedily; **tuNDena vyapaaharat** = with beak, took away - pecked off.

Again that highly energetic and imposing king of birds pecked off the robust head of the charioteer of Ravana with beak. [3-51-18]

[Verse Locator](#)

स भग्न धन्वा विरथो हत अश्वो हत सारथिः ।
अंकेन आदाय वैदेहीम् पपात भुवि रावणः ॥ ३-५१-१९

19. **bhagna dhanvaa** = one with devastated, bow; **vi rathaH** = devoid of, chariot; **hata ashvaH** = dispatched, horses; **hata saarathiH** = departed, charioteer; **saH raavaNaH** = such as he is, Ravana; **vaidehiim ankena aadaaya** = Vaidehi, by her torso, grabbing, [or, taking her onto his torso]; **bhuvi papaata** = onto earth, jumped down.

Now Ravana who is with his devastated bow, devoid of chariot, dispatched are his horses and departed is his charioteer, and such as he is, he on grabbing Vaidehi by her torso, or, placing her on the lower end of his torso, jumped to earth. [3-51-19]

Again the problem of 'untouchability of Seetha' occurred. Hence that compound **ankenā aadaaya** **vaidehiim** can be expressed in two ways, one is like the usual villain's grabbing by torso, and the other is like an ardent devotee of Goddess Lakshmi, keeping her on his torso. This is similar to the method adopted by Virādhā while handling Seetha.

[Verse Locator](#)

दृष्ट्वा निपतितम् भूमौ रावणम् भग्न वाहनम् ।
साधु साधु इति भूतानि गृध्र राजम् अपूजयन् ॥ ३-५१-२०

20. **bhagna vaahanam** = crumbled, with vehicle; **bhuumau** on earth; **ni patitam raavaNam** = downwards, one who is foundered, at Ravana; **dR^iSTvaa** = on seeing; **saadhu saadhu iti** = Goodness!, Gracious!, thus; **bhuutaani** = [all] beings; **gR^idhra raajam apuujayanat** = eagle, lordly, revered.

On seeing Ravana who is foundered onto earth from his crumbled vehicle, all beings like sylvan deities, caarana-s, siddha-s and suchlike, revered that lordly eagle Jataayu. [3-51-20]

[Verse Locator](#)

परिश्रान्तम् तु तम् दृष्ट्वा जरया पक्षि यूथपम् ।
उत्पतत पुनर् हृष्टो मैथिलीम् गृह्य रावणः ॥ ३-५१-२१

21. **pakSi yuuthapam** = birds', commandant; **tam** = him [Jataayu]; **jarayaa** = owing to senescence; **parishraantam** = fatigued; **dR^iSTvaa** = on seeing; **raavaNaH hR^iSTaH** = Ravana, gladdened; **maithiliim gR^ihya** = Maithili, on taking; **punaH** = again; **ut papaata** = up, fallen - rose up to sky.

But on seeing the commandant of birds Jataayu is fatigued owing to his senescence, Ravana is gladdened and he again rose up to skies taking Maithili. [3-51-21]

[Verse Locator](#)

तम् प्रहृष्टम् निधाय अंके रावणम् जनक आत्मजाम् ।
गच्छंतम् खड्ग शेषम् च प्रणष्ट हत साधनम् ॥ ३-५१-२२
गृध्र राजः समुत्पत्य रावणम् समभिद्रवत् ।
समावार्यम् महातेजा जटायुः इदम् अब्रवीत् ॥ ३-५१-२३

22, 23. **gR^idhra raajaH** = eagle's, king; **mahaatejaaH** = highly resplendent one; **jaTaayuH** = Jataayu; **sam ut patya** = well, up, fallen [swiftly rising up]; **prahR^iSTam** = one who is cheerful - to Ravana; **pra NaSta hata saadhanam** = completely, lost [demolished,] assault, devices; **khaDga sheSam ca** = one having [single] sword, remnant [save for,] also; **janaka aatmajaam** = Janaka's, daughter; **anke nidhaaya gacChantam** = on flank, keeping [holding,] one who is going away; **tam raavaNam** = him, at Ravana; **sam abhi dravat** = to very, fore, ran [dashed]; **sam aavaaryam** = practically, forestalling [Ravana]; **idam abraviit** this, spoke.

The highly resplendent king of eagles Jataayu swiftly rose to sky dashing practically to forestall Ravana, which demon's assault devices are all demolished by now save for a single sword, but who is cheerful to spirit away the daughter of Janaka, and actually spiriting away holding her onto his flank, and Jataayu spoke this to such Ravana. [3-51-22, 23]

[Verse Locator](#)

वर्ज संस्पर्श बाणस्य भार्याम् रामस्य रावण ।
अल्प बुद्धे हरसि एनाम् वधाय खलु रक्षसाम् ॥ ३-५१-२४

24. **alpa buddhe** = you, mean, minded; **raavaNa** = Ravana; **varja samsparsha baaNasya** = Vajra, [Thunderbolt weapon of Indra,] with a touching off, one who has [wielfs]

arrows; **raamasya bhaaryaam** = Rama's, who is wife of; **enaam** = her; **rakSasaam vadhaaya**
harasi khalu = of all demons, for destruction, you abduct, definitely.

"You mean-minded Ravana, you abduct her whose husband wields arrows that touch off like the Thunderbolt of Indra, and this spite of yours is definitely for the destruction of all the demons. [3-51-24]

[Verse Locator](#)

स मित्र बन्धुः स अमात्यः स बलः स परिच्छदः ।

विष पानम् पिबसि एतत् पिपासित इव उदकम् ॥ ३-५१-२५

25. **sa mitra bandhuH sa amaatyah** = with, friends, relatives, with, ministers; **sa balaH sa pari cChadaH** = with, armies, with, accomplices; **pipaasita** = one that thirsteth; **udakam iva** = [drinketh] water, as with; **etat** = this [abduction of Seetha called consumption of venom]; by undertaking this you; **viSa paanam pibasi** = venom, drink, you drinketh.

"As one thirsteth drinketh water, you drinketh venomous drink along with your friends, relatives, ministers, armies, and with your accomplices, as this abduction of Seetha itself is squirrelling away dangerous poison. [3-51-25]

[Verse Locator](#)

अनुबन्धम् अजानंतः कर्मणाम् अविचक्षणाः ।

शीघ्रम् एव विनश्यन्ति यथा त्वम् विनशिष्यसि ॥ ३-५१-२६

26. **karmaNaam** = of exploits; **anu bandham** = after, effect [backlash]; **a jaanantaH** = not, knowing; **a vicakSaNaah** = not, discriminators [mindless adventurers]; **yathaa** = as to how; **shiighram eva vinashyanti** = quickly, thus, get ruined; **[tathaa** = similarly]; **tvam [shiighram] vinashiSyasi** = you, [quickly,] will ruin.

"As with the mindless adventurers quickly getting ruination for they undertake self-ruinous exploits, unknowing the backlashes thereof, so also you too will ruin that quickly with this mindless adventure. [3-51-26]

[Verse Locator](#)

बद्धः त्वम् काल पाशेन क्व गतः तस्य मोक्ष्यसे ।

वधाय बडिशम् गृह्य स अमिषम् जलजो यथा ॥ ३-५१-२७

27. **tvam** = you are; **paashena kaala** = with lasso, of Terminator; **vadhaaya** = for termination; **baddhaH** = tethered; **sa amiSam** = with, [a piece of] flesh; **baDisham** = fish rod and line with fish-hook; **gR^i^ihya** = on catching [on swallowing]; **jala jaH** = water, born [fish]; **yathaa** = as with; **tasya** = from it [from that death lasso]; **kva gataH mokSyase** = wherever, you go, get released [whereby you untether yourself.]

"You are tethered for termination with the lasso of the Terminator, as with a fish that can go nowhere on its biting fishhook with a piece of flesh. How do you untether yourself from that lasso of the Terminator, even if you go anywhere? [3-51-27]

Vividly: The Terminator gives a sinner a longest rope possible to hang himself from a tallest tree. Perchance there may be fish that bites the bait, stripping fishhook from fish line, dives deep down to escape from the fisherman, and yet it cannot survive even there, because the fishhook is already in its throat, which the fish can neither vomit nor swallow. Thus, it is destined to die. Likewise, you bit the baited hook called Seetha and running away with that bait and hook around your neck, thereby the Terminator has already lassoed His noose around your neck, and perchance you may presently abscond from this hermitage, but not from that noose, called Rama's arrow, for a long time.

[Verse Locator](#)

न हि जातु दुराधर्षौ काकुत्स्थौ तव रावण ।

धर्षणम् च आश्रमस्य अस्य क्षमिष्येते तु राघवौ ॥ ३-५१-२८

28. **raavaNa** = oh, Ravana; **duraadharSau** = unassailable ones; **kaakutsthau raaghavau** = those from Kakutstha dynasty, Raghava-s - Rama, Lakshmana; **tava** = your; **asya aashramasya dharSaNam** = this, of hermitage, assailing; **jaatu** = at anytime; **na kSamiSyete hi** = never, condone, indeed.

"But, oh Ravana, the unassailable Raghava-s of Kakutstha dynasty will nevermore condone your assailing this hermitage. [3-51-28]

[Verse Locator](#)

यथा त्वया कृतम् कर्म भीरुणा लोक गर्हितम् ।

तस्कर आचरितो मार्गो न एष वीर निषेवितः ॥ ३-५१-२९

29. **bhiiruNaa** = by dastard; **tvayaa** = by you; **yathaa** = as to how; **loka garhitam karma kR^itam** = by world [society,] contemptible, deed [crime,] being done [committed]; this way of doing; **taskara aacaritaH maargaH** = thieves, tramped, pathway [in the footsteps of thieves]; **viira niSevitaH** = by valiant ones, adored by [acceptable, commendable by valiant ones]; **na eSa** = not, this [thieving] is.

"Like a dastard you are committing a crime of thieving Seetha when none at home in the footsteps of thieves, this thieving is contemptible to society and condemnable by valiant ones. [3-51-29]

[Verse Locator](#)

युध्यस्व यदि शूरो असि मुहूर्तम् तिष्ठ रावण ।

शयिष्यसे हतो भूमौ यथा भ्राता खरः तथा ॥ ३-५१-३०

23. **raavaNa** = oh, Ravana; **shuuraH asi yadi** = valiant one, you are, if; **yudhyasva** = you combat; **muhuurtam tiSTha** = for a moment, you stay; **puurvam kharaH yathaa** = earlier, as with, Khara; **tathaa** = likewise; **hataH bhumau shayiSyase** = slain, on earth, you will sprawl.

"Stay for a moment, oh, Ravana, if you are valiant enough you can combat with Rama who will return right away, and at his hand you will be slain and sprawling on earth in the same way as Khara sprawled earlier. [3-50-23]

This verse is a repeat of verse at 3-50-23, and such iterations are not for want of paucity of verses or verbiage, but they are reckoned as the determination of the character to express his/her stance in similar terms.

[Verse Locator](#)

परेत काले पुरुषो यत् कर्म प्रतिपद्यते ।

विनाशाय आत्मनो अधर्म्यम् प्रतिपन्नो असि कर्म तत् ॥ ३-५१-३१

31. **puruSaH** = a person; **pareta kaale** = at death, time [occasion of]; **yat karma pratipadyate** = which, [fateful] activity, obtains [undertakes]; **a dharmyam** = un, righteous [activity]; **tat karma** = such an, activity; **aatmanaH vinaashaaya** = of yourself, for ruination; **pratipannaH asi** = obtained [undertaking,] you are, [fateful].

"A person undertakes such an unrighteous and fateful activity if only death looms large on him. You too have undertaken this unrighteous fateful activity only for your self-ruination. [3-51-31]

[Verse Locator](#)

पाप अनुबंधो वै यस्य कर्मणः को नु तत् पुमान् ।
कुर्वीत लोक अधिपतिः स्वयंभूः भगवान् अपि ॥ ३-५१-३२

32. **yasya karmaNaH** = which, activity's; **paapa anu bandhaH** = sin, is following, sequential - consequential; **tat** = that [activity]; **loka adhipatiH** = universe, lord of; **bhagavaan** = god; **svayam bhuuH api** = self, born one, even; **kaH pumaan nu** = which, man, really; **kurviita** = undertakes.

"If sin is consequential to any given activity who will undertake it? Even if that person vies with the Self-Born God and Lord of the Universe, namely Brahma, will he undertake it?" Thus Jataayu advised Ravana. [3-51-32]

[Verse Locator](#)

एवम् उक्त्वा शुभम् वाक्यम् जटायुः तस्य रक्षसः ।
निपपात भृशम् पृष्ठे दशग्रीवस्य वीर्यवान् ॥ ३-५१-३३

33. **viiryavaan jaTaayuH** = valorous one, Jataayu; **evam shubham vaakyam uktvaa** = this way, auspicious [commonsensical,] words, on speaking; **rakSasaH tasya dashagriivasya pR^iSThe** = demon, his, Decahedron's, on hind-side, on back; **bhR^isham** = muchly [devastatingly]; **ni papaata** = down, fallen - descended on.

Even on speaking those commonsensical words to Ravana, Jataayu found him carrying off Seetha heedlessly, then that valorous Jataayu descended on the hind-side of that Decahedral demon Ravana, devastatingly. [3-51-33]

[Verse Locator](#)

तम् गृहीत्वा नखैः तीक्ष्णैः विददार समंततः ।
अधिरूढो गज आरोहो यथा स्यात् दुष्ट वारणम् ॥ ३-५१-३४

34. **tam gR^ihiitvaa** = him [Ravana,] on taking [clasping]; **adhiruuDhaH** = one mounted upon - bestriding; **gaja aaroHaH** = elephant, mounter - mahout; **duSTa vaaraNam** = bad, elephant - an uncontrollable elephant that is running amok; **yathaa** = as with; **syaat** = as it will be - as he will try to control; likewise; **tiikSNaiH nakhaiH** = with incisive, nails - claws; **samantataH** = everywhere [rampantly]; **vidadaara [vi da daara]** = deeply lacerated.

On clasping Ravana with incisive claws Jataayu lacerated deeply and rampantly, as a mahout, an elephant-trainer-controller, sitting astride on it will try to control an uncontrollable elephant that is running amok with an incisive goad. [3-51-34]

[Verse Locator](#)

विददार नखैः अस्य तुण्डम् पृष्ठे समर्पयन् ।
केशान् च उत्पाटयामास नख पक्ष मुख आयुधः ॥ ३-५१-३५

35. **asya pR^iSThe tuNDam samarpayan** = his [Ravana's,] on back, beak, applying; **nakhaiH vidadaara** = with claws, he tore asunder; **nakha pakSa mukha aayudhaH** = claws, wings, face [beak, only with] weaponed one; **keshaan ca** = hair, also; **utpaaTayaamaasa** = started to pluck off.

Weaponed only with his claws, wings, and beak, Jataayu not only tore the back of Ravana asunder applying his beak and claws, but started to tweeze even his hair. [3-51-35]

[Verse Locator](#)

स तथा गृध्र राजेन क्लिश्यमानो मुहुर् मुहुः ।
अमर्ष स्फुरित ओष्ठः सन् प्राकंपत स राक्षसः ॥ ३-५१-३६

36. gR^idhra raajena = by eagles, king of; muhuH muhuH = again, again [repetitiously]; tathaa klishyamaanaH = thus, exasperated; saH = he - Ravana; amarSa sphurita oSThaH san = by intolerance, quivering, lips, on becoming; saH raakSasaH = that, demon; praa kampata = severely, shuddered; or; [pradakSiNena calanam = on to his right, staggered.

His lips becoming intolerantly quivery when Ravana is exasperated by that king of eagles repetitiously, that demon staggered on to his right targeting the hovering eagle at his hind-side to fell it down. [3-51-36]

[Verse Locator](#)

संपरिष्वज्य वैदेहीम् वामेन अंकेन रावणः ।
तलेन अभिजघान आर्तो जटायुम् क्रोध मूर्चितः ॥ ३-५१-३७

37. raavaNaH krodha muurchitaH = Ravana, in fury, convulsed; vaamena ankena = on [his] left, flank; vaidehiim sampariSvajya = Vaidehi, firmly, embracing tightly clutching; aartaH = aggrieved one [Ravana]; [aashu = quickly]; jaTaayum talena abhijaghaana = Jataayu, with [Ravana's] palm, hit back.

Ravana who is aggrieved and convulsed in fury hit back Jataayu with his palm while firmly clutching Vaidehi onto his left flank. [3-51-37]

[Verse Locator](#)

जटायुः तम् अतिक्रम्य तुण्डेन अस्य खग अधिपः ।
वाम बाहून् दश तदा व्यपाहरत् अरिन्दमः ॥ ३-५१-३८

38. tadaa = then; khaga adhipaH = birds, lord; arindamaH = enemy-vanquisher; jaTaayuH = Jataayu; tam = him - Ravana; ati kramya, over, stepping [outstripping]; tuNDena = with beak; asya dasha vaama baahuun = his, ten, left, arms; vyapa aharat = taken away - ripped off.

Jataayu, the lord of birds, being a vanquisher of enemies outstripped Ravana and ripped off ten left-arms of Ravana with his beak, with which left arms Ravana is clutching Vaidehi, in order to release her from his clutches. [3-51-38]

[Verse Locator](#)

संछिन्न बाहोः सद्यो वै बाहवः सहसा अभवन् ।
विष ज्वालावली युक्ता वल्मीकत् इव पन्नगाः ॥ ३-५१-३९

39. samcChinna baahoH = one with mutilated, arms - Ravana; his; baahavaH = arms; sadyaH eva = instantaneously, indeed; valmiikat = from snake pit; viSa jvaala aavalii yuktaa = venomous, blazes, series of, having; pannagaaH iva = snakes, like; sahasaa abhavan, instantly, became - sprang up, ricocheted.

Though his arms are mutilated thus, they instantaneously ricocheted from his body like snakes possessing a series of venomous blazes sprawling out from a snake pit. [3-51-39]

[Verse Locator](#)

ततः क्रोद्धात् दशग्रीवः सीताम् उत्सृज्य वीर्यवान् ।
मुष्टिभ्याम् चरणाभ्याम् च गृध्र राजम् अपोथयत् ॥ ३-५१-४०

40. tataH = then; viiryavaan dashagriivaH = valorous one Decahedron [Ravana]; siitaam utsR^ijya = Seetha, throwing off; muSTibhyaam caraNaabhyaam ca = with both fists [fisticuffs,] with both feet [kicks]; gR^idhra raajam = with eagle, king; krodhaat apothayat = out of fury, scuffled with.

The valourous Decahedron Ravana then threw off Seetha, and out of fury he scuffled with the king of eagles with fisticuffs and kicks, by both his feet and fists. [3-51-40]

[Verse Locator](#)

ततो मुहूर्तम् संग्रामो बभूव अतुल वीर्ययोः ।
राक्षसानाम् च मुख्यस्य पक्षिणाम् प्रवरस्य च ॥ ३-५१-४१

41. tataH = then; a tula viiryayoH = between out, weighing, valourous ones; raakSasaanaam mukhyasya = of demons, chieftain; pakSiNaam pravarasya = of birds, chief; muhuurtam sangraamaH babhuuva = for some time, encounter, chanced.

Then there chanced an encounter for some time between those two valourous ones with mutually outweighing capabilities, namely the chieftain of demons and the chief of the birds. [3-51-41]

[Verse Locator](#)

तस्य व्यायच्छमानस्य रामस्य अर्थे अथ रावणः ।
पक्षौ पादौ च पार्श्वौ च खड्गम् उद्धृत्य सो अच्छिनत् ॥ ३-५१-४२

42. saH raavaNaH = he that, Ravana; khaDgam uddhR^itya = sword, up-raising - brandishing; raamasya = Rama's; arthe = for the sake of; vyaayacChamaanasya = one who is up raising - revolting; atha = then; tasya = his - Jataayu's; pakSau paadau ca paarshvau ca = wings, feet, also, sides, also; acChinat = hewed off.

Ravana brandishing his sword at Jataayu, who is revolting for the sake of Rama, hewed off both of his wings, sides, and feet. [3-51-42]

[Verse Locator](#)

स छिन्न पक्षः सहसा रक्षसा रौद्र कर्मणा ।
निपपात महा गृध्रो धरण्याम् अल्प जीवितः ॥ ३-५१-४३

43. raudra karmaNaa rakSasaa = of cruel, actions, by demon; Chinna pakSaH = ruptured, winged; saH mahaa gR^idhraH = he, the colossal, eagle; alpa jiivitaH = with lessened, life; sahasaa = immedietly; dharaNyaam ni papaata = onto earth, down, fallen.

When that demon of cruel actions has ruptured his wings that colossal eagle Jataayu immediately fell down to earth with a lessened life. [3-51-43]

[Verse Locator](#)

तम् दृष्ट्वा पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।
अभ्यधावत वैदेही स्व बंधुम् इव दुःखिता ॥ ३-५१-४४

44. vaidehii = Vaidehi; bhuumau patitam = on earth, fallen; kSataja aardram = with blood, dampened; tam jaTaayuSam = him, Jataayu; dR^i^iSTvaa = on seeing; duHkhitaa = fell into a fit of weeping; sva bandhum iva = her own, relative, as if; abhyadhaavata = towards ran.

On seeing Jataayu fallen on earth and dampened with blood Vaidehi fell into a fit of weeping and ran towards him as if he is her own relative. [3-51-44]

[Verse Locator](#)

तम् नील जीमूत निकाश कल्पम्
सुपाण्डुर उरस्कम् उदार वीर्यम् ।

45. **lanka adhipatiH** = Lanka's, monarch [Ravana]; **niila jiimuuta nikaasha kalpam** = blue[-black,] cloud, in shine, similar; **su paaNDura uraskam** = whitely, whitish, chested; **udaara viiryam** = worthily, valorous one; **agni daavam iva** = fire, storm, like; **shaantam** = [now] quiescent; **tam jaTaayuSam** = him, at Jataayu; **pR^ithivyaam dadarsha** = on earth, he saw.

Ravana, the monarch of Lanka, gazed at that worthily valorous Jataayu, who in his shine is like a blue-black cloud with a whitely white chest and who by now is like a quiescent fire-storm flattened onto ground. [3-51-45]

The cloudy blackness is simile to the black feathers of the eagle, and to the charred material by a wildfire. The whitely white colour is to the whitish feathers on the chest of the eagle, and to the white ashes overlaid on the charred material by wildfire, before they ashen. Thus, Jataayu fell down in a supine posture.

[Verse Locator](#)

ततः तु तम् पत्ररथम् मही तले
निपातितम् रावण वेग मर्दितम् ।
पुनः च संगृह्य शशि प्रभ आनना
रुरोद सीता जनक आत्मजा तदा ॥ ३-५१-४३

46. **tataH tu** = then, but; **shashi prabha aananaa** = moon, shine, visaged; **janaka aatmajaa siitaa** = Janaka's, daughter, Seetha; **tadaa** = then; **raavaNa vega marditam** = by Ravana's, forcefulness, subjugated; **mahii tale nipaaitam** = on earth's, surface, felled down; **tam patra ratham** = him, winged, chariot [bird, eagle Jataayu]; **punaH samgR^ihya ruroda** = again [further, incessantly,] taken in hands [hugged,] wept over.

But then Seetha, the daughter of Janaka, whose face vies with moonshine hugged eagle Jataayu, whom Ravana has subjugated with his forcefulness and felled down onto the surface of earth, and she wept over incessantly. [3-51-46]

Seetha is hugging Jataayu. 'Is it admissible or not...' is another debatable issue. 'Because it is bird, it may be handled...' is one adjustment, while the other is, 'when Jataayu is a personified entity and a friend of Dasharatha, this bird is as good as a man. So, Seetha's touching him shall be a taboo...' The commentators deal this aspect in the next chapter of this canto.

Jataayu - the duteous creature

The character of Jataayu is not introduced just to give information to Rama at the time of his physical death. He is an example of self-duteous, self-dedicated, unpaid servant to his master. In Ch.14 of this Aranya canto when Jataayu firstly met Rama he says: **so aham vaasa sahaayaH te bhaviShyaami yadi icChasi | idam durgam hi kaantaaram mR^iga raakShasa sevitam siitaam ca taata rakShiShye tvayi yaate salakShmaNe ||** "That is what I am, I will be your helpmate at your residence, should you wish so, for this forest is one that is impassable and adorned by predators and demons...oh boy, I wish to protect Seetha, if you go out of your residence with Lakshmana..." 3-14-34 And Jataayu kept up his pledge in 'helping Rama and protecting Seetha' as much as he can, without hesitation. This selfless service and sermons he rendered to Ravana are exemplary. This is called **daasya bhakti** 'devoutness through selfless service...' and service whether paid or unpaid is thus to be rendered selflessly - is the lesson he taught.

Secondly, birds hitting airplanes is not a recent phenomenon and it existed even before airplanes were invented, as is evident from Jataayu's hitting Ravana's aircraft. And Ravana's aircraft that is variously and amazingly portrayed by the sage-poet, is nothing before a bird. Hence, Ravana should have used some other latest state of art technology to prevent such bird-hits. This is to say, any artificial paraphernalia is nothing before a living organism, and Hanuma, a mere monkey, taking lessons from Jataayu, a mere eagle, reduces even the artificially devised Lanka to ashes.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक पंचाशः सर्गः

Thus, this is the 51st chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 51

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 52

Verses converted to UTF-8, Nov 09

Introduction

Seetha is abducted by Ravana. When they are on their way to Lanka the whole nature along with its inhabitants laments for the atrocious abduction of Seetha. In here, almost every verse is elaborated, for they contain poetic niceties, and hence more stuffing in introduction is unbefitting.

[Verse Locator](#)

सा तु तारा अधिप मुखी रावणेन निरीक्ष्य तम् ।
गृध्र राजम् विनिहतम् विललाप सुदुःखिता ॥ ३-५२-१

1. taaraa adhipa mukhii = stars', lord, visaged - Seetha; saa tu = she, on her part; raavaNena vinihatam = by Ravana, [nearly] killed; tam gR^idhra raajam niriikSya = at him, eagles, king of, on gazing at; su duHkhitaa = highly anguished; vilalaapa = wept away.

Seetha whose visage is like a full moon wept on gazing the king of eagles Jataayu whom Ravana nearly killed. [3-52-1]

There occurs another verse before this one in Eastern recension which says that Ravana has firstly seen Jataayu who is spinning on earth to breath his last: <>tam alpa jiivitam gR^idhram sphurantam raakSha adipa | dadarsha bhuumau patitam samipe raaghava aashramaat || thereby giving some time to Seetha to recollect what has happened.

[Verse Locator](#)

निमित्तम् लक्षणम् स्वप्नम् शकुनि स्वर दर्शनम् ।
अवश्यम् सुख दुःखेषु नराणाम् परिदृश्यते ॥ ३-५२-२

2. lakSaNam = characteristics - of omens; svapnam = [concomitants of] dreams; shakuni = presages [shakuna] svara darshanam = [of birds,] callings', seeing [cognisance]; naraaNaam = of humans; sukha duHkheSu = in ecstasy, in agony; avashyam = definitely; nimittam = conjecturable; pari dR^ishyate = in general, are being seen [perceived.]

"Humans definitely perceive either agony or ecstasy by its concomitant happenings, or by the characteristics of uncommon reflexes of their own body parts, or by the presages, or by conjecturable concomitants, or by cognising calls of birds. [3-52-2]

Vividly: Seetha's plaint is like this: 'Oh, Rama, we humans do perceive good or bad happenings by the presages, like concomitant happenings of some hindrances when a deed is attempted, like unforeseen tidings like sneezing, a minor accident or a misfire, or unable to catch a sight of one's own face in a mirror... or by the undue reflexes of bodily parts, like flutter of eyelids or shudder of shoulders or arms... or by the callings of birds and movements of animals... so, by now your left shoulder and left eye should have shuddered, or some crows might have cawed uglily, or some birds might have gone from your right to left, except garuDa, bharadwaja birds, and by these forebodings why do not you cognise that something is happening to me and thus why not come to my rescue?'

[Verse Locator](#)

न नूनम् राम जानासि महत् व्यसनम् आत्मनः ।
धावन्ति नूनम् काकुत्स्थ मत् अर्थम् मृग पक्षिणः ॥ ३-५२-३

3. **raama** = oh, Rama; **aatmanaH** = for you [bechancing you]; **mahat vyasanam** = big, catastrophe; **na jaanaasi** = not, able to know; **nuunam** = for sure; **mat artham** = for my, sake; **mR^iga pakSiNaH** = animals, birds; **kaakutstha [kaakutstham]** = oh, Kakutstha, [or, towards Kakutstha]; **dhaavanti nuunam** = running, for sure.

"Oh, Rama, for sure you are not able to know about big catastrophe called my kidnap is chancing on you, even though oh, Kakutstha, these animals and birds are running towards you surely for my sake, to tell about me. [3-52-3]

bhaava/import: 'Oh, Rama you may not be able to perceive the prognostications as you are in a fit of hunting that Golden Deer, but, for a while keep that hunting at bay and give an ear to these birds and animals that are rushing towards you to convey the news of my kidnap... and for god's sake do not kill these animals, presuming that they are pestering you...

[Verse Locator](#)

अयम् हि कृपया राम माम् त्रातुम् इह संगतः ।
शेते विनिहतो भूमौ मम अभाग्यात् विहंगमः ॥ ३-५२-४

4. **raama** = oh, Rama; **maam traatum** = me, to save; **kR^ipayaa** = mercifully; **iha sangataH** = here, arrived [or, encountered Ravana]; **ayam vihan gamaH** = this, sky, flier [eagle Jataayu]; **mama a bhaagyaat** = by my, ill, luck; **vinihataH** = verily mangled; **bhuumau shete hi** = on earth, sprawling, indeed.

"Oh, Rama, this sky flier Jataayu who mercifully came here to save me is verily mangled on his encountering Ravana, and he is sprawling on earth, indeed by my ill luck." Thus Seetha wailed. [3-52-4]

bhaava/import: 'My ill luck is so preponderant, in that it has demolished this Jataayu, who by himself is a pious and merited being who came to help the helpless one like me... but my ill luck pervaded over such an impeccable being also... otherwise Jataayu would have vanquished Ravana... thus, when an immeasurable ill luck is holding sway, it is for you, and you alone, oh, Rama, to come for my rescue...'

[Verse Locator](#)

त्राहि माम् अद्य काकुत्स्थ लक्ष्मण इति वरांगना ।
सु संत्रस्ता समाक्रंदत् शृण्वताम् तु यथा अन्तिके ॥ ३-५२-५

5. **vara anganaa** = best, lady; **su sam trastaa** = very, highly, panicked; **kaakutstha lakSmaNa** = oh, Kakutstha Rama, oh, Lakshmana; **adya maam traahi** = now, me, liberate; **iti** = thus; **antike shR^iNvataam yathaa** = close by [afore,] listeners [addressees,] [are available] as though; **sam aakrandat** = noisily, bawled.

That best lady who is very highly panicked bawled noisily, "oh, Rama of Kakutstha... oh, Lakshmana... liberate me now..." as though the addressees are before her. [3-52-5]

bhaava/import: A subject's bawling in the audience of a king is different from that of a cry of a subject in a moor. Here Seetha is visualising those two Kakutstha-s, Rama, and Lakshmana, right in her front, in a halo, and suppliantly bawling, as though asking them to come out that halo to help her out. Her bawling is not in a clamorous tone but it is a **roshantiim madhura svaraam** 'crying with mellowly voice...' as detailed at verse 42 below, for there should be difference between the braying of an ass and parroting of a parrot.

[Verse Locator](#)

ताम् क्लिष्ट माल्य आभरणाम् विलपन्तीम् अनाथवत् ।
अभ्यधावत वैदेहीम् रावणो राक्षस अधिपः ॥ ३-५२-६

6. **kliSTa maalya aabharaNaam** = muddled up, garland, jewellery; **a naatha vat** = un, husbanded [orphanized one,] like; **vilapantiim** = bawling; **taam vaidehiim** = at her, to Vaidehi; **raakSasa adhipaH raavaNaH** = demons', sovereign, Ravana; **abhyadhaavata** = towards rushed.

That sovereign of demons, Ravana, rushed towards Vaidehi whose garlands and jewellery are muddled up and who is bawling like an orphanized one. [3-52-6]

[Verse Locator](#)

ताम् लताम् इव वेष्टन्तीम् आलिंगन्तीम् महाद्रुमान् ।
मुंच मुंच इति बहुशः प्रवदन् राक्षस अधिपः ॥ ३-५२-७
क्रोशन्तीम् राम राम इति रामेण रहिताम् वने ।
जीवित अन्ताय केशेषु जग्राह अन्तक संनिभः ॥ ३-५२-८

7, 8. **antaka sannibhaH** = Death, one similar in shine; **raakSasa adhipaH** = demons', lord; **lataam iva mahaadrumaan veSTantiim aalingantiim** = climber plant, like, to sturdy tree, who is muffling, and clinging; **vane raameNa rahitaam** = in timberland, by Rama, one who is devoid of; **raama raama iti** = Rama, Rama, thus; **kroshantiim** = who is bewailing; **taam** = to her; **munca munca iti** = leave off, leave off [the trees,] [saying] thus; **bahushaH pra vadan** = repeatedly, harshly, on saying [on taunting]; **jiivita antaaya** = for [his] life, end of [self-ruinously]; **kesheSu jagraaha** = at head-hair [bun of hair,] clutched her.

Ravana, the lord of demons, has repeatedly and harshly taunted Seetha saying, 'leave it off, leave it off...' when Seetha devoid of Rama in that timberland is clinging and muffling a sturdy tree like a climber plant, and bawling, 'Rama, Rama,' and that demon whose shine is similar to the Death has clutched her hair loosened from her bun, as death loomed large on him. [3-52-7, 8]

bhaava/import: Here the word **vane** 'in timberland...' is actually 'loneliness...' plus, 'minus Rama...' and her crying is **araNya rodana** 'a cry in wilderness...' And from the viewpoint of Ravana, she is uttering a wild cry indicating that 'the giant tree called Ravana is going to fall...' as with the woodcutters' yelling 'timber... timber...' as a warning cry that a tree is about to fall, when the word 'timber' is used esp. as intransitive. This catching a chaste woman by her hair is the worst possible crime and sin as explained at 3-50-13 of this chapter. And now all the gods feel satisfied for the commencement of the process for elimination of vice on earth, called Ravana, though pitying Seetha.

Here, the 'capturing Seetha by her shadow' as explained by Maheshvara Tiirtha, is an untouched subject. If she can be captured by shadow while she is in her senses and agitating and clinging a sturdy tree, as with Simhika-Hanuma in Sundara Kanda, Ravana should not have given her this much time to bemoan, but should have captured by her shadow without leaving her to pay a visit to dying Jataayu. Hence, this capture is viewed on a human plane, rather than a conjuror's trick.

[Verse Locator](#)

प्रधर्षितायाम् वैदेह्याम् बभूव स चरा अचरम् ।
जगत् सर्वम् अमर्यादम् तमसा अन्धेन संवृतम् ॥ ३-५२-९
न वाति मारुतः तत्र निष् प्रभो अभूत् दिवाकरः ।

9, 10a. **vaidehyaam** = of Vaidehi; **pradharSitaayaam** = while being insulted; **sa caraa a caram** = together with, mobile, not mobile [sessile]; **sarvam jagat** = entire, world; **a maryaadam** = not, scrupulous [chaotic]; **andhena tamasa samvR^itam babhuuva** = by blinding, blackness, blanketing, it became [bechanced]; **tatra maarutaH na vaati** = there, wind, not, wafts; **divaakaraH niS prabhaH abhuut** = day maker [Sun,] devoid of, shine, became.

While Vaidehi is insulted thus, entire world together with its mobile or sessile beings became chaotic, and there chanced a blanketing of a blinding blackness, and waft-less is the Wind and shine-less is the Sun. [3-52-9]

This 'blackness' is a poetic gloominess of the mood, rather than a material or mythical, or superimposing darkness. Sun is gloomy, wind is gloomy, and the entire nature is in oblivion of sadness.

दृष्ट्वा सीताम् परा मृष्टाम् देवो दिव्येन चक्षुषा ॥ ३-५२-१०

कृतम् कार्यम् इति श्रीमान् व्याजहार पितामहः ।

प्रहृष्टा व्यथिताः च आसन् सर्वे ते परम ऋषयः ॥ ३-५२-११

10b, 11. shriimaan devaH pitaamahaH = illustrious, god, Grandparent [Brahma]; siitaam paraa mR^iSTaam = of Seetha, by other [person, inappropriate one,] touched [appropriated]; divyena cakSuSaa dR^iSTvaa = by divine [clairvoyant,] eyes, on seeing; kaaryam kR^itam iti = deed, is done, thus; vyaajahaara = said [declared]; prahR^iSTaa vyathitaaH ca aasan = delighted, despondent, also, became; sarve te parama R^iSayaH = all, those, supreme, sages [in Brahma's abode.]

On seeing Seetha's appropriation by an inappropriate being with His clairvoyant eyes, the illustrious Grandparent of Universe Brahma declared, "the deed is done..." but all of the supreme sages in Brahma's abode on seeing Seetha in such a condition became despondent, and yet delighted in foreseeing results. [3-52-10b, 11a]

Usually this expression parama R^iSaya 'quintessential sages...' is linked with the words danDakaraNya in next verse and said that 'the sages dwelling in Dandaka forest are delighted and yet, despondent...' If some elderly sages were available in the vicinity, they would have waited until the arrival of Rama and would have informed Rama of Seetha's abduction, though they may not be able to combat Ravana or hurl a curse at Ravana. But Ravana is no fool to abduct Seetha while a bystander stands over looking on the spectacle. Hence, these sages said here are those that are available in the academy of Brahma. And the danDaraNya vaasinaH in the next foot are the voiceless and incommunicable beings in Dandaka forest.

दृष्ट्वा सीताम् परा मृष्टाम् दण्डकारण्य वासिनः ।

रावणस्य विनाशम् च प्राप्तम् बुद्ध्वा यदृच्छया ॥ ३-५२-१२

12. dR^iSTvaa siitaam paraa mR^iSTaam = on seeing, Seetha, by other [person, inappropriate one,] touched [appropriated]; daNDaka araNya vaasinaH = in Dandaka, forest, dwellers; raavaNasya vi naasham ca = Ravana's, utter, destruction [annihilation,] also; praaptam = bechanced; buddhvaa yadR^icChayaa = cognised, coincidentally [as a godsend.]

On seeing Seetha's appropriation by an inappropriate being, the dwellers in Dandaka forest cognised that Ravana's annihilation has chanced coincidentally. [3-52-12]

Again a poetic 'thinking' that even speechless beings can presage and prognosticate. Though they may not tell us directly, their body language and odd behaviour will certainly tell. The behaviour of animals and birds before an earthquake or a storm or any natural devastation is not an unknown phenomena. After all, a frog croaks before a rain.

स तु ताम् राम राम इति रुदन्तीम् लक्ष्मण इति च ।

जगाम आदाय च आकाशम् रावणो राक्षसेश्वर ॥ ३-५२-१३

13. raakSaseshvara saH raavaNaH tu = demons' lord, he, Ravana, on his part; raama raama iti = Rama, Rama, thus; lakSmaNa iti ca = Lakshmana, thus, also; rudantiim = bawling; taam aadaaya = her, on taking - on wresting; aakaasham jagaama = skyward, took flight.

Ravana, the lord of demons, on wresting Seetha who is bawling, "Rama... Rama..." also thus as, "Lakshmana..." took flight skyward. [3-52-13]

तप्त आभरण वर्ण अङ्गी पीत कौशेय वासनी ।

रराज राज पुत्री तु विद्युत् सौदामनी यथा ॥ ३-५२-१४

14. **tapta aabharaNa varNa [juSTa] angii** = molten [refined,] jewellery, coloured [muffled up,] bodied; **piita kausheya vaasanii** = ocherish, in silks, dressed; **raaja putrii tu** = king's, daughter [princess,] on her part; **vidyut saudaamanii [sau daaman] yathaa** = lightning flashes, in cloud, as with; **raraaja** = scintillated.

That princess Seetha scintillated like the oblique flashes of lightning in a cloud, owing to her golden coloured body which is muffled up with jewellery of pure gold, and added with a golden coloured ocherish silky dress, while traversing in the sky. [3-52-14]

dhvani/innuendo: A lightening in a cloud does not last for a long period. So also, for being with this cloudlike Ravana, these flashes of lightning, called Seetha, will not last long, albeit those flashes alone will electrocute that cloud, called Ravana.

[Verse Locator](#)

उद्धूतेन च वस्त्रेण तस्याः पीतेन रावणः ।

अधिकम् परिबभ्राज गिरिः दीप इव अग्निना ॥ ३-५२-१५

15. **tasyaaH** = of her; **uddhuutena piitena ca vastreNa** = by upheaved, yellowish [ochreish silken sari, rather, blazing hue of silk sari,] also, by cloth [upper fringe of sari]; **raavaNaH** = Ravana; **agninaa diipa giriH iva** = by fire, blazing, mountain, like; **adhikam pari babhraaja** = muchly, overly, shone forth - ablaze.

When her ochreish silk sari's upper fringe is upheaved by air onto to Ravana, Ravana looked blazing like a mountain set ablaze, muchly and overly. [3-52-15]

dhvani/innuendo: If some parts of a mountain are afire it is no problem since it is usual. But when the mountain itself is overly and muchly aflame, it is impracticable for any to prevent it or help it out. The upper cloth of Seetha's sari is goldenly silky and thus it will have a tinge of reddish brown hue, like the outer edge of the tongue of fire. That fringe **pallu** is upheaved, [intr.] rise and fall rhythmically or spasmodically, by air and it is flagging off the annihilation of Ravana, by its flag-like motions on his face. Thus, Ravana who is standing like a mountain as of now is destined soon to become a mountain with a self-ruinous fire, overly and muchly.

[Verse Locator](#)

तस्याः परम कल्याण्याः ताम्राणि सुरभीणि च ।

पद्म पत्राणि वैदेह्या अभ्यकीर्यन्त रावणम् - यद्वा -

- च्युतानि पद्म पत्राणि रावणम् समावाकिरन् - ॥ ३-५२-१६

16. **parama kalyaaNyaaH** = highly, of auspicious one - Seetha's; **tasyaaH** = of her; **taamraaNi** = coppery [reddish brown, or reddish]; **surabhiNi ca** = scented, also; **padma patraaNi** = lotus, petals [so far decorating her bun]; **cyutaani** = slithered; **raavaNam samaavaakiran** = on Ravana, well bestrewn on; **[padma patraaNi vaidehyaa** = lotus, petals, of Vaidehi; **abhyakiiryanta raavaNam** = around, strewn - by air.]

Reddish and scented lotus-petals adorning that highly auspicious Seetha have slithered, but again upheaved by air they are bestrewn on Ravana. [3-52-16]

dhvani/innuendo: The reddish lotus petals which hitherto are on her body, as garlands and on her braid as a chaplet, are crumpled and loosened in the tussle and thus each petal is falling each time. Instead of falling onto earth, they are upheaved and sprinkled on Ravana's body by the fast wind under the feet of Ravana, somewhat like a floral welcome. This is in one way a good omen to Ravana to get a release from his accursed state, while on the other, it suggests that his opulence is soon destined to wither away like a withered petal of lotus. The last foot is taken, which obtains in other mms, leaving off the middle foot, that also says the same.

[Verse Locator](#)

तस्याः कौशेयम् उद्धूतम् आकाशे कनक प्रभम् ।

बभौ च आदित्य रागेण ताम्रम् अभ्रम् इव आतपे ॥ ३-५२-१७

17. tasyaaH = of her; aakaashe uddhuutam = in sky, upheaved; kanaka prabham kausheyam = golden, in glitter, silk sari [upper fringe]; aatape = in red heat [of midday]; aaditya raageNa = by sun's, reddish hue; taamram abhram iva = coppery red, cloud, like; babhau = beamed forth.

Upper fringe of Seetha's silk sari with golden glitter is upheaved in the sky, and with the reddish hue of sun in red heat of midday it beamed forth like a reddish cloud. [3-52-17]

bhaava/import: A reddish cloud is acceptable either in morning or in evening but not in midday since it is a bad omen.

[Verse Locator](#)

तस्याः तत् विमलम् - सु नसम् - वक्त्रम् आकाशे रावण अंक गम् ।

न रराज विना रामम् विनालम् इव पंकजम् ॥ ३-५२-१८

18. aakaashe = in sky; raavaNa anka gam = Ravana's, in flank, one who has gone in; tasyaaH tat vimalam vaktram = of her, that, immaculate, visage; raamam vinaa = Rama, without - devoid of, not in vicinage; vi naalam panka jam iva = without, stalk, as with, mud, born [like lotus minus stalk]; na raraaja = not, brightened.

As with a stalk-less lotus the immaculate visage of Seetha is unbright in the sky when she is on the flank of Ravana as Rama is not in vicinage. [3-52-18]

bhaava/import: A lotus without a stalk loses its glamour as well as its infrastructure. As sun brightens the face of moon, Rama brightens Seetha's visage. As moon depends on sun, Seetha depends on Rama, and devoid of him, she is lost to the world for a glimpse.

[Verse Locator](#)

बभूव जलदम् नीलम् भित्त्वा चन्द्र इव उदितः ।

सु ललाटम् सु केश अंतम् पद्म गर्भ आभम् अव्रणम् ॥ ३-५२-१९

शुक्लैः सु विमलैर् दन्तैः प्रभावद्भिः अलंकृतम् ।

तस्याः सु नयनम् वक्त्रम् आकाशे रावण अंक गम् ॥ ३-५२-२०

रुदितम् व्यपमृष्ट अस्रम् चन्द्रवत् प्रिय दर्शनम् ।

सु नासम् चारु ताम्र ओष्ठम् आकाशे हाटक प्रभम् ॥ ३-५२-२१

19, 20, 21. su lalaaTam = one with pretty, forehead; su kesha antam = having prettyish, hair, ends [curls]; padma garbha aabham = lotus, pistil, in shine; a vraNam = without, boils [without pimples]; shuklaiH = whitish; su vimalaiH = verily, unblemished [spick and span]; prabhaavadbhiH = sparkling; dantaiH = with teeth; alankR^itam = adorned with; ruditam = on weeping; vyapamR^iSTa asram = vi apa mR^iSTa asram = verily, sideways, dabbed, face; candravat priya darshanam = moon, like, pleasant, to see; su naasam = shapely, nosed; su nayanam = with pretty, eyes; caaru taamra oSTham = charming, coppery [rosy,] lipped; aakaaSe haaTaka prabham = in sky, golden, in shine; aakaashe raavaNa anka gam = in sky, in Ravana's, flank, gone in; tasyaaH tat [vimalam] vaktra = her, that, [immaculate,] face - of Seetha; niilam jaladam bhittvaa = bluish, cloud, on bursting; uditaH = risen; candra iva = moon, like; babhuuva = it became - turned out.

Her lotus pistil like un-pimplly face is adorned with a pretty forehead on which prettyish curls are fluttering, and with teeth that are spick and span and sparkling, but tears dabbed on that face to sideways when she wept, yet it is pleasant like moon for a sight with shapely nose, pretty eyes, roseate lips, and shining with golden hue in sky. Nevertheless, when she has gone in the

flank of Ravana on the sky such an immaculate face of Seetha turned like a palish moon that has just risen bursting a bluish cloud. [3-52-19, 20, 21]

[Verse Locator](#)

राक्षसेन्द्र समाधूतम् तस्याः तत् वदनम् शुभम् ।
शुशुभे न विना रामम् दिवा चन्द्र इव उदितः ॥ ३-५२-२२

22. **raakSasendra** = by demon's lord; **sam aadhuutam** = highly, disturbed - disconcerted; **shubham tat [haaTaka prabha] vadanam** = auspicious, that, [golden, in hue,] face; **raamam vinaa** = Rama, without; **divaa uditaH candra iva** = in daytime, arisen, moon, like; **na shushubhe** = not, brightened.

Highly disconcerted by the king of demons that auspicious face of Seetha is unbright like the moon arisen in daytime with somewhat golden hue, owing to the absence of Rama. [3-52-22]

bhaava/import: One moon is enough. If there were to be two moons, it is indicative of some havoc. Now, a silvern moon is there and this lady with her golden-moon face may supersede that silvern moon and thus may cause havocs. Moon coming out when sun is still on sky will be somewhat golden in hue. She is un-brightened because Rama is not at her side as of now, but like a diamond that is coexistent with coal, Seetha is now with this coal-like Ravana.

[Verse Locator](#)

सा हेम वर्णा नील अंगम् मैथिली राक्षस अधिपम् ।
शुशुभे कांचनी कांची नीलम् मणिम् - गजम् - इव आश्रिता ॥ ३-५२-२३

23. **niila angam raakSasa adhipam** = blackish, bodied, demons', sovereign [Ravana]; **aashritaa** = dangling to - moored by; **hema varNaa saa maithilii** = golden, coloured, she, that Maithili; **niilam maNim [gajam]** = Indra niila, sapphire, gem [elephant]; **kaancanii** = golden; **kaancii iva** = cincture; **shushubhe** = shone forth.

She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a sapphirine gemstone studded in a golden cincture.

Or

She that golden coloured Maithili who is moored by the blackish-bodied sovereign of demons shone forth like a golden cincture girded to an elephant. [3-52-23]

The gemstone sapphire, more precisely **indra niila maNi**, shines brilliantly when studded in silver ornaments, rather than in golden ones. Gold is no match to that blue stone. So also, Seetha's shine is dullish. This is **vyatireka ukti alankaara** 'a litotes...' The mms of Govindaraja says **shushubhe kaa.ncanii kaa.ncii niilam maNim iva aashritaa** 'shone like a sapphire with gold...' while Maheshvara Tiirtha puts it as **gajam iva aashritaa** 'a golden cincture like elephant's girdle, where Ravana is the elephant and golden cincture is Seetha...' Though this text of Tiirtha is found more emphatic, but the blemish of reiteration occurs to the epic, because another verse, namely 30 below, contains similar 'elephant-golden-cincture' expression **gajam kakshyaa iva kaa.ncanii** Then, in the text of Maheshvara Tiirtha this verse 30 is pushed to a farther place that is at 30. 'Then unblemished it is, insofar as proximate reiteration is concerned...' it is said so.

[Verse Locator](#)

सा पद्म पीता हेम आभा रावणम् जनक आत्मजा ।
विद्युत् घनम् इव आविश्य शुशुभे तप्त भूषणा ॥ ३-५२-२४

24. **padma piitaa [gaurii]** = lotus, yellowish; **hema aabhaa** = golden, in tinge; **tapta bhuuSaNa** = with molten [purified golden,] ornaments; **saa janaka aatmajaa** = she that, Janaka's, daughter Seetha; **raavaNam [ghanam iva] aavishya** = Ravana, [stonehearted one, as with,] on holding - on possessing; **vidyut [elliptic. aavishya] ghanam iva** = lightning, [possessed in,] dark-cloud, like; **shushubhe** = flashed.

Seetha, the daughter of Janaka, with a complexion that is goldenly yellowish in the tinge of a lotus, moreover with her ornaments of purified gold, flashed like a lightning possessed in a dark-cloud, when that stonehearted Ravana possessed her. [3-52-24]

dhvani/innuendo: A lightning seeks no mercy. Though Seetha is overlain on the shoulder of that ghana saara hR^idaya 'stonehearted...' Ravana, she does not seek for his mercy to leave her off, as lightning overlain on a cloud does not seek the mercy of a ghanaa ghanaH 'a darkly massive cloud...' The nearness or the proximity of a lightning and cloud is short-lived, so is this proximity of Seetha with Ravana. And the lightning will brighten a darkish cloud, but the darkish cloud cannot darken that silvery lightning.

[Verse Locator](#)

तस्या भूषण घोषेण वैदेह्या राक्षस अधिपः ।
बभूव विमलो नीलः सघोष इव तोयदः ॥ ३-५२-२५

25. raakSasa adhipaH = demons', lord; tasyaaH vaidehyaa = of her, of Vaidehi; bhuuSaNa ghoSeNa = jewellery's, with tinkles [with rustles]; vimalaH = spotless - shipshape; [sa capalaH = with, undulating lightning]; sa ghoSa = with, rumbles; niilaH toyadaH iva = blue-blackish, cloud, like; babhuuva [babhau] = became [shone forth.]

With the rustles of Vaidehi's jewellery that lord of demons shone forth like a shipshape blue-black cloud with rumbles and undulating lightning. [3-52-25]

dhvani/innuendo: A massive darkish cloud may rumble, roar or blare, but its bursting will be scanty and short. So also, this Ravana may appear like a thunderous cloud as of now, but it dissipates soon.

[Verse Locator](#)

उत्तम अंग च्युता तस्याः पुष्प वृष्टिः समन्ततः ।
सीताया ह्रियमाणायाः पपात धरणी तले ॥ ३-५२-२६

26. hriyamaaNaayaaH = while being abducted; tasyaaH siitaayaaH = of her, Seetha's; uttama anga cyutaa = best, of body part i.e., head, or, from her best, body,] fallen; puSpa vR^iSTiH = flowers, shower of; samantataH dharaNii tale papaata = all-over, on earth's, surface, fallen.

Flowers gracing her best body on her head, in garlands on chest, and on armlets have fallen all-over the surface of earth like showers of flowers while she is being abducted. [3-52-26]

[Verse Locator](#)

सा तु रावण वेगेन पुष्प वृष्टिः समन्ततः ।
समाधूता दशग्रीवम् पुनः एव अभ्यवर्तत ॥ ३-५२-२७

27. samantataH [cyutaa] tu = all-over, [fallen,] though; saa puSpa vR^iSTiH = that, flower, shower; raavaNa vegena = by Ravana's, speed; samaadhuutaa = sam aa dhuutaa = well, up, heaved [windswept]; punaH dashagriivam eva = again, to Decahedral Ravana, alone; [saa puSpa vR^iSTiH] abhi aa vartata = towards, re, coursed.

Though that flower-shower has fallen all-over, it is windswept by the speed of Ravana, and fell again on that Decahedral demon. [3-52-27]

All the gods have caused the flower-shower, for their mission is going to fructify by this act of siitaa apaharaNa 'Abduction of Seetha...' saying, 'Oh Goddess Lakshmi, you have graced all of us and the earth to allow yourself for abduction... thus triggered off is our mission of elimination of vice, in the shape of Ravana, on earth...' So said in kaTaka vyaakhya kaTaka's commentary. But Maheshvara Tiirtha says that 'when gods have no guts to affront Ravana or come into the sight of Ravana, wherefrom they cause a flower-shower? So, it is not gods that showered these flowers, but they are the flowers on her body fallen down by the gust caused by the speed of Ravana, but again windswept, up-heaved and fallen on the body of Ravana...' In either the case, Goddess Lakshmi has blessed Ravana with the flowers fallen from her physique onto the head of Ravana, as with the flowers slid from an idol in a temple, becoming worthy to wear on heads of devotees.

अभ्यवर्तत पुष्पाणाम् धारा वैश्रवण अनुजम् ।

नक्षत्र माला विमला मेरुम् नगम् इव उन्नतम् ॥ ३-५२-२८

28. puSpaaNaam dhaaraa = of flowers, showers; vimalaa nakSatra maalaa = pristine, stars, garland; unnatam merum nagam iva [abhi aa vartitam] = loftiest, Mt, Meru, mountain, like [circles round]; vaishravaNa anujam = Vaishravana, or Kubera's, brother; abhyavartata = circled.

Like the garland of pristine stars that circles round the loftiest Mt. Meru, that flower-shower circled Ravana, the brother of Kubera. [3-52-28]

dhvani/innuendo: This whirling and twirling of flowers around Ravana is not a one time affair. It is continued by his dashing speed. When the circling flowers are lowered by gravity, they are again up-heaved by Ravana's speed and thus it is recurrent.

Verse Locator

चरणात् नूपुरम् भ्रष्टम् वैदेह्या रत्न भूषितम् ।

विद्युत् मण्डल संकाशम् पपात धरणी तले ॥ ३-५२-२९

29. vaidehyaa caraNaat bhraSTam = of Vaidehi, from foot, slid; ratna bhuuSitam nuupuram = gems, adorned with, anklet; vidyut maNDala sankasham = electric, annulus, similar to [sparky] sparkles; dharaNii tale papaata = on earth's, plane of, fell down.

Slid from the left foot of Vaidehi her anklet adorned with gems fell down onto the plane of earth like an electric annulus with its sparky sparkles. [3-52-29]

dhvani/innuendo: This anklet has not suddenly fallen. It is whirling for sometime against the gust raised by Ravana's rush. When it is circuitously whirling, that ring's sparkles are like the sparks of electricity in a circular band. And this ringlet is a symbolic of an electric ring-like guard for the entire earth against further atrocities on earth, which is why it exhibited its electric-sparks in sky for a while and descended onto earth.

Verse Locator

तरु प्रवाल रक्ता सा नील अंगम् राक्षस ईश्वरम् ।

प्राशोभयत वैदेही गजम् कक्ष्या इव कांचनी ॥ ३-५२-३०

30. taru pravaala raktaa = tree's, leaflet, reddish; saa vaidehii = she, that Vaidehi; niila angam raakSasa iishvaram = blackish, bodied, demons', lord; kaancanii kakshyaa gajam iva = golden, with girdle [in elephant-stable,] elephant, like; praa shobhayata = well and truly, made lambent.

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, herself becoming a golden girdle girded around the elephant like Ravana.

Or

She that Vaidehi who is so delicate like reddish leaflets of trees made that blackish bodied lord of demons, Ravana, well and truly lambent, as with an elephant, with a golden girdle, stabled in an elephant-stable by a mahout, the elephant-trainer. [3-52-30]

bhaava/import: The first gist is the apparent and lexical in its meaning and the second one is like this: An elephant that runs amock and berserk will be controlled and brought back to normalcy by a mahout, an elephant-trainer. He will use all necessary items like ropes, chains, hurdles etc., to stop its haphazard running, and among them is a girdle rope with which he mounts that elephant with his goad to control it. Here Seetha is that golden girdle to this elephantine Ravana, with the help that rope Rama, the mahout, can control this elephant in rut, namely Ravana, and can place that pachyderm in its elephant-stable. Govindaraja.

Verse Locator

ताम् महा उल्काम् इव आकाशे दीप्यमानाम् स्व तेजसा ।
जहार आकाशम् आविश्य सीताम् वैश्रवण अनुजः ॥ ३-५२-३१

31. vaishravaNa anujaH = Vaishravana's [Kubera's,] brother Ravana; mahaa ulkaam iva = massive, meteor like; sva tejasaa = by her own, radiancy; aakaashe diipyamaanaam = in sky, radiating; taam siitaam = her, that Seetha; aakaasham aavishya = sky, invading; jahaara = stolen [abducted.]

Ravana, the brother of Kubera, on invading the sky abducted that radiant Seetha who is radiating the sky by her own radiancy like a massive meteor. [3-52-31]

bhaava/import: The sighting of a meteor in itself is a bad omen mahaa utpaata suucitam 'augural of a great havoc...' and this Ravana is personally handling such a causer of a great havoc. A meteor, though visible as a streak of light falling in yonder sky, becomes incandescent as a result of friction with the earth's atmosphere. As such, it is tantamount to a massive fireball. Ravana is carrying this fireball to set his home afire. Perhaps Ravana might have thought in similar way and thus kept Seetha in Ashoka gardens, instead of placing her in his golden palace, so that his golden palace will not be burnt with this torch, called Seetha. But the same torch burns that golden palace down to ashes, though not directly but indirectly through Hanuma, in Sundara Kanda, as a coincidence.

[Verse Locator](#)

तस्याः तानि अग्नि वर्णानि भूषणानि मही तले ।
स घोषाणि अवकीर्यन्त क्षीणाः तारा इव अंबरात् ॥ ३-५२-३२

32. tasyaaH = of her; agni varNaani = flamelike, coloured [lustrously flamy]; taani bhuuSaNaani = [some of] those, ornaments; sa ghoSaaNi = with, [much] clatter; ambaraat kSiiNaaH = from sky, fallen [pelted down - stars]; taaraa iva = stars, like; mahii tale ava kiiryanta = on earth's, plane, about, strewn.

Some of her ornaments which are lustrously flamy, for they are sparkling like the sparkles of fireworks, are strewn about on the plane of earth with much clatter like the stars pelted down from the sky. [3-52-32]

[Verse Locator](#)

तस्याः स्तन अन्तरात् भ्रष्टो हारः तारा अधिप द्युतिः ।
वैदेह्या निपतन् भाति गंगा इव गगनात् च्युता ॥ ३-५२-३३

33. tasyaaH vaidehyaa = of her, of Vaidehi; stana antaraat = breasts, medial; bhraSTaH = glissaded; taaraa adhipa dyutiH = stars, lord in sheen [moonshine]; haaraH = necklace [usu. pearly multi-stringed pendant a rivi◊re]; nipatan = while falling [while glissading]; gaganaat cyutaa gangaa iva bhaati = from skies, in glissade, River Ganga, like, sheeny.

A multi-string pearl pendant, a rivi◊re, that vies with the moonshine has glissaded from the medial of her breasts, and while glissading from sky it is sheeny like River Ganga while she glissaded from skies. [3-52-33]

bhaava/import: The simile upama of Seetha's pearly strings of a pendant to River Ganga may be observed and the portrayal of ganga avataraNa 'Ganga's descent to earth...' may be referred in Bala Kanda. The pearls of the pendant are shining like Ganga's glistening froth and foam, the strings are her streams, and the string's wavy movement is Ganga's beautiful flexuous and curvy drift, moreover the stings are falling off medially from two mountains, called Seetha's breasts, as Ganga also rose and fell from mountainous heights.

[Verse Locator](#)

उत्पात वात अभिहता नाना द्विज गण आयुताः ।
मा भैः इति विधूत अग्रा व्याजहुः इव पादपाः ॥ ३-५२-३४

34. **vaata abhi hataa** = by wind, well, struck - stirred up by the gust caused by Ravana's flight; **naanaa dvija gaNa aayutaaH** = diverse, bird, folks, consisting of - perching on; **paadapaaH** = trees; **vi dhuuta agraa** = verily, blown, with tops; **maa bhaiH [maa bhaiH]** **iti** = do not, fear, [fear not,] thus; **vyaajahruH iva** = saying [consoling Seetha,] as though; **ut paata** = up, heaved - swung.

The trees on which diverse birds are perching have been stirred up with the wind blown and up-heaved by the gust of Ravana's flight, while the swaying motion of those treetops is as though waving hands to console Seetha saying, "fear not... fear not..." [3-52-34]

dhvani/innuendo: When the treetops, rather whole of a tree is swaying, will not the birds abiding on it chirp and chitter? Yes! They will. Thus, the birds are twittering and trees are swaying their tops for a bon voyage. The chirrups of the birds are **abhaya vaakyaH** the 'expression of good wishes to a departing traveller...' and the swaying motion of treetops are **abhaya hasta abhinaya** are the 'gesturing with raised and swaying hands wishing good to a departing traveller... etc. minus voicing, as with 'ta-ta, cheerio, best of luck...'. The word is 'tree' which comes out of earth and stands on earth, thus an earth-born one. Seetha is also an earth-born one and kindred of trees, i.e., nature. Nature itself is assuring Seetha to not to fear.

[Verse Locator](#)

नलिन्यो ध्वस्त कमलाः त्रस्त मीन जले चराः ।

सखीम् इव गत उत्साहाम् शोचन्ति इव स्म मैथिलीम् ॥ ३-५२-३५

35. **dhvasta kamalaaH** = with wilted, lotuses; **trasta miina jale caraaH** = with scared, fish, [other] water, moving beings; **nalinyaH** = lotus-lakes; **gata utsaahaam** = lost, enthusiasm [unenthusiastically]; **sakhiim iva** = girlfriend, like; **maithiliim** = about Maithili; **shocanti iva** = sorrowing, as though; **sma** = they are.

With wilted lotuses and scared fishes and other beings moving in water the lotus lakes are unenthusiastically sorrowing for Maithili as though Seetha is their girlfriend.

Poetically

The lakes with lotuses as their faces, and fishes as their eyes, and with the other facial adornments like the swimming, sweeping and sailing water-moving beings like tortoises, waterfowls and the like are unenthusiased, for a similar girlfriend of theirs, the lotus-faced, fish-eyed, lotus-modelled Seetha is beleaguered, and thus they are sorrowing for such a selfsame Maithili. [3-52-35]

[Verse Locator](#)

समंतात् अभिसंपत्य सिंह व्याघ्र मृग द्विजाः ।

अन्वधावन् तदा रोषात् सीताम् छाया अनुगामिनः ॥ ३-५२-३६

36. **tadaa** = then; **simha vyaaghra mR^iga dvijaaH** = lions, tigers, animals, birds; **samantaat** = from all-over; **abhi sampatya** = towards, came together [gathered in herds]; **roSaata** = rancorously; **Chaayaa anu gaaminaH** = shadow of Seetha, on the heels, going, - shadowing her; **siitaam anva dhaavan** = after Seetha, pursuantly, ran.

All lions, tigers, animals and birds have then gathered in herds from all-over and ran rancorously and pursuantly shadowing the shadow of Seetha. [3-52-36]

dhvani/innuendo: Even the cruellest animals will be compassionate, if only humans are compassionate to them. Neither Seetha scared any animal nor any animal scared Seetha. This may be a useful verse for Animal Rights Activists.

[Verse Locator](#)

जल प्रपात अस्र मुखाः शृङ्गैः उच्छ्रित बाहवः ।

सीतायाम् ह्रियमाणायाम् विक्रोशन्ति इव पर्वताः ॥ ३-५२-३७

37. siitaayaam hriya maaNaayaam = at Seetha, who is being abducted; parvataaH = mountains; jala prapaata = water, falls; asra mukhaaH = as [shedding] tears, with [such] faces; shR^ingaiH ucChrita baahavaH = by peaks, upraised, arms; vikroshanti iva = bewailed, as though [appeared to be.]

The mountains appeared bewailing with their waterfalls as shedding tears and with their peaks as upraised arms, while Seetha is thus being abducted. [3-52-37]

dhvani/innuendo: A mountain cannot fly up to confront Ravana like an eagle, nor it can express its anguish like a swaying tree or a chirping bird, nor it cannot doggedly run after like lions and other animals, thus it is a 'cannot but situation' for any mountain to sit back and weep, as it is sessile. The eyes do not shed tears only in one direction. So also, the waterfalls are shed in many directions at the face-level of mountains, but not from their peaks. Then how to express their anguish bodily, to her who is up above the sky or pray the Almighty to rescue her? Hence, their raised mountaintops are their upraised arms, expressing all of their anguish, more so, with the booming weepy noise of the air coming out their caves, which in normal situations will be like the booming voicing of Sama Veda.

[Verse Locator](#)

ह्रियमाणाम् तु वैदेहीम् दृष्ट्वा दीनो दिवाकरः ।
प्रविध्वस्त प्रभः श्रीमान् आसीत् पाण्डुर मण्डलः ॥ ३-५२-३८

38. hriyamaaNaam vaidehiim dR^iSTvaa = being abducted, at Vaidehi, on seeing; shriimaan divaakaraH diinaH = magnificent, day maker [Sun,] is saddened; pra vi dhvasta prabhaH = very, lowly, weakened, with sunshine; paaNDura maNDalaH aasiit = whitened [palely,] sun-sphere [rather, sun-disc,] became.

On seeing Vaidehi who is being abducted thus, magnificent Sun in firmament is saddened, and lowly weakened is his sunshine, palely whitened is his sun-disc, and faintly deadened is his solar constant. [3-52-38]

[Verse Locator](#)

न अस्ति धर्मः कुतः सत्यम् न आर्जवम् न अनृशंसता ।
यत्र रामस्य वैदेहीम् भार्याम् हरति रावणः ॥ ३-५२-३९
इति भूतानि सर्वाणि गणशः पर्यदेवयन् ।

39, 40a. yatra = where [when]; raamasya bhaaryaam vaidehiim = Rama's, wife, Vaidehi is; raavaNaH harati = Ravana, is abducting; at such juncture; dharmaH na asti = probity, not, is there; satyam kutaH = fundamental truth [conscience,] whereby; aarjavam na = candour, no [place for, unfounded]; a nR^i shamsataa na = un-mercifulness [compassion,] no [place for, unfounded,]; iti sarvaaNi bhuutaani gaNashaH = thus, all of the, being, in throngs; paryadevayan = overly regretted.

"When Ravana is abducting none other than the wife of Rama, then there is no probity. At such a juncture, how conscience can prevail? Unfounded are candour and compassion," thus the throngs of all beings overly regretted. [3-52-39, 40a]

[Verse Locator](#)

वित्रस्तका दीन मुखा रुरुदुः मृग पोतकाः ॥ ३-५२-४०
उद्दीक्ष्य उद्दीक्ष्य नयनैः अस्र पात आविल ईक्षणाः ।

40b, 41a. mR^iga potakaaH vi trastakaa = deer, fawns, verily, frightened; diina mukhaa = with saddening, faces; asra paata aavila iikSaNaH = with tears, shedding; flustered, looks; with such; nayanaiH = eyes; ut viikSyat ut viikSyat = up, seeing, up, seeing-craning and seeing; ruruduH = wept.

Verily frightened are the fawns of deer, and their saddened faces are with tear shedding eyes with flustered looks, and they looked up and up at Seetha in sky and wept. [3-52-40b, 41a]

dhvani/innuendo: The fawns are frightened because they have very broad and comely eyes like Seetha and someday some seducer like Ravana may also lead them astray, as collapsed is the equilibrium of conscience, candour or compassion. Hence, they are peeking out skyward repeatedly while Seetha is also looking down for Rama and Lakshmana, where the commonality is in the fawn-eyes filled with tears, both to the fawns and Seetha.

[Verse Locator](#)

सुप्रवेपित गात्राः च बभूवुः वन देवताः ॥ ३-५२-४१
विक्रोशन्तीम् दृढम् सीताम् दृष्ट्वा दुःखम् तथा गताम् ।

41b, 42a. **tathaa** = that way; **duHkham gataam** = anguish, undergoing; **dR^iDham vi kroshantiim** = in high-pitched [voice,] highly, bawling; **siitaam dR^iSTvaa** = Seetha, on seeing; **vana devataaH** = sylvan, deities; **su pra vepita gaatraaH** = very, extremely, shuddered, bodied; **babhuuvuH** = [bodies] happened to be.

On seeing Seetha who is undergoing anguish in that way the sylvan deities physically shuddered in a worst way. [3-52-41b, 42a]

[Verse Locator](#)

ताम् तु लक्ष्मण राम इति क्रोशन्तीम् मधुर स्वराम् ॥ ३-५२-४२
अवेक्षमाणाम् बहुशो वैदेहीम् धरणी तलम् ।
स ताम् आकुल केशान्ताम् विप्रमृष्ट विशेषकाम् ।
जहार आत्म विनाशाय दशग्रीवो मनस्विनाम् ॥ ३-५२-४३

42b, 43. **lakSmaNa raama iti** = Lakshmana, Rama, thus; **madhura svaraam kroshantiim** = with mellowly, voice, one who is crying; **bahushaH dharaNii talam avekSamaaNaaM** = oftentimes, at earth's, plane, who is looking searchingly; **aakula kesha antaam** = tousle, hair, ends - tousle-haired; **vi pra mR^iSTa** = very, untidily, smudged; **visheSakaam** = felicitous, vermilion mark on forehead - tilaka, sindoor]; **manasvinaam** = uncompromising one - a husband-devout, pati vrata; **taam vaidehiim** = such a, Vaidehi; **saH dashagriivaH** = he, that decahedral demon; **aatma vinaashaaya** = for self, ruination; **taam jahaara** = her, he abducted.

She who is looking searchingly at the plane of earth for Rama or Lakshmana, and truly bawling in high-pitched but mellowly voice calling "Rama, Lakshmana", and whose hair-lengths are tousled, and whose felicitous vermilion mark on her forehead is smudged very untidily, that Decahedral demon abducted such an uncompromising husband-devout, Vaidehi, only for his self-ruination. [3-52-42a, 43]

[Verse Locator](#)

ततः तु सा चारु दती शुचि स्मिता
विना कृता बन्धु जनेन मैथिली ।
अपश्यती राघव लक्ष्मणाउ उभौ
विवर्ण वक्त्रा भय भार पीडिता ॥ ३-५२-४४

44. **tataH** = then; **caaru datii** = prettily, teethed; **shuci smitaa** = clean-cut, one with such smile; **bandhu janena vinaa kR^itaa** = kin, folk, without, made [already distanced from kith and kin]; **saa** = she that; **maithilii** = Maithili is; **raaghava lakSmaNaau ubhau** = Raghava, Lakshmana, both; **a pashyatii** = not, seen [by her]; **vi varNa vaktraa** = less of, colour, face [pale faced]; **bhaya bhaara piiDitaa** = of consternation, by cumber, chastened.

She who is already detracted from her kinsfolk in Mithila or in Ayodhya, that Maithili with pretty teeth and clean-cut smile is then distanced from the only two last kinsmen, for either Raghava or Lakshmana or both are unseen by her, and thus her face is paled for she is chastened by the cumber of consternation. [3-52-44]

The sense and nonsense of the 'untouchability' of woman

There are many taboos annexed to woman saying that 'a woman is untouchable by other men...' and much discussion is also there in Ramayana. For this, the commentator of Dharmaakutam says, that when Seetha herself said to Hanuma that touching other men is indecent in Sundara Kanda, Ch. 37, at verses 60 or so: *bhartur bhaktim puraskrtya raamaat anyasya vaanara | na aham spraShTum padaa gaatram iccheyam vaanarottama || yadham gaatra samsparsham raavaNasya gataa balaat | aniishaa kim kariShyaami vinaathaa vivashaa satii ||* the commentator questions 'how then can she embrace Jataayu, let alone touching?' and in answer he says *iti hanuumantam prati para puruSha sparshana maatram anucitam iti vakShyasi | evam taadR^ishiiyam siitaa para puruSham jataayuSham katham aali~Ngatavati iti cet na | duShTa bhaavena para puruSha aali~Nghanasya doShatvo api duHkha parihaaraaya aatura buddhi sparshane doSham a-bhaavaat | tatra - gautamaH - strii prekShaNa aalmbhane maithun kaa~NkShayaam - varjayet iti sheShaH | atra - mitraakSharaa - prakasheNa iikShaNam avayavasho niruupaNam - na yaadR^icchika darShanam | aalambhanam sparshanam | maithuna sha~Nkaayaam iti vacanaat baalaayaam - vR^iddhaayaam - aaturaayaam svasya ca baalaadeH na doSha iti | evam saamaanyatayaa baala vR^iddha aaturaaNaam para puruShaaNaam striibhiH sparshane kR^ito api na doShaH ||*

'advances towards a woman with a libidinous look, or a voluptuous gesticulation or lustful approaches are 'immoral' but mere touching or embracing age-old people, people in anguish etc, is as good as fondling her own babies...' Again according to *gautama suutraa-s* 'lustful eying, or teasingly hankering after other's women is to be avoided...'

Even the *mitraakshara* 'A treatise of Friendlily Advises' says: 'seeing voyeuristically, bodily gesticulations, habitual observations, or hankering after lustfully etc., are immoral for a man of age at any woman...' This is discussed for the act of Seetha in hugging Jataayu at last verse of previous chapter of this Aranya Kanda: *punaH ca samgR^ihya ruroda* 'again taken into hands, wept away...' Some publications of this Gorakhpur version has this word *samgR^ihya* a word of less intensity, 'taken into hands...' has a replacement *parishvajya*, *aali.ngya* the words with clear-cut action, 'embraced, hugged a dying eagle with a fatherly affection. Therefore it does not mean women are 'untouchables' in general.

From Ravana's side his curse is that, 'his head splinters into thousands of pieces if he touches other's woman...' But it is not yet splintered though he handled Seetha that roughly. Hence, that curse in its actuality is 'raping' but not mere 'touching' of body parts. Touching the 'untouchable' parts of other's women, that too without proper and full consent of that woman. As such, though he touched Seetha, carried on his flanks, took to his Lanka on his own body, he gives her time to reconcile herself, but does not make haphazard advances unilaterally. Thus, a difference between touching and fondling, grasping and caressing is established and it is no sin or taboo for any woman to do so.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि पंचाशः सर्गः

Thus, this is the 52nd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 52

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 53

Verses converted to UTF-8, Nov 09

Introduction

Seetha denounces Ravana's misdeed and challenges him to brave her husband in a manly combat, rather than thieving her in a mousy way. She reasons with him about his propriety in abducting other's wives, in vainglory.

[Verse Locator](#)

खम् उत्पतन्तम् तम् दृष्ट्वा मैथिली जनक आत्मजा ।
दुःखिता परम उद्विग्ना भये महति वर्तिनी ॥ ३-५३-१

1. janaka aatmajaa maithilii = Janaka's, daughter, Maithili; kham ut patantam tam dR^iSTvaa = on sky, up, fallen [Ravana's taking flight along with her,] him, on seeing; parama udvignaa = became highly, frantic; mahati bhaye vartinii = in highest, dismay, remaining in; duHkhitaa = she is distraught.

Maithili, the daughter of Janaka, on seeing the skyward flight of Ravana taking her along became highly frantic and remaining in highest dismay she is distraught. [3-53-1]

[Verse Locator](#)

रोष रोदन ताम्राक्षी भीमाक्षम् राक्षस अधिपम् ।
रुदती करुणम् सीता ह्रियमाणा इदम् अब्रवीत् ॥ ३-५३-२

2. hriyamaaNaa = while being abducted; siitaa = Seetha; rudatii = outpouring tears; roSa rodana taamraakSii = with resentment, tearful, coppery, eyed one; bhiima akSam raakSasa adhipam = terrible [gory,] eyed one, to demon's, chief; karuNam idam abraviit = piteously, this, said [poured scorn on Ravana.]

Seetha whose eyes turned coppery-red with tears and resentment, still outpouring tears while being abducted she piteously poured this scorn on that gory-eyed demon's chief, Ravana. [3-53-2]

[Verse Locator](#)

न व्यपत्रपसे नीच कर्मणा अनेन रावण ।
ज्ञात्वा विरहिताम् यो माम् चोरयित्वा पलायसे ॥ ३-५३-३

3. niica raavaNa = knave, Ravana; GYaatvaa = on knowing; vi rahitaam = without, someone - my aloneness; yaH = you who are; maam corayitvaa palaayase = me, on thieving, you took to flight; anena karmaNaa = by this, act [subterfuge]; na vyapatrapase [vi apa tarpase] = not, [very, lowly, ashamed] = are you not ashamed in the least.

"You knave Ravana, you are taking flight on thieving me after prowling about my loneliness, such as you are, are you not ashamed in the least for this subterfuge. [3-53-3]

[Verse Locator](#)

त्वया एव नूनम् दुष्टात्मन् भीरुणा हर्तुम् इच्छता ।

मम अपवाहितो भर्ता मृग रूपेण मायया ॥ ३-५३-४

4. duSTa aatman = oh, black, hearted [fiend]; hartum icChataa = to abduct, wishful; bhiiruNaa = by coward; tvayaa eva = by you, alone; mama bhartaa = my, husband; maayayaa mR^iga ruupeNa = by trickery, in a Golden-Deer's, guise; apa vaahitaH = to side, lined - led away from hermitage; nuunam = for sure.

"You black-hearted fiend, for sure, you alone sidelined my husband in a trickish guise of Golden Deer wishful to abduct me as you are a coward. [3-53-4]

[Verse Locator](#)

यो हि माम् उद्यतः त्रातुम् सो अपि अयम् विनिपातितः ।

गृध्र राजः पुराणो असौ श्वशुरस्य सखा मम ॥ ३-५३-५

5. yaH gR^idhra raajaH = which, eagle, king; maam traatum = me, to bail [me] out; udyataH = battled against; mama shvashurasya puraaNaH sakhaa = my, father-in-law's, old, friend; saH ayam = such as he is; asau api = him, also [even he is]; vi ni paatitaH hi = verily, down, felled, indeed.

"Which king of eagles battled against you to bail me out, an old friend of my father-in-law, such as he is he is also felled, indeed. [3-53-5]

Annex: 'You have felled an old and withered eagle after a long-drawn battle... then, how long can you battle that Raghava? Does this felling of an age-old eagle adds any feather to your crown?'

[Verse Locator](#)

परमम् खलु ते वीर्यम् दृश्यते राक्षसाधम ।

विश्राव्य नामधेयम् हि युद्धे न अस्मि जिता त्वया ॥ ३-५३-६

6. raakSasa adhama = you demon, basely; te viiryam = your, audacity; paramam dR^ishyate khalu = audacious, appearing [shown by you,] truly; naamadheyam vishraavya = [your great] name, making to listen [earbashing, ear-shattering,]; tvayaa yuddhe na jitaa asmi hi = by you, in combat, not, conquered, I am, really; [or, yuddhena asmi jitaa tvayaa hi = by combating, I am, conquered, by you - Really? Or, yuddhe naamadheyam vishraavya = in combat, you name, on announcing.]

"Ah, truly what an audacious audacity is shown by you... you basely demon... by ear-shattering your great name saying that 'I am Ravana...' I am conquered in a combat - Really?

ओर्

"Am I conquered by you in a combat between my husband and you, wherein you on announcing your name to my husband and truly showing your audacious audacity defeated my husband, and thus triumphing over me - or what? Tell me, you mousy demon...

ओर्

"Unable to conquer my husband in a combat, but able to earbash your name to a lonely woman and abducting her, will this tantamount to your apparently audacious audacity? Thus, I am not really triumphed over by a lowly demon like you... [3-53-6]

[Verse Locator](#)

ईदृशम् गर्हितम् कर्म कथम् कृत्वा न लज्जसे ।

स्त्रियाः च हरणम् नीच रहिते च परस्य च ॥ ३-५३-७

7. **niica** = you knave; **rahite** = lonely; **parasya ca** = other [man's,] also [that too]; **striyaaH ca** = woman, also; **haraNam ca** = abduction, also [that too]; **iidR^isham garhitam karma** = this kind of, deplorable, deed; **kR^itvaa** = on doing [undertaking]; **katham na lajjase** = how, not, ashamed you are.

"A woman, that too a lonely one, that too the other man's wife, that too an abduction, but not winning or wooing her... you knave, on your undertaking such a kind of deplorable deed, how unashamed are you? [3-53-7]

Annex: 'Will not the other males deplore you for your unmasculine female stealing, for this kind of undertaking is unobserved even in animal world?'

[Verse Locator](#)

कथयिष्यन्ति लोकेषु पुरुषाः कर्म कुत्सितम् ।
सुनुशंसम् अधर्मिष्ठम् तव शौण्डीर्यं मानिनः ॥ ३-५३-८

8. **shauNDiirya maaninaH** = glorious, self-admirer [self-glorification, or self-vain-glorification] **tava** = of yours; **su nR^ishamsam** = highly, inhuman; **a dharmiSTham** = not, equitable [iniquitous]; **kutsitam** = reprovable [imputable]; **karma** = deed; **lokeSu puruSaaH kathayiSyanti** = in world, men, wish to recount.

"A self-glorifier as you are, this highly inhuman, iniquitous, imputable deed of yours will be recounted by all men in all worlds. [3-53-8]

Annex: 'For this is an unmanly action of yours, all the manly men wish to recount this as a fabulously fabled account, in dissent, for exemplification of their manliness and also to retroject your self-vainglory...'

[Verse Locator](#)

धिक् ते शौर्यम् च सत्त्वम् च यत् त्वया कथितम् तदा ।
कुल आक्रोशकरम् लोके धिक् ते चारित्रम् ईदृशम् ॥ ३-५३-९

9. **yat** = what; **tvayaa tadaa kathitam** = by you, then, said; **te shauryam** = of your, might; **sattvam ca** = mettle, also; **dhik** = be damned; **loke** = in world; **kula aakrosha karam** = to [whole of the] clan, lamentable; **te iidR^isham caaritam** = your, this kind of, demeanour; **dhik** = be damned.

"Damn with what you have said then about your might and mettle... damn with this kind of your demeanour which is lamentable to whole of your clan in this world. [3-53-9]

Annex: 'You were boastful of your triumphs and victories at the time of captivating me, damn with them... since there is not an iota of gallantry in thieving me, a lonely one in the thick of the forests... and this misdemeanour of yours which not only ruins you but becomes a lamentable affair to whole of your clan, while being burnt in the infernos of Raghava's arrows...'

[Verse Locator](#)

किम् शक्यम् कर्तुम् एवम् हि यत् जवेन एव धावसि ।
मुहूर्तम् अपि तिष्ठस्व न जीवन् प्रतियास्यसि ॥ ३-५३-१०

10. **kim kartum shakyam** = what, to do, possible - what can be done possibly; **yat** = why because; **evam javena eva dhaavasi** = this way, speedily, thus, you are fleeing; **muhuurtam api tiSThasva** = for moment, even, stay [wait, to ascertain]; **jiivan na prati yaasyasi** = in aliveness, not [whether,] back, you can go; **hi** = indeed.

"What can be done possibly... why because you are fleeing very speedily in this way... wait for a moment to ascertain whether you can go back in aliveness... [3-53-10]

Annex: 'You are fleeing as though death is haunting you... death is at your behind... wait, wait and stay... it will approach you speedily... when death nears you, let us watchfully ascertain whose is glory or whose is vainglory... between your Death similar Raghava and deadened you...'

न हि चक्षुः पथम् प्राप्य तयोः पार्थिव पुत्रयोः ।
स सैन्यो अपि समर्थः त्वम् मुहूर्तम् अपि जीवितुम् ॥ ३-५३-११

11. **tayoH paarthiva putrayoH** = two of their, of king's, sons [princes Rama, Lakshmana]; **cakSuH patham praapya** = eyesight, way [line,] on getting [coming into]; **tvam sa sainyaH api** = you, along with, military, even; **muhuurtam api jiivitum na samarthaH hi** = moment, even, to live on, not, capacitated you are, indeed.

"On your coming into the line of sight of those two princes, even if you are with whole of your military, you will be incapacitated to live on, indeed even for a moment... [3-53-11]

[Verse Locator](#)

न त्वम् तयोः शर स्पर्शम् सोढुम् शक्तः कथंचन ।
वने प्रज्वलितस्य इव स्पर्शम् अग्नेः विहंगमः ॥ ३-५३-१२

12. **vane pra jvalitasya agneH** = in forest, overly, flaring up, of wildfire; **sparsham vihan gamaH iva** = touch, sky, flyer [bird,] as with; **tvam tayoH shara sparsham** = you, their, arrows, touch; **soDhum kathancana na shaktaH** = to endure, in anywise, not, capable.

"Anywise it will be incapable of you to endure the touch of their arrows, as with a bird that cannot endure the overly flaring up wildfire in a forest. [3-53-12]

Annex: 'After all, birds flee by the very touch of fiery air of forest fire even it is burning distantly... thus, where is the question of your tolerating those infernos, called my husband's arrows, shot from long, long a distance... and whereby you can stop them from hitting you, or with what you can retaliate them...'

[Verse Locator](#)

साधु कृत्वा आत्मनः पथ्यम् साधु माम् मुंच रावण ।
मत् प्रधर्षण रुष्टो हि भ्रात्रा सह पतिः मम ॥ ३-५३-१३
विधास्यति विनाशाय त्वम् माम् यदि न मुंचसि ।

13, 14a. **raavaNa** = oh, Ravana; **saadhu aatmanaH pathyam kR^itvaa** = positively, in your soul, behove, on making [contemplate]; **maam saadhu munca** = me, politely, release; **tvam maam na muncasi yadi** = you, me, not, releases, if; **mat pradharSaNa ruSTaH hi** = of my, by insulting, by rancour, indeed; **mama patiH** = my, husband; **bhraatraa saha** = [his] brother, along with; **[te = you]**; **vinaashaaya vidhaasyati** = [of your] doom, devises.

"Oh, Ravana, positively contemplate in your soul and politely release me... and if you do not release me, indeed by the rancour of insulting me, my husband along with his brother devises your doom... [3-53-13, 14a]

All women, without exception, have a weapon called **prathama kopam** 'a preambular fury...' it is exactly not 'fury' but a sort of bewilderment and insultment meted out by their indignation. Seetha spewed out a stomachful of ire. Pausing a while, she now started to sermonise this demon with **hita bodha** 'moral teaching...' thinking in 'his' shoes and foreseeing 'his' annihilation. What and why does he care? And how does she bother for his well-being? These questions have their answers in mythology.

[Verse Locator](#)

येन त्वम् व्यवसायेन बलात् माम् हर्तुम् इच्छसि ॥ ३-५३-१४
व्यवसायः तु ते नीच भविष्यति निरर्थकः ।

14b, 15a. **niica** = you rogue; **tvam** = you; **yena vyavasaayena** = by which, endeavour; **maam balaat hartum icChasi** = me, under duress, to thief, desirous of; **te** = of yours; **[sah = that]**; **vyavasaayaH tu** = endeavour, on its part; **nir arthakaH** = less of, meaning [meaningless, absurd]; **bhaviSyati** = it results as.

"You rogue! By which endeavour you are desirous of thieving me under duress, that endeavour of yours behoves absurd. [3-53-14b, 15a]

Seetha's wording should have been 'for lovemaking with me...' instead of 'endeavour' but as an urbane lady, she used a + graamya pada prayoga, 'urbane' language rather than the graamya bhaaSa 'boorish wording.' Her calculated and cultured talking indicates her staunchness in her 'husband-devoutness...'

[Verse Locator](#)

न हि अहम् तम् अपश्यन्ती भर्तारम् विबुध उपमम् ॥ ३-५३-१५
उत्सहे शत्रु वशगा प्राणान् धारयितुम् चिरम् ।

15b, 16a. aham = I will; vibudha upamam bhartaaram = god, in simile, at husband; tam a pashyantii = him [Rama,] by not, seeing; shatru vashagaa = enemy's, going under control of; ciram = for a long; praaNaan dhaarayitum = lives, to bear up; na utsahe hi = not, I enthuse, indeed.

"Though I am in aliveness now, but on my going under the control of an enemy and on unseeing godlike husband of mine I am indeed unenthused to bear up my lives for a long. [3-53-15]

Again she may recount her list of 'suicide programs' as related to Lakshmana after this dialogue. She prefers to use whatever means to end her life, rather than to surrender to immorality. To indicate this 'character's mood' paatra aucityam of Seetha, all her opinions about 'somebody's possessing her' were listed when Lakshmana was hastened after Rama, though at the cost of Lakshmana's steadfastness in his duty.

[Verse Locator](#)

न नूनम् च आत्मनः श्रेयः पथ्यम् वा समवेक्षसे ॥ ३-५३-१६
मृत्यु काले यथा मर्त्यो विपरीतानि सेवते ।

16b, 17a. martyaH mR^ityu kaale = mortals, at death, time; yathaa vipariitaani sevate = as, too much [noxious, non-recuperative foodstuffs, or, quirkily behaviour,] enjoys [undertakes]; aatmanaH = in your heart; pathyam ca = nontoxic [worthwhile,] either; shreyaH vaa = beneficial, or; nuunam na sam avekSase = definitely, not, completely, you anticipate.

"Definitely and completely unanticipated in your heart are either that which is worthwhile or that which is beneficial to you, as mortals undertake a quirkily behaviour at the time of their death...

ओर्

"At the time of their death mortals wish to enjoy noxious and non-recuperative foods, thus definitely and completely unanticipated in your heart are either nontoxic or beneficial nourishments for your well-being. [3-53-16b, 17a]

Annex: 'Bechanced is your death-time hence you behave eccentrically and as a dying person wants to feast on with disagreeable foods, you also would like to consume a lethal poison, that is me, and on your death Yama, the Terminator, is ready to offer you a sumptuous feast with hellish edibles...'

[Verse Locator](#)

मुमूर्षूणाम् तु सर्वेषाम् यत् पथ्यम् तत् न रोचते ॥ ३-५३-१७
पश्यामि इव हि कण्ठे त्वाम् काल पाश अवपाशितम् ।

17b, 18a. mumuurSuuNaam tu sarveSaam = mortals about to die [death-rattlers,] but, to all of them; yat pathyam tat na rocate = which, is recuperative, that, not, interested [unpalatable]; tvaam = you; kaNThe = at throat; kaala paasha ava paashitam iva = Time's, loop; around, looped, as if; pashyaami hi = I behold, indeed.

"But which is recuperative that is unpalatable to all of the death-rattlers, and indeed, I behold you as one around whose throat the noose of Time is looped. [3-53-17b, 18a]

[Verse Locator](#)

यथा च अस्मिन् भय स्थाने न बिभेषि दशानन ॥ ३-५३-१८
व्यक्तम् हिरण्मयान् हि त्वम् संपश्यसि मही रुहान् ।

18b, 19a. **dashaanana** = oh, Decahedral demon; **tvam** = you; **asmin bhaya sthaane** = in this, daunting, place [situation]; **yathaa na bibheSi** = as to how, not, fearing; thereby; **hiraNmayaan mahii ruhaan** = golden, earth, sprouted [trees]; **sam pashyasi** = clearly, seeing [fantasising]; **vyaktam hi** = clear, indeed.

"As you are dauntless in this daunting situation as for yourself, oh, Decahedral demon, indeed it is clear that you are clearly fantasising the ill-omened golden trees all around. [3-53-18b, 19a]

[Verse Locator](#)

नदीम् वैतरणीम् घोराम् रुधिर ओघ विवाहिनीम् ॥ ३-५३-१९
खड्ग पत्र वनम् चैव भीमम् पश्यसि रावण ।

19b, 20a. **raavaNa** = oh, Ravana; **rudhira ogha vi vaahiniim** = blood, streams, verily [tumultuously,] streaming; **ghoraam vaitaraNiim nadiim** = ghastly, Vaitarani, river; **bhiimam khaDga patra vanam caiva** = grisly, swords, leaved, forest, also thus; pashyasi you will see.

"Oh, Ravana, you will see the ghastly River Vaitarani which will be tumultuously streaming with blood streams, also thus you will see the grisly sword-leaved-forests in hell. [3-53-19b, 20a]

[Verse Locator](#)

तप्त कांचन पुष्पाम् च वैदूर्य प्रवर च्छदाम् ॥ ३-५३-२०
द्रक्ष्यसे शाल्मलीम् तीक्ष्णाम् आयसैः कण्टकैः चिताम् ।

20b, 21a. **tapta kaancana [tapta] puSpaam ca** = molten, gold, [melting] flowered, also; **[tapta] vaiduurya pravara cChadaam** = [melting] lapis gemlike, best, shrouded [by lapis like leaves]; **aayasaiH kaNTakaiH citaam** = with iron, thorns, encrusted; **tiikSNaam shaalmaliim** = sharp, silk-cotton tress; **drakSyase** = you will see.

"You will see silk-cotton trees flowered with molten gold, shrouded with lapis gemlike melting leaves, and enshrouded with sharp irony thorns in hell. [3-53-20b, 21a]

Annex: Then Ravana may retort her by saying 'if such a condition comes, it comes after my death... but while living I will enjoy you and your company...' for this 'as on date enjoyment' of Ravana, she is repudiating him with her next statement... 'you have already quaffed off a venom, called Seetha... dwindled is your lifetime...'

This is a kind of punishment in a section called **asi patra vana** 'sword-leaved-forest...' in the Hell of Yama, namely **naraka**. The sinners are asked to hug a silk-cotton tree like wooden structure with golden leaves and sappharine flowers and irony thorns, where all these items will be sweltering the sinners besides pinching and piercing with thorns. This punishment is aimed at those who abduct, molest, or rape the other man's wife.

[Verse Locator](#)

न हि त्वम् ईदृशम् कृत्वा तस्य अलीकम् महात्मनः ॥ ३-५३-२१
धारितुम् शक्यसि चिरम् विषम् पीत्वा इव निर्घृणः ।

21b, 22a. **nir ghr^iNaH** = oh, not, merciful one; **tvam** = you; **mahaatmanaH tasya** = to that noble souled, to him - Rama; **iidR^isham aliikam kR^itvaa** = this kind of, misdeed, on doing; **viSam piitvaa iva** = venom, drunk, like; **ciram dhaaritum na shakasyasi hi** = for a long, to bear up [to live,] not, capable of, indeed.

"Oh, unmerciful one, on doing this kind of misdeed to that noble-souled Rama you are incapable to bear up life for a long time like the one who quaffed venom. [3-53-21b, 22a]

Then Ravana may say 'nonsense, these venoms, poisons, toxins... all these things can do nothing to me as I am immortalised, I take you off to a distant place, come what may...' for that Seetha is saying that 'the lasso of the Time is very long, but its noose is just throat sized and that noose is already noosed around your throat, called arm-length-sized arrow of Rama, already shot from his bowstring, called sting-like Seetha, as I am his and only his... as such, inescapable you are, anywhere you go...'

[Verse Locator](#)

बद्धः त्वम् काल पाशेन दुर्निवारेण रावण ॥ ३-५३-२२

क्व गतो लप्स्यसे शर्म भर्तुः मम महात्मनः ।

22b, 23a. **raavaNa** = Ravana; **tvam** = you; **dur nivaareNa** = not, preventable; **kaala paashena baddhaH** = by Time's, lasso, bound; **mama bhartuH mahaa-aatmanaH** = my, husband, from strong-willed one [uncompromising] Rama; **kva gataH** = to where, on going; **lapsyase sharma** = you get, complacency.

"You are bound by the unpreventable lasso of the Time, oh, Ravana, on going where you will get complacency from that uncompromising husband of mine? [3-53-22b, 23a]

Ravana may say: 'is it? What is the proof of his mettle basing on which you sermonise me?' For this, her reply is in the next verse.

[Verse Locator](#)

निमेष अन्तर मात्रेण विना भ्रातरम् आहवे ॥ ३-५३-२३

राक्षसा निहता येन सहस्राणि चतुर्दश ।

कथम् स राघवो वीरः सर्व अस्त्र कुशलो बली ॥ ३-५३-२४

न त्वाम् हन्यात् शरैः तीक्ष्णैः इष्ट भार्या अपहारिणम् ।

23b, 24, 25a. **yena** = by whom; **aahave** = in combat; **bhraataram vinaa** = brother, without [brother's help]; **nimeSa antara maatreNa** = a minute within, just in; **caturdasha sahasraaNi** = fourteen thousand; **raakSasaa nihataa** = demons, killed; **viiraH** = brave one; **sarva astra kushalaH** = in all kinds of, missiles, expert; **balii** = mighty one; **saH raaghavaH** = he, that Raghava; **iSTa bhaaryaa apahaariNam** = chosen, wife's, with the stealer; **tvaam** = you; **tiikSNaiH sharaiH** = with mordant, arrows; **katham na hanyaat** = how, not, kills.

"By whom fourteen thousand demons are killed in war just within a minute, single-handedly without any help from his brother, how then that brave and mighty Raghava, an expert in all kinds of missiles, will not eliminate you, the stealer of his chosen wife, with his mordant arrows?" Thus Seetha poured forth her ire at Ravana. [3-53-23b, 24, 25a]

[Verse Locator](#)

एतत् च अन्यत् च परुषम् वैदेही रावण अंक गा ।

भय शोक समाविष्टा करुणम् विललाप ह ॥ ३-५३-२५

25b, c. **raavaNa anka gaa** = on Ravana's, flank, [who] has gone; **vaidehii** = Vaidehi; **bhaya shoka samaaviSTaa** = dismay, distress, coalesced with; **etat ca anyat ca paruSam** = this much, also, other, also, sharp [saying exacting words]; **karuNam vilalaapa ha** = lamentably, lamented, indeed.

On saying this much and other exacting words, Vaidehi who has gone onto the flank of Ravana, indeed lamented lamentably as her dismay is coalesced with her distress. [3-53-25b, c]

[Verse Locator](#)

तथा भृश आर्ताम् बहु चैव भाषिणीम्
विललाप पूर्वम् करुणम् च भामिनीम् ।
जहार पापः तरुणीम् विवेष्टीम्
नृपात्मजाम् आगत गात्र वेपथुम् ॥ ३-५३-२६

26. **tathaa** = in that way; **bhR^isha aartaam** = highly, agonised; **vilalaapa puurvam** = lamenting, prioritised - weeping prior to talking; **caiva bhaaSiNiim** = in muchness, talking [a ranter]; **taruNiim** = come of age; **karuNam ca** = pitiable, also; **bahu vi veSTatiim** = verily whirler [in anguish]; **nR^ipa aatmajaam** = king's, daughter; **aagata gaatra vepathum** = bechanced, bodily, spasmodic jerking; **bhaaminiim** = resentful lady; **paapaH** = sinner; **jahaara** = stole.

She who is highly agonised and weeping before talking, a ranter who ranted much, a resentful lady who has come of age, and a pitiable whirler in the hands of demon whose whirligig has transformed into spasmodic jerking of her body for deliverance from that sinner, and in that way that sinner stole that princess Seetha. [3-53-26]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि पंचाशः सर्गः

Thus, this is the 53rd chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 53

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 54 Verses converted to UTF-8, Nov 09

Introduction

Seetha drops her ornaments at Sugreeva and other monkeys available on a mountaintop during the course of her abduction. Ravana does not take notice of this as he is hurrying as though haunted by Rama. On crossing the southerly ocean, his jitteriness in stealing Seetha ceases and he hypocritically feels elated in gaining both Seetha and an animosity with Rama.

[Verse Locator](#)

ह्रियमाणा तु वैदेही कंचित् नाथम् अपश्यती ।
ददर्श गिरि शृंगस्थान् पंच वानर पुंगवान् ॥ ३-५४-१

1. hriyamaaNaa vaidehii = being abducted, Vaidehi; naatham = a rescuer; kamcit a pashyatii = none, not, seen; giri shR^ingasthaan = mountain, on top staying; panca vaanara pungavaan = five, Vanara, prominent ones [Sugreeva, Hanuma et al]; dadarsha = she saw.

Vaidehi has not seen any rescuer while she is abducted, but she has seen five prominent vanara-s staying on a mountaintop. [3-54-1]

[Verse Locator](#)

तेषाम् मध्ये विशालाक्षी कौशेयम् कनक प्रभम् ।
उत्तरीयम् वरारोहा शुभानि आभरणानि च ॥ ३-५४-२
मुमोच यदि रामाय शंसेयुः इति भामिनी ।

2, 3a. vishaalaakSii = broad-eyed one; varaarohaa = curvaceous lady; bhaaminii = lady with resentment; kanaka prabham kausheyam uttariiyam = golden, in hue, silk sari, upper cloth; shubhaani aabharaNaani ca = auspicious, ornaments, also; raamaaya = to Rama; shamseyuH yadi = they indicate, if [they may]; iti = thus [on thinking]; teSaam madhye mumoca = their, amid, released - dropped.

That broad-eyed and curvaceous lady with resentment Seetha, inwrapping her auspicious ornaments in the upper-fringe of her sari, dropped in the midmost of those five Vanara-s with a thinking that 'these creatures may perhaps indicate them to Rama.' [3-54-2, 3a]

Some say that Seetha shore her upper cloth and bundled the ornaments while some others say that whole of the upper cloth was dropped. The Indian sari worn by those women of yore was in a different fashion, where they wore sari like the present day dhoti with pleated back stuffing like men, but they also used an upper cloth enough to cover their busts. A three-piece dress is a must, either to man or a woman in Indian style. It comprises of a loincloth dhoti or sari, and a shirt-like or a jacket-like bust cover, and an upper-cloth to hang on the shoulder to men or to muffle the bust for women. So some say the whole of upper cloth of Seetha is dropped bundled with ornaments.

[Verse Locator](#)

वस्त्रम् उत्सृज्य तन् मध्ये विनिक्षिप्तम् स भूषणम् ॥ ३-५४-३

संभ्रमात् तु दशग्रीवः तत् कर्म न च बुद्ध्वान् ।

3b, 4a. saha bhuuSaNam vastram = along with, ornaments, upper cloth; utsR^ijya = up, whipping; tan madhye = those [five vanara-s,] amongst; vi nikSiptam = which is verily [carefully,] stowed away - that bundle; saH dashagriivaH tu = he, Decahedron, on his part; sambhramaat = owing to his hurry; tat karma na buddhvaan = that, deed, not, noticed [unbothered.]

On his part that Decahedron Ravana has not noticed her action in whipping up her silky upper-cloth and ornaments, their bundling and stowing away at five vanara-s, owing to his own hurry. [3-54-3]

Ravana is in his own hurry because Rama may have heard the wailing of Seetha and thus may be chasing him, or will chase his shortly. He bothers like this until he crosses the ocean and enters his city-state Lanka. There he is absolutely secured. Until such time his 'mousy thievishness' haunts him. But Seetha is on his flank and under his arm, her trunk turned against his. Then she shortly saw the oddish Vanara-s, who look unlike ordinary monkeys, but with some presumably pro-human and non-demonic features, yet monkeyish with some regality, and then she quickly plucked off her ornaments and upcast her upper-cloth, and hastily but carefully, bundled her jewellery and downcast that bundle at them.

These ornaments are said to be one nosering, one earring, one bracelet, one biceps-let, one anklet with tinkling bells - all from her right side - because showing ornaments/items worn on left-side to husband is held improper. The anklet that has fallen from her leg on earth, in earlier chapters, is from her left leg.

[Verse Locator](#)

पिंगाक्षाः ताम् विशालाक्षीम् नेत्रैः अनिमिषैः इव ॥ ३-५४-४

विक्रोशन्तीम् तदा सीताम् ददृशुः वानर ऋषभाः ।

4b, 5a. pinga akSaaH = ochreish, eyed ones; vaanara R^iSabhaaH = Vanara, bullish [best] ones; vishaala akSiim = at broad, eyed [Seetha]; tadaa = then; vi kroshantiim = verily, wailing; taam siitaam = at her, at Seetha; a nimiSaiH iva = not, winking, like; netraiH = with eyes; dadR^ishuH = they observed.

Those ochreish-eyed best Vanara-s with their unwinking eyes have observed the broad-eyed Seetha, who at that time is verily wailing. [3-54-4b, 5a]

The 'wink-less-ness' is the property of celestials, thus the vanara-s saw with wink-less eyes with their wide-eyed amazement. Here the Vanara-s are said to be bulishly impetuous beings and if so, could they not have averted or countered Ravana - will be the question. It is a regular scene for them to see this skywalker demon to carry off such goddess like ladies and they have seen many women thus carried off. But this particular one is appearing to be somewhat different, more over she is repeatedly calling for some 'Rama...' and she is wriggling in that demon's capture. They know this demon to be Ravana and they even know of the alliance of Ravana with Vali. If these handfuls of vanara-s dare Ravana, they die at the hands of Ravana instead at the hand of Vali. Hence, they remained silent spectators to save themselves. This is why Sugreeva did not indicate the way Seetha in which was abducted by 'some' demon, to Rama, in Kishkindha, when they firstly met.

[Verse Locator](#)

स च पंपाम् अतिक्रम्य लंकाम् अभिमुखः पुरीम् ॥ ३-५४-५

जगाम रुदतीम् गृह्य मैथिलीम् राक्षस ईश्वरः ।

5b, 6a. saH raakSasa iishvaraH = he, demons, chief; pampaam atikramya = Pampa [area,] on going across; lankaam puriim abhimukhaH = to Lanka, city, facing towards; rudatiim maithiliim gR^ihya = bewailing, Maithili, taking [captivating]; jagaama = advanced.

The chief of demons Ravana captivating Maithili, who is still wailing, has crossed the Pampa region down underneath and advanced facing the City of Lanka. [3-54-5b, 6a]

So far Ravana's travel is proceeding with his looking backward, sideward, and frontward, expecting any attack from anywhere, as this Dandaka or Janasthaana are his frontiers for operation but not the areas of his stronghold. And when once these areas are crossed reaching Pampa, there is no more self-confessed fear.

[Verse Locator](#)

ताम् जहार सुसंहृष्टो रावणो मृत्युम् आत्मनः ॥ ३-५४-६
उत्संगेन एव भुजगीम् तीक्ष्ण दंष्ट्राम् महाविषाम् ।

6b, 7a. **raavaNaH** = Ravana is; **su sam hr^iSTaH** = very, highly, happily; **aatmanaH mR^ityum** = for himself, death; **taam** = her; **tiikSNa danSTraam mahaa viSaam** = of stinging, fanged, lethally, venomous; **bhujagiim iva** = she-snake, as with; **utsangena eva** = by lap, thus; **jahaara** = stole.

Ravana is jubilantly happy in stealing his own death alias Seetha, as one would carry a stingingly fanged and lethally venomous she-snake in his own lap. [3-54-6b, 7a]

[Verse Locator](#)

वनानि सरितः शैलान् सरांसि च विहायसा ॥ ३-५४-७
स क्षिप्रम् समतीयाय शरः चापात् इव च्युतः ।

7b, 8a. **saH** = he; **caapaat cyutaH sharaH iva** = from bow, bolting, arrow, as with; **kSipram** = at the double; **vanaani saritaH shailaan saraamsi ca** = woodlands, waterways, mounts, pools, also; **vihaayasaa** = by skyway; **sam atiiyaaya** = well crossed over - bolted out.

He bolted out in skyway up above the woodlands, waterways, pools, and mountains at the double, as with an arrow bolting from a bow. [3-4-7b, 8a]

[Verse Locator](#)

तिमि नक्र निकेतम् तु वरुण आलयम् अक्षयम् ॥ ३-५४-८
सरिताम् शरणम् गत्वा समतीयाय सागरम् ।

8b, 9a. **timi nakra niketam** = sharks, alligators, housing of; **varuNa aalayam** = Rain-god's, home; **a kSayam** = never, decreasing - never-draining - ocean; **saritaam sharaNam** = for rivers, [ultimate] course; **saagaram** = ocean; **gatvaa** = on reaching; **sam atiiyaaya** = well [hastily] crossed over.

On reaching the ocean, a housing for sharks, alligators, a home of Rain-god, a never-draining deep and an ultimate course of the rivers, he hastily crossed it over. [3-54-8b, 9a]

[Verse Locator](#)

संभ्रमात् परिवृत्त ऊर्मि रुद्ध मीन महोरगः ॥ ३-५४-९
वैदेह्याम् ह्रियमाणायाम् बभूव वरुण आलयः ।

9b, 10a. **vaidehyaam hriyamaaNaayaam** = of Vaidehi, being abducted; **varuNa aalayaH** = Rain-god's, abode [ocean]; **sambhramaat** = by high flustering; **parivR^itta uurmii** = topsy-turvy, waves; **ruddha mina mahaa uragaH** = deterred [stopped hesitantly, shilly-shally] fishes, great, [water] snakes [marine reptiles]; **babhuuva** = became.

That ocean being the abode of Rain-god is highly flustered when Vaidehi is being abducted over it, and its waves became topsy-turvy and its fishes and great marine-reptiles remained shilly-shally. [3-54-9b, 10a]

[Verse Locator](#)

अन्तरिक्ष गता वाचः ससृजुः चारणाः तदा ॥ ३-५४-१०

एतत् अन्तो दशग्रीव इति सिद्धाः तदा अब्रुवन् ।

10b, 11a. tadaa = then; antarikSa gataa caaraNaH = airspace, gone in [available,] caarana-s; dashagriiva etat antaH = Decahedron, this, as end - he ends with this; iti = thus; vaacaH sasR^ijuH = words, released [averred]; tadaa = likewise; siddhaaH abruvan = siddha-s, said.

Then the siddha-s and caarana-s available in airspace averred saying, "this alone is the end of Decahedron Ravana." [3-54-10b, 11a]

[Verse Locator](#)

स तु सीताम् विचेष्टन्तीम् अंकेन आदाय रावणः ॥ ३-५४-११

प्रविवेश पुरीम् लन्काम् रूपिणीम् मृत्युम् आत्मनः ।

11b, 12a. saH raavaNaH = he, Ravana; aatmanaH = for himself - Ravana's; ruupiNiim mR^ityum = by persona [in propria persona,] death - a personified death; vi ceSTantiim = who is verily, wriggling; such; siitaam ankena aadaaya = Seetha, on flank, taking; lankaam puriim pravivesha = Lanka, city, he entered.

Ravana entered the city of Lanka transporting Seetha, while she wriggling in his flank, who appeared like the personified death of Ravana wriggling its way into his Lanka. [3-54-11b, 12a]

[Verse Locator](#)

सः अभिगम्य पुरीम् लंकाम् सुविभक्त महापथाम् ॥ ३-५४-१२

संरूढ कक्ष्या बहुलम् स्वम् अंतः पुरम् आविशत् ।

12b, 13a. saH = he; su vi bhakta = neatly, separately, divided, [well-symmetrized]; mahaa pathaam = wide, roadways - having; lankaam puriim = to Lanka, city; abhi gamya = towards, on going; sam ruuDha = well, thronged; kakSyaa bahulam = doors [houses / chambers,] many - having; svam antaH puram aavishat = his own, palace, chambers, entered.

On going towards the city Lanka that has well-symmetrized roadways, then he entered his own palace-chambers which is with very many doors and chambers thronging with crowds.

ओर्

On going towards the city Lanka that has well-symmetrized roadways, he then entered his own palace chambers in which royal servants are thronging at many doorways as that palace has very many chambers. [3-54-12b, 13a]

[Verse Locator](#)

तत्र ताम् असित अपांगाम् शोक मोह परायणाम् ॥ ३-५४-१३

निदधे रावणः सीताम् मयो मायाम् इव आसुरीम् ।

13b, 14a. raavaNaH = Ravana; asita apaangaam = one with blackish, eyelashes; shoka moha paraayaNaam = by whimpering, bewildered, deep in; taam siitaam = her, Seetha; mayaH = Maya, the demon; aasuriim maayaam iva = demonic, maya, as with [guhaam iti sheSaH = black hole, thus ellipted]; [or, maayaam iva striyam = Maya, as with, a lady-love]; tatra nidadhe = therein, he placed her down.

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya once kept his lady-love, a nymphet called Hema, in a demonic Black Hole.

ओर्

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya kept his demonic power in a Black Hole.

ओर्

Ravana placed down Seetha whose eyelashes are blackish and who is deep in bewilderment caused by whimpering, therein his palace chambers, as demon Maya had once kept al his demonic scriptures duly usurping them from his own mentor, namely Shukracaarya, at an unknown illusory place. [3-54-13b, 14a]

This verse has some divergences from the viewpoints of commentators. Govindaraja's text uses **maayaam iva striyam** while Tilaka uses **mayaH maayaam iva aasuriim** thereby the word 'aasurriim...' suggests that Ravana brought a **maayaa siita** 'an illusory Seetha...' instead of original Seetha, which original Seetha is said to have been in safe keeping of Ritual-fire until the elimination of Ravana, and comes out of the same Ritual-fire after the elimination of Ravana. A very big controversy surrounds this statement and whole of the auxiliary Ramayana-s are brought in, along with **puraaNa-s**, which substantiate this riddler, **maayaa siita**.

As it is, we do not find that much debatable aspect in Valmiki Ramayana, if the statement that 'Ravana placed Seetha in an unapproachable Black Hole like Lanka, as Maya once placed Hema in an unapproachable underground Black Hole...' is taken up. This episode of demon Maya-Hema occurs in Kishkindha, Ch. 51, which may please be referred. Then it suffices to satisfy the verbiage of **aasuriim**, when the analogy of 1] Lanka of Ravana and **R^iksha bila**, 'Black Hole' of Maya, both being the constructions of artifice, and again between 2] Maya, the demon and Ravana, the demon, [that too, the eliminable demons,] 3] nymphet Hema and nymphal Seetha, [the causative factors for elimination,] and the actual eliminators Indra and Rama, is taken into consideration.

The eyes of Seetha are said to be blackish at their ends. This is not mascara or something like a makeup article. The eyelashes are longish like those of celestials, so as to give a blackish orb around her eyeball and because she is now ceaselessly shedding tears, these eyelashes are tear-wet and slanted edge-ward to give a blackish shade at the end of her eyes.

[Verse Locator](#)

अब्रवीत् च दशग्रीवः पिशाचीः घोर दर्शनाः ॥ ३-५४-१४

यथा न एनाम् पुमान् स्त्री वा सीताम् पश्यति असम्मतः ।

14b, 15a. **dashagriivaH** = Decahedron; **ghora darshanaaH pishaaciiH** = bogie, for sight, to bogeywomen; **abraviit ca** = spoke [instructed,] also; **a sammataH** = not, permitted; **pumaan strii vaa** = male, female, either; **enaam siitaam** = at her, Seetha; **yathaa na pashyati** = as to how, not, sees; **[tathaa bhaviSyatha** = thus, you shall conduct - your watch and ward shall be.]

That Decahedron Ravana also instructed the bogey-sightly bogeywomen, "your watch and ward shall be in such a way that neither a female nor a male can see Seetha impermissibly." [3-54-14b, 15a]

[Verse Locator](#)

मुक्ता मणि सुवर्णानि वस्त्राणि आभरणानि च ॥ ३-५४-१५

यत् यत् इच्छेत् तत् एव अस्या देयम् मत् च्छंदतो यथा ।

15b, 16a. **muktaa maNi suvarNaani** = pearls, jewels, gold; **vastraaNi aabharaNaani ca** = apparels, adornments, also; **yat yat icChet** = which, which, she wishes; **tat eva** = they all, thus; **asyaaH** = to her; **mat cChandataH yathaa** = to me, as per my whims, as with - as you give to me as per my wish; **deyam** = be given.

"Whatever she wishes to have, gold, jewels, pearls, apparels or adornments, they all be given to her as you would give me according to my whimsies. [3-54-15b, 16a]

[Verse Locator](#)

या च वक्ष्यति वैदेहीम् वचनम् किञ्चित् अप्रियम् ॥ ३-५४-१६

अज्ञानात् यदि वा ज्ञानान् न तस्या जीवितम् प्रियम् ।

16b, 17a. yaa ca = she who, also - whoever; a GYaanaat = not, knowingly; yadi vaa = else, or; GYaanaat = knowingly; vaidehiim = to Vaidehi; kimcit = in the least; a priyam = not, pleasant; vacanam vakSyati = words, if speaks; tasyaaH jiivitam na priyam = her, life, not, to be pleasant.

"Whosoever speaks unpleasant words to Vaidehi in the least, either unknowingly or knowingly, her life becomes unpleasant for herself." Thus Ravana ordered the chamber-demonesses. [3-54-16b, 17a]

[Verse Locator](#)

तथा उक्त्वा राक्षसीः ताः तु राक्षसेन्द्रः प्रतापवान् ॥ ३-५४-१७

निष्क्रम्य अन्तः पुरात् तस्मात् किम् कृत्यम् इति चिन्तयन् ।

ददर्श अष्टौ महावीर्यान् राक्षसान् पिशित अशनान् ॥ ३-५४-१८

17b, 18. prataapavaan = valorous one; raakSasa indraH = demon's, chief; taaH raakSasiiH = to those. to demonesses; tathaa uktvaa = thus, on speaking; tu = on his part; tasmaat antaH puraat niSkramya = from that, palace, chambers, on exiting; kim kR^ityam = what, to do [next]; iti cintayan = thus, thinking; mahaa viiryaan = highly, vigorous ones; pishita ashanaan = raw-flesh, feasters of; aSTau raakSasaan dadarsha = eight, demons, he saw - gave audience.

On speaking to those demonesses thus that chief of demons exited from that palace chamber, and giving a thought to what is to be done in sequel, then he gave audience to eight highly vigorous demons, the feasters on raw-flesh. [3-54-17b, 18]

[Verse Locator](#)

स तान् दृष्ट्वा महावीर्यो वर दानेन मोहितः ।

उवाच तान् इदम् वाक्यम् प्रशस्य बल वीर्यतः ॥ ३-५४-१९

19. mahaa viiryaH = great-mighty [Ravana]; vara daanena mohitaH = boon, awarded, beguiled by [egocentric by the boon once accorded to him]; saH = he, Ravana; bala viiryaataH = by [their] might, valour [of eight demons]; prashasya = praising them; taan = them; dR^iSTvaa = on seeing [on giving an audience]; taan idam vaakyam uvaaca = to them, this, sentence, spoke.

He who is egocentric by the boon awarded by Brahma for his invincibleness, that Ravana on giving an audience to those eight demons spoke this sentence to them praiseful of their might and valour. [3-54-19]

[Verse Locator](#)

नाना प्रहरणाः क्षिप्रम् इतो गच्छत सत्वराः ।

जनस्थानम् हत स्थानम् भूत पूर्वम् खर आलयम् ॥ ३-५४-२०

20. naanaa pra haraNaaH [gR^ihiitvaa] = multiple, highly, assaultive weaponry [on taking]; sa tvaraH = with, haste - speedily; itaH kSipram = from here, immediately; hata sthaanam = [demons] killed, place of [a deadpanned place of demons]; khara aalayam = Khara's, abode [placement]; bhuuta puurvam = which was, earlier; janasthaanam = to Janasthaana; gacChata = begone.

"You immediately take up multiple assaultive weaponry and begone from here to Janasthaana speedily, a place now deadpanned for demons, which earlier was the placement of Khara. [3-54-20]

तत्र उष्यताम् जनस्थाने शून्ये निहत राक्षसे ।

पौरुषम् बलम् आश्रित्य त्रासम् उत्सृज्य दूरतः ॥ ३-५४-२१

21. **pauruSam balam aashritya** = [your own] self-assurance, self-confidence, depending on; **traasam duurataH utsR^ijya** = fright, faraway, throwaway; **nihata raakSase** = killed, demons - where demons are killed; **shuunye** = fell void; **tatra janasthaane** = there, in Janasthaana; **uSyataam** = you stay.

"Throwaway your fright faraway and you stay in that Janasthaana which fell void as the demons are voided by someone called Rama, and there you shall stay self-assuredly and self-confidently. [3-54-21]

Then those eight demons may as, 'when these many leading warriors and commanders are there why we eight are picked and chosen?' for this Ravana is saying 'you eight are self-assured and self-confident and can to mete out any assault on our race...' and again they may hesitate as to 'why we should depend on our own personal strengths...' for that Ravana is saying 'a still mightier Dushana, still mightiest Khara are eliminated... thus you perk up your sprites, personally...'

Verse Locator

बहु सैन्यम् महावीर्यम् जनस्थाने निवेशितम् ।

स दूषण खरम् युद्धे निहतम् राम सायकैः ॥ ३-५४-२२

22. **mahaaviiryam bahu sainyam** = highly forceful, many, forces; **janasthaane niveshitam** = in Janasthaana, [though] deployed; **raama saayakaiH** = Rama, by [his] arrows; **yuddhe nihitam** = in combat, utterly destroyed; **sa duuSaNa kharam** = along with, Duushana, Khara.

"Though highly forceful forces are deployed in Janasthaana, Rama's arrows have utterly destroyed them, together with Khara and Duushana. [3-54-22]

Expecting another enquiry from them as, 'when such mighty, mightier, and mightiest demons are dead at the hand of a lonely Rama, do you wish us also die in the same way?' and to them Ravana is saying 'you are the next best in line of order of military, hence it is your turn to assume command, as committed soldiers, as I am at loggerheads with Rama...' Ravana follows such 'order of priorities' in warring scrupulously and we chance to meet them in Yuddha Kanda, canto of Great War.

Verse Locator

ततः क्रोधो मम अपूर्वो धैर्यस्य उपरि वर्धते ।

वैरम् च सुमहत् जातम् रामम् प्रति सुदारुणम् ॥ ३-५४-२३

23. **tataH** = thereby; **mama** = my; **a puurvaH** = not, precedented; **krodhaH** = fury; **dhairyasya upari vardhate** = of [my] courage, [over and] above, escalating; **raamam prati** = Rama, towards; **su mahat** = verily, heightened [unhindered]; **su daaruNam** = utterly, unforgivable; **vairam ca** = animosity, also; **jaatam** = is evoked;

"Thereby an unprecedented fury is escalating over and above my courage, and an unhindered and unforgivable animosity towards that Rama is evoked in me. [3-54-23]

Then the eight commandant demons may say 'what if, let all of us wage a war and end him up...' for that Ravana is saying suggestively that 'my fury is hovering over my courage... thus fury alone is scaling up, while courage is scaling down... as I came to know that only one was warring against fourteen thousand demons and eliminated all... thus we cannot wage large scale war overtly when our courage is lessening... but we can covertly do some kind of harm... hence, you go there and undertake any kind of activity that will be harmful to that Rama... as I am uncourageous and uncomfortable, as of now...'

Verse Locator

निर्यातयितुम् इच्छामि तत् च वैरम् अहम् रिपोः ।

न हि लप्स्यामि अहम् निद्राम् अहत्वा संयुगे रिपुम् ॥ ३-५४-२४

24. aham = I; ripoH = enemy's [who bears a grudge against me]; tat vairam = that, animosity; nir yaatayitum icChaami = to out, cast, I wish; sanyuge ripum a hatvaa = in war, enemy, without, eliminating; aham nidraam na lapsyaami hi = I, sleep, not, getting, indeed.

"I wish to cast out my begrudging against my enemy who bears a grudge against me, and indeed, to me 'sleep' is not the word for it, until my enemy is undone in a war. [3-54-24]

By an enforced enmity one's own sleep vanishes as he will always be wakeful of his enemy, for he who has purchased enmity is a weakling and worthless to confront... vidura niiti: Maha Bharata, Udyoga parve: anena balavad virodhino nidraa na bhaviShyati iti suucitam | tathaa ca udyoge viduraH - ayuktam balavataa durbalam hiina saadhanam | hR^ita svam kaaminam coram aavishanti pra jaagaraaH | | - dk

[Verse Locator](#)

तम् तु इदानीम् अहम् हत्वा खर दूषण घातिनम् ।

रामम् शर्म उपलप्स्यामि धनम् लब्ध्वा इव निर्धनः ॥ ३-५४-२५

25. aham idaaniim = I, now - I for myself; khara duuSaNa ghaatinam = Khara, Duushana, killer of; tam raamam hatvaa = him, Rama, on eliminating; [yadi = if I can kill him]; nir dhanaH = not, a rich one - pauper; dhanam labdhvaa iva = riches, on acquiring, as with; sharma upalapsyaami = peace [comfortableness,] I acquire.

"I for myself will be comfortable only on eliminating him who has eliminated Khara and Duushana as with a pauper acquiring riches. [3-54-25]

[Verse Locator](#)

जनस्थाने वसद्भिः तु भवद्भिः रामम् आश्रिता ।

प्रवृत्तिः उपनेतव्या किम् करोति इति तत्त्वतः ॥ ३-५४-२६

26. janasthaane vasadbhiH = in Janasthaana, while you remain; bhavadbhiH = by you; kim karoti iti = what, [he] does, thus; raamam aashritaa pravR^ittiH = of on Rama, dependant, deportment - how he deports himself; tattvataH upanetavyaa = accurately, be brought [to me.]

"While you remain in Janasthaana you have to accurately bring me the information about Rama's activities and deportment. [3-54-26]

[Verse Locator](#)

अप्रमादात् च गंतव्यम् सर्वैः एव निशाचरैः ।

कर्तव्यः च सदा यत्नो राघवस्य वधम् प्रति ॥ ३-५४-२७

27. nishaacaraiH sarvaiH eva = by night-walkers, by all [of you,] thus; a pramaadaat gantavyam = not, heedlessly, you have to go [there]; raaghavasya vadhham prati = Raghava's, killing, apropos; sadaa yatnaH kartavyaH ca = continually, [every] trial, is doable [conceivable,] also.

"Do not go heedlessly, you all night-walkers, for that Rama appears to be too dangerous, and on your going there heedfully, you have to continually try for the elimination of that Raghava. [3-54-27]

[Verse Locator](#)

युष्माकम् तु बलम् ज्ञातम् बहुशो रण मूर्धनि ।

अतः तु अस्मिन् जनस्थाने मया यूयम् नियोजिताः ॥ ३-५४-२८

28. raNa muurdhani = in battle, fronts; bahusha = many times; yuSmaakam balam GYaataam = your, might, I know; ataH tu = by that reason, only; yuuyam = you all; asmin janasthaane = in that, Janasthaana; mayaa niyojitaH = by me, commissioned.

"I am aware of your might in battle fronts for a number of times, as such I have commissioned you all in that Janasthaana." Thus Ravana spoke to those eight demons. [3-54-28]

[Verse Locator](#)

ततः प्रियम् वाक्यम् उपेत्य राक्षसा

महाअर्थम् अष्टौ अभिवाद्य रावणम् ।

विहाय लंकाम् सहिताः प्रतस्थिरे

यतो जनस्थानम् अलक्ष्य दर्शनाः ॥ ३-५४-२९

29. tataH = then; aSTau raakSasaa = eight, demons; priyam = amiable; mahaa artham = with important, purpose [or, words with allusions]; vaakyam upetya = words [of Ravana,] on picking up; raavaNam abhivaadya = Ravana, hailing; lankaam vihaaya = Lanka, departing from; sahitaH = collectively; a lakSya darshanaH = not, perceivable, with appearances - unseen by anyone; janasthaanam yataH = Janasthaana, at where it is - in that direction; prasthira = journeyed to.

Then on picking up those words amiable to all intents and purposes of Ravana, those eight demons departed from Lanka on hailing Ravana, and they collectively journeyed in the direction of Janasthaana with their imperceivable appearances. [3-54-29]

[Verse Locator](#)

ततः तु सीताम् उपलभ्य रावणः

सुसंप्रहृष्टः परिगृह्य मैथिलीम् ।

प्रसज्य रामेण च वैरम् उत्तमम्

बभूव मोहात् मुदितः स राक्षसः ॥ ३-५४-३०

30. tataH = then; raakSasaH saH raavaNaH = demon, he, that Ravana; siitaam upalabhya = Seetha, on gaining; maithiliim parigR^ihya = Maithili, holding sway over; su sam pra hR^iSTaH = well, truly, highly, gladdened; raameNa = with Rama; uttamam vairam = archly, animosity; pra sajya = well-wrought; mohaH = by hypocrisy; muditaH = amused; babhuuva = he became.

Ravana is then highly gladdened well and truly on gaining over Seetha, and even for holding sway over that Maithili, and equally for the well-wrought and archly animosity with Rama, whereby that demon Ravana is hypocritically amused. [3-54-30]

The wording in this verse mohaH muditaH sa raakshasaH together with the word hR^iSTaH raavaNaH at verse 6, is discussed by commentators stating that he is self-conceitedly and hypocritically lost in his own hallucinations of possessing Seetha. Tilaka commentary says that bringing Seetha to Lanka is a villainous act but not with an iota of reverence to her, when elucidating verse 1 of next chapter where it contains: aatmaanam buddhi vaiklbyaat kR^ita kR^ityam amanyata... 'he believed in his own self that he achieved a great feat, as his brain gone astray foolishly...' But the poet also says proximately that he is amused in gaining an archenemy's animosity, i.e. that of Rama. It is therefore said that he is happy as his release from his accursed demon-hood is set to happen soon, as he achieved the abduction of Seetha, thus paved way for Rama to come to Lanka to release him from his accursed being. This is supported by the statement in verse that Ravana's words have some mahaa artham 'words with allusion, or secret message' to Rama perhaps, as at verse 29.

If Lanka is a body, it embodies pleasure seeking traits seated in **manas** 'pleasuring heart...' along with an 'ever witnessing soul...' called **saakshi buuta aatma**. Along with the release of captivated soul, called Seetha, this pleasure seeking **manas** 'heart' also gets released. And the releaser or the deliverer is Rama, and hence Ravana is happy.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः पंचाशः सर्गः

Thus, this is the 54th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 54

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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Book III : Aranya Kanda - The forest Trek

Chapter [Sarga] 55

Verses converted to UTF-8, Nov 09

Introduction

Ravana entices Seetha to marry him by demonstrating various luxuries and comforts, and even baiting her to become his empress. The words of Ravana have some latent meanings as derived by ancient commentators and they are included here, as far as possible.

[Verse Locator](#)

संदिश्य राक्षसान् घोरान् रावणो अष्टौ महाबलान् ।
आत्मानम् बुद्धि वैक्लव्यात् कृत कृत्यम् अमन्यत ॥ ३-५५-१

1. **raavaNaH** = Ravana; **mahaa balaan aSTau ghoraan raakSasaan** = great-mighty, eight, ghastly, demons; **samdishya** = on directing; **buddhi vaiklavyaat** = by mind's, hypocrisy; **aatmaanam** = himself - in heart of hearts; **kR^ita kR^ityam amanyata** = accomplished, [a great] feat, deemed [amused.]

On directing those eight ghastly demons Ravana is amused in his heart of hearts that he has accomplished a great feat. [3-55-1]

[Verse Locator](#)

स चिंतयानो वैदेहीम् काम बाण संप्रपीडितः ।
प्रविवेश गृहम् रम्यम् सीताम् द्रष्टुम् अभित्वरन् ॥ ३-५५-२

2. **saH vaidehiim cintayaanaH** = he, upon Vaidehi [alone,] musing [continually]; **kaama baaNa sam pra piiDitaH** = by Love-god's, arrows, very, much, tormented; **siitaam draSTum abhi tvaran** = at Seetha, to lay eyes on, post, hastily; **ramyam gR^iham pravivesha** = beautiful, palace, he entered.

On continually musing upon Vaidehi Ravana is tormented with the arrows of Love-god, thereby to lay eyes on Seetha he post-hastily entered the beautiful palace. [3-55-2]

[Verse Locator](#)

स प्रविश्य तु तत् वेश्म रावणो राक्षस अधिपः ।
अपश्यत् राक्षसी मध्ये सीताम् दुःख परायणम् ॥ ३-५५-३

3. **raakSasa adhipaH saH raavaNaH** = demons, supremo, he, that Ravana; **tat veshma pravishya** = that, house [palace-chamber,] on entering; **raakSasii madhye** = demonesses, amongst; **duHkha paraayaNam siitaam** = ruefulness, overwhelmed by, at Seetha; **apashyat** = he beheld.

On entering the palace-chamber that supremo of demons beheld Seetha overwhelmed with ruefulness amongst demonesses. [3-55-3]

[Verse Locator](#)

अश्रु पूर्ण मुखीम् दीनाम् शोक भार अवपीडिताम् ।
वायु वेगैः इव आक्रांताम् मज्जन्तीम् नावम् अर्णवे ॥ ३-५५-४
मृग यूथ परिभ्रष्टाम् मृगीम् श्वभिः इव आवृताम् ।
अधोगत मुखीम् सीताम् ताम् अभ्येत्य निशाचरः ॥ ३-५५-५
ताम् तु शोक वशात् दीनाम् अवशाम् राक्षस अधिपः ।
स बलात् दर्शयामास गृहम् देव गृह उपमम् ॥ ३-५५-६

4, 5, 6. ashru puurNa mukhiim = tears, brimming over, visage; diinaam = pitiful [browbeaten]; shoka bhaara ava piiDitaam = bewailing, burthen, down, trodden; vaayu vegaiH = by air's, speed by whirlwinds; aakraantaam = routed - spredeagled; arNave = in ocean; majjantiim naavam iva = about to sink [about to capsize,] boat, who is alike; mR^iga yuutha pari bhraSTaam = impala, herd, altogether, swerved from; shvabhiH aavR^itaam = by dog-wolves, hemmed in; mR^igiim iva = an impala, alike; adhaH gata mukhiim = down, gone [cast,] faced; taam siitaam = towards her, [to such a] Seetha; nishaa caraH = night, walker; = ; abhi etya = nigh, came; and; shoka vashaat diinaam = of sorrow, by shackles, pitiable one [Seetha]; a vashaam = not, in her own control; taam = her [to her]; saH raakSasa adhipaH = he, that demons', supremo; balaat = forcefully, compellingly; deva gR^iha upamam = god's, palace, [paradisiacal palace,] similar to; gR^iham = [his] palace; darshayaamaasa = started to show.

She whose visage is brimming over with tears, one browbeaten and downtrodden with the burden of bewail, one capsized like a boat that is about to capsize in an ocean spredeagled with whirlwinds, and one alike an impala altogether swerved from its herd of impala yet hemmed in with dog-wolves, that nightwalker came nigh of such a Seetha whose face is downcast unwilling to see any, and to such a pitiable Seetha who is in the shackles of her sorrow, that supremo of demons compellingly started to show his palace which is similar to any paradisiacal palace. [3-55-4, 5, 6]

Then he must have hauled her by her hand or demonesses must have dragged all along the corridors, chambers and all over, or as usual, he must have carried her on his flank to show his palace. Taking this situation and the statement at verse 1, aatmaanam buddhi vaiklavyaat Rama Tilaka negates the idea that Seetha is brought to Lanka as a much cherished Goddess Lakshmi, but her bringing is only with a villainous intent. Even then, the supporters of Ravana - the devotee - disagree. There are many such slants given to Ravana's dialogs, to portray him as a devotee, in this chapter itself.

[Verse Locator](#)

हर्म्य प्रासाद संबधम् स्त्री सहस्र निषेवितम् ।
नाना पक्षि गणैः जुष्टम् नाना रत्न समन्वितम् ॥ ३-५५-७
दान्तकैः तापनीयैः च स्फाटिकैः राजतैः तथा ।
वज्र वैदूर्य चित्रैः च स्तम्भैः दृष्टि मनोरमैः ॥ ३-५५-८
दिव्य दुन्दुभि निर्घोषम् तप्त कांचन भूषणम् ।

7, 8, 9a. [naanaa] harmya praasaada sambadham = with [innumerable] skyscrapers, cupolaed, congestive; strii sahasra niSevitam = females, thousands, adored by; naanaa pakSi gaNaiH juSTam = diverse, bird, bevvies, frequented by; naanaa ratna samanvitam = numerous, gemstones, comprised of; [tat deva gR^iha upamam gR^iham dashagrivasya = that paradisiacal palace like mansion house of Decahedral Ravana;] daantakaiH = with ivory-work; taapaniiyaiH ca = guilt-work, also; sphaaTikai raajataiH api = with quartz-work, silver-work, even; tathaa = likewise; vajra vaiduurya = with diamond, lapis works; citraiH [citritaiH] ca = amazingly, [ellipt. glided, gild the lily type] also; dR^iSTi manaH ramaiH = for a look, for hearts, pleasing; stambhaiH = with pillars; divya dundubhi nirghoSam = with divine, drums', drumbeats; tapta kaancana = molten [pure,] gold; bhuuSaNam [or, toraNam] = adorned by, [having archways]

That paradisiacal mansion house of Decahedral Ravana is congestive with innumerable cupolaed skyscrapers, adored with thousands of females, frequented by diverse beavies of birds, and it comprised of numerous gemstones. The pillars are amazingly gilded with engraving of ivory, gilt, quartz, silvern linocuts, and they are even embossed with diamonds and with lapis gems, which are heart-pleasing for a look. The drumbeats of divine drums are echoing in entire palace, and its archways are adorned with the gildings of pure gold. [3-55-7, 8, 9a]

[Verse Locator](#)

सोपानम् कांचनम् चित्रम् आरुरोह तया सह ॥ ३-५५-९

दान्तका राजताः चैव गवाक्षाः प्रिय दर्शनाः ।

हेम जाला आवृताः च आसन् तत्र प्रासाद पंक्तयः ॥ ३-५५-१०

9b, 10. **kaancanam citram sopaanam** = wonderful, golden, staircase; **tayaa saha aaruroha** = her [Seetha,] along with, [Ravana] walked up; **tatra** = there; **daantakaa raajataaH caiva** = ivoried, silvered, also thus; **priya darshanaaH gavaakSaaH** = amusing, for sight, windows; **hema jaalaa aavR^itaaH ca** = golden, nets [window-blinds,] covered with, also; **praasaada panktayaH** = skyscraper, rows of[aasan = are there.

Ravana walked up the wonderful golden staircase along with Seetha, and the rows of skyscrapers with windows that are ivoried and silvered and with window-blinds are seen from the windows of the landing on that flight of stairs, which are also ivoried and silvered windows with window-blinds, and all are amusing for sight. [3-55-9b, 10]

Did she walk on her own or was she dragged on the flight of stairs? Yes! She had to walk up the staircase after Ravana, but defiantly and straggly.

[Verse Locator](#)

सुधा मणि विचित्राणि भूमि भागानि सर्वशः ।

दशग्रीवः स्व भवने प्रादर्शयत मैथिलीम् ॥ ३-५५-११

11. **dashagriivaH** = Decahedral Ravana; **sva bhavane** = in his own, palace; **sarvashaH** = all over; **sudhaa** = white [whitewashed, or, white-marbled] **maNi vicitraaNi** = diamond [encrusted,] amazing; **bhuumi bhaagaani** = earth's, divisions [stories, multiple - multi-stories]; **maithiliim praadarshayata** = to Maithili, he displayed.

That Decahedral Ravana displayed the multiple stories of his own palace which is all over white-marbled and diamond encrusted to Maithili. [3-55-11]

[Verse Locator](#)

दीर्घिकाः पुष्करिण्यः च नाना पुष्प समावृताः ।

रावणो दर्शयामास सीताम् शोक परायणाम् ॥ ३-५५-१२

12. **raavaNaH** = Ravana; **diirghikaaH** = wellsprings [descendible ones]; **naanaa puSpa samaavR^itaaH puSkariNyaH** = diverse, flowers, overspread with, leisure pools; **shoka paraayaNaam siitaam** = anguish, languishing under, to Seetha; **darshayaamaasa** = continued to display.

Ravana continued to display the descendible wellsprings and leisure pools from which diverse flowers have sprung and overspread them, regardless of Seetha's languishing under her anguish. [3-55-12]

Has she seen all these riches of Ravana? Yes! She had seen, but in disdain and scorn. Refraining and desisting from allurements is possible only on seeing the objects of lure. And yielding to such an opulent demon or his opulence, just for the sake of carnality, is beyond the scope of Seetha's thinking according to her reply to Ravana, in next chapter 'all this affluence is going to be reduced to ashes...' keeping Rama in view as the reducing agent, for Hanuma, the actual reducer of this affluence, is yet an unknown entity.

दर्शयित्वा तु वैदेहीम् कृत्स्नम् तत् भवन उत्तमम् ।
उवाच वाक्यम् पापात्मा सीताम् लोभितुम् इच्छया ॥ ३-५५-१३

13. paapaatmaa = dirty-minded one; kR^itsnam tat bhavana uttamam = entirely, that, palace, best one; vaidehiim darshayitvaa = to Vaidehi, on flaunting siitaam icChayaa lobhitum = Seetha, by lust, in order to tempt; vaakyam uvaaca = sentence, spoke [to her.]

On flaunting his best palace in its entirety to Vaidehi that dirty-minded Ravana spoke this sentence to Seetha in order that she may be tempted on her own, lustily. [3-55-13]

Verse Locator

दश राक्षस कोट्यः च द्वाविंशतिः अथ अपराः ।
वर्जयित्वा जरा वृद्धान् बालान् च रजनीचरान् ॥ ३-५५-१४
तेषाम् प्रभुः अहम् सीते सर्वेषाम् भीम कर्मणाम् ।

14, 15a. siite = oh, Seetha; jaraa vR^iddhaan baalaan ca = weakish, oldish, youngish, also; varjayitvaa = omitting; dasha = ten; raakSasa koTyaH = for demons, , crores of - for ten crores of demons are there; atha aparaaH = then, further - furthermore; dva vimshatiH = two, twenty [twenty-two crores are there - total ten twenty two = thirty three crores of demons are there]; bhiima karmaNaam rajaniicaraan = of ghastly, exploits, night walkers; teSaam = for them - demons; sarveSaam = for all of them; aham prabhuH = I am, the lord.

"Oh, Seetha, ten crores of first-rated demons are there, furthermore, twenty-two crores of demons of ghastly exploits are there, thus all put together, three hundred twenty millions of demons are there in Lanka, omitting the weakish, oldish, youngish demons. For all of them I am the lord." Thus Ravana started his self-eulogy. [3-55-14, 15a]

Verse Locator

सहस्रम् एकम् एकस्य मम कार्यं पुरःसरम् ॥ ३-५५-१५
यत् इदम् राज्यं तन्त्रम् मे त्वयि सर्वम् प्रतिष्ठितम् ।
जीवितम् च विशालाक्षि त्वम् मे प्राणैः गरीयसी ॥ ३-५५-१६

15b, 16. ekasya = for [every] single [work of mine]; mama = of mine; ekam sahasram = one, thousand [servitors]; kaarya puraHsaram = work, will be ahead of - will rush in; yat idam raajya tantram = which, this, sovereignty's, suzerainty is there; that and; sarvam jiivitam ca = entire, life, also [of mine]; tvayi pratiSThitam = in you, is pledged - a thing given as a token of love, favour, or something to come; vishaalaakSi = oh, broad-eyed one; tvam me praaNaiH gariiyasii = you are, to me, by lives, loftier.

"For every single work of mine a thousand servitors will rush in. Such as I am I pledge entire life of mine along with the suzerainty of this sovereign city-state Lanka to you, oh, broad-eyed lady, for you are loftier than my lives. [3-55-15b, 16]

Verse Locator

बह्वीनाम् उत्तम स्त्रीणाम् मम यो असौ परिग्रहः ।
तासाम् त्वम् ईश्वरी सीते मम भार्या भव प्रिये ॥ ३-५५-१७

17. siite = oh, Seetha; bahviinaam uttama striiNaam = for countless, of finest [fabric,] females; yaH asau parigrahaH = which, this, capturing, [or, marrying, or amassing]; is there - to those that are collected by me; taasaam = for them; tvam iishvarii bhava = you, empress, become; priye = oh, dear; mama bhaaryaa bhava [yadi bhavati cet] = mine, wife, you become [if only you become.]

"Oh, Seetha, you will become an empress for all of the those countless females of finest fabric amassed by me, oh, dear, if only you marry me. [3-55-17]

dhvani/innuendo: Ravana the devotee is saying: 'oh, Seetha... you become my empress and lord over me and all of my wives that are amassed by me... for, You are the most adorable Goddess Lakshmi, and now though appearing in a gross form of Seetha, you are the real Subtlety, Goddess Lakshmi... bhaaryaa; bhaa= cidruupiNii= oh, Subtlety; aaryaa = oh, adorable one; a+bhava = oh, Redeemer; priye = most adorable Goddess Lakshmi.'

[Verse Locator](#)

साधु किम् ते अन्यया बुद्ध्या रोचयस्व वचो मम ।
भजस्व मा अभितप्तस्य प्रसादम् कर्तुम् अर्हसि ॥ ३-५५-१८

18. te = to you; anyayaa buddhya kim = by converse, thinking, what [is the use]; saadhu = amiably; mama vacaH rochayasva = my, words, be keen on; [kaama] abhitaptasya bhajasva = [in desire,] one who is burning with; maam = to me; prasaadam kartum arhasi = compassion, to do [to show,] apt of you.

"You be keen on my amiable words and it will be apt of you to show compassion on me, for I have burning desire for you, and of what use is your thinking conversely about that long-lost Rama? [3-55-18]

dhvani/innuendo: The word kaama is ellipted here as it appears in other mms. Then it is said 'kaama' desirous... I have the burning desire of regaining my servitude at your door...' thus maam bhajasva 'me, you accept accordingly..'

[Verse Locator](#)

परिक्षिप्ता समुद्रेण लंका इयम् शत योजना ।
न इयम् धर्षयितुम् शक्या स इन्द्रैः अपि सुर असुरैः ॥ ३-५५-१९

19. shata yojana = with hundred, yojana-s [widthwise]; iyam lankaa = this, Lanka; samudreNa parikSiptaa = by ocean, roundly enshrouded; sa indraiH = along with, by Indra; sura asuraiH api = for gods, demons, even; iyam dharSayitum = this, to assail; na shakyya = not, [Lanka] possible.

"It is impossible to assail this Lanka even for Indra with all of the gods and demons, as an ocean roundly enshrouds this Lanka which is hundred-yojana-s widthwise. [3-55-19]

[Verse Locator](#)

न देवेषु न यक्षेषु न गंधर्वेषु न ऋषिषु ।
अहम् पश्यामि लोकेषु यो मे वीर्यं समो भवेत् ॥ ३-५५-२०

20. lokaSu = in world; yaH me viirya samaH = he who, mine, vitality, equal [matchable to]; bhavet = is there; him; aham = I; deveSu na pashyaami = among gods, not, seeing; yakSeSu na = among yaksha-s, no; gandharveSu na = among gandharva-s, no; R^iSiSu na = among sage, no.

"I behold none matchable to my vitality is existent among gods; among yaksha-s - no; among gandharva-s - no; among sages - no, nor anyone in any world. [3-55-20]

[Verse Locator](#)

राज्य भ्रष्टेन दीनेन तापसेन पदातिना ।
किम् करिष्यसि रामेण मानुषेण अल्प तेजसा ॥ ३-५५-२१

21. raajya bhraSTena = with [the one who is] from kingdom, overthrown [dethroned]; diinena = hapless; maanuSeNa = with human; [in other mms: gata aayuSaa = gone, lives - with diminished lifespan;] alpa tejasaa = of littlest, vitality; taapasena = a

seer; padaatinaa = vagrant; raameNa = with [such] Rama; kim kariSyasi = what, you do - you achieve.

"What can you achieve with that dethroned, hapless, seer, vagrant Rama who is short-lived, for after all, he is a human with littlest vitality? [3-55-21]

dhvani/innuendo: Ravana, the devotee is saying: 'Why this wasteful lamenting about an un-lamentable entity, called Rama, for he is raajya bhraSTa yena 'by whom enemies are dethroned...' raajyaat bhrSTaa ripavo yasmaat tena and take this as one word diinenataapasenagataayuSaa by which I mean... diina ina taapasa inagata ayuSaa where ina means 'lord...' thus a lord of hapless, a lord for seers, and maanuSeNa gataayuSaa whereby 'for a man who gained longevity...' that is ekaa dasha sahasra samvatsara parimita ayuSa yena gataH - praaptaH, saH 'one who has achieved eleven thousands years of age in human incarnation...' in which he has to lord over and save the saints, sages, seers and such hapless lot...' and alpa tejasaa by which I mean alpam itareSaam teejo yasmaat tena 'by whom others' resplendency is dwindled and lessened, just by his own resplendence... about such raameNa kim? Why you bother about such Rama, since he is parama puruSa the Supreme Person?

[Verse Locator](#)

भजस्व सीते माम् एव भर्ता अहम् सदृशः तव ।
यौवनम् हि अध्रुवम् भीरु रमस्व इह मया सह ॥ ३-५५-२२

22. siite = oh, Seetha; maam eva bhajasva = me, only, apotheosise; aham tava sadR^ishaH bhartaa = I am, your, seemliest, husband; bhiiru = oh, jumpy lady; yauvanam a dhruvam hi = primeness, not, permanent, indeed; iha mayaa saha ramasva = here, me, along with, delight.

"Oh, Seetha, you apotheosise me only for I am your seemliest husband, oh, jumpy lady, indeed, primeness has impermanence, thus here you be blithesome with me. [3-55-22]

dhvani/innuendo: Ravana, the devotee is saying, me yauvanam 'my lifespan...' where the word yauvana indicates total lifespan from childhood, to young age, to old age... 'Thereby the total lifespan of mine is a + dhruvam 'impermanent...' life itself is impermanent... and with elliptic yataH 'whereby...' aham tava sadR^ishaH 'I am your seemliest... bhartaa; bibharti shushruuSa aadinaa svaaminam iti bharta= sevakaH 'a servant...' and with elliptic ataH 'thereby...' maa bhajava 'me alone, you deify, as un-godly beings cannot be in the service of Goddess Lakshmi... take me as your servant...' maameva= maa ava 'me, deliver... accord deliverance...' for that you stay here in Lanka maya saha which cleaves like maa= lakshmi, raajya lakshmi 'with Fortune of Kingdom...' saha 'along with...' ramasva 'you grace us...'

'Whereby my lifespan is impermanent to adore you, thereby you deify me from this accursed being to be in your service constantly... for which I am the seemliest servant of yours... for that you stay in Lanka and grace me and this Fortune of Kingdom, till the arrival of Rama, and then accord deliverance through Rama...

[Verse Locator](#)

दर्शने मा कृथाः बुद्धिम् राघवस्य वरानने ।
का अस्य शक्तिः इह आगंतुम् अपि सीते मनोरथैः ॥ ३-५५-२३

23. vara aanane = oh, beautifully, visaged lady; raaghavasya darshane = of Raghava, to see; buddhim maa kR^ithaaH = mind, do not, do [do not half a half mind, needless to think]; siite = oh, Seetha; asya manaH rathaiH api = by his, thought [wits,] by chariot, even - even by his thinking he cannot come here; iha aagantum = here, to come; kaa shaktiH = what is, calibre.

"Oh, beautifully visaged lady, it is needless to have half a mind to see that Raghava, oh, Seetha, even if his wits chariot him what is his calibre to come thither crossing an un-crossable ocean? [3-55-23]

dhvani/innuendo: Rama is living by his own wits and wisdom to come to Lanka, and his chariot called heart, is ambitiously steered by that chariot's horses, called the five senses of Rama, towards Lanka alone all through this incarnation. And bechanced is that time and opportunity, thus he has to come here, hence oh, Seetha, you needn't worry...

न शक्यो वायुः आकाशे पाशैः बद्धम् महाजवः ।
दीप्यमानस्य वा अपि अग्नेः ग्रहीतुम् विमलाम् शिखाम् ॥ ३-५५-२४

24. mahaa javaH vaayuH = gusty, cyclonic, currents of air; aakaashe paashaiH baddham = in mid air, with ropes, to knot; na shakyaH = not, possible; diipyamaanasya agneH = irradiant, fire's; vimalaam shikhaam = unmarred [radiative,] tongues [of fire]; grahiitum api vaa = even, or [more so,] to lay hold of; [na shakyaH = not practicable.]

"It is impossible to knot the currents of cyclonic gusts in mid air, more so, it is impracticable to lay hold on the tongues of radiately irradiant fire. [3-55-24]

Verse Locator

त्रयाणाम् अपि लोकानाम् न तम् पश्यामि शोभने ।
विक्रमेण नयेत् यः त्वाम् मत् बाहु परिपालिताम् ॥ ३-५५-२५

25. shobhane = oh, benefactress of bliss; trayaaNaam lokaanaam api = threefold, in worlds, even; yaH = he [who can]; mat baahu paripaalitaam tvaam = by my, [mighty] arms, fended off, you; vikrameNa nayet = by [his] valour, lead [back]; tam na pashyaami = him, not, I envisage.

"Oh, benefactress of bliss, he who can lead you back with his valour, while you are being fended off by my mighty arms, him I do not envisage even in any one world of this threefold world. [3-55-25]

dhvani/innuendo: 'Who can manaH rathaiH api wishfully iha aagantum enter this Lanka, and if tried, he becomes a straw in the gale or char in flame... hence tam na pashyaami I don't foresee anyone else... raamam vinaa, iti seSaH 'excepting Rama...' ellipted. Thus, Rama is scheduled to come here as we have our own dealings, hence maa kR^ithaaH buddhim darshane raamasya don't get perturbed at mind in not seeing Rama... he comes soon...'

Verse Locator

लंकायाम् सुमहत् राज्यम् इदम् त्वम् अनुपालय ।
त्वत् प्रेष्या मत् विधा चैव देवाः च अपि चर अचरम् ॥ ३-५५-२६

26. tvam = you; lankaayaam = of Lanka; su mahat = very, great one; idam raajyam = this, empire; anupaalaya = you rule over; mat vidhaa = me [and mine,] like; devaaH caiva = gods, also thus; cara acaram = mobile, sessile - beings; tvat preSyaa = your, [royal] stewards - they will become.

"You rule over this very great empire of Lanka as an empress of Lanka, while me and mine, also thus all gods like me who hitherto are under my rule, and all mobile and sessile entities of whom I am the ruler, they too will hereafter make ourselves useful as your royal stewards, if you marry me. [3-55-26]

From now on Ravana is dedicating whatever he has or acquired to his benefactress, Goddess Lakshmi. By saying madvidhaa 'me-like...' it is aatma samarpaNa self-dedication...' lankaayaam raajyam anupaalaya 'from Lanka you rule over...' this is aatmiiya samarpaNa 'selfless dedication...'

Verse Locator

अभिषेक उदक क्लिन्ना तुष्टा च रमयस्व माम् ।
दुष्कृतम् यत् पुरा कर्म वन वासेन तद् गतम् ॥ ३-५५-२७
यत् च ते सुकृतो धर्मः तस्य इह फलम् आप्नुहि ।

27, 28a. abhiSeka udaka klinnaa = anointment, waters, wet by; tuSTaa ca = be elated, also; maam ramayasva = me, you delight; puraa = earlier - in bygone times; yat duSkR^itam

karma = which, misdealt, deed - bad-luck; **tat vana vaasena gatam** = that, in forests, by dwelling, is bygone; **te yat sukR^itaH dharmaH** = your, which, well-done, dutiable [to become my empress]; **tasya phalam iha aapnuhi** = its [that deed's,] fruit, here, you secure.

"Wet with the waters of anointment you be elated and then delight me. By your damnable dwelling in forests bygone is your bad-luck that you misdealt in bygone times. And what dutiable good deed is to be done by you in marrying me, you do that now, and secure the fruits of that good deed here by marrying me. [3-55-27, 28a]

dhvani/innuendo: 'A damnable demon living in **vana vaasena** where **vana** is to betaken as waters, 'suchlike me living in an island surrounded by oceanic waters...' **mayaa, iti sheSaH** ellipted 'by me...' **puraa yat duSkR^itam karma - kR^itam iti sheSaH** 'earlier what sinful act...' ellipted 'was done...' **tat= duSkarma**; **tava= mama iSTa devataa darshana maatreNa - gataH** 'that sin - just by the chance of seeing my choicest deity Goddess Lakshmi - it has gone...' **puraa maya sukR^ito yo dharmaH** 'by which good deed I have done earlier...' **tasya phalam** 'its good results...' **te - nivedayaami** 'I surrender unto you...' **tat aapnuhi** 'that you kindly accept...'

'As a damnable and islanded demon living amidst water surrounded island, what all the evil-acts done by me are evanished just by getting a glimpse of my choicest deity Goddess Lakshmi in you, thus I am absolved of all demerits... and any merit, if remnant with me by my performing some good deeds, intentionally or unintentionally, I surrender the fruits of all those merits even, unto to you... pray accept...'

[Verse Locator](#)

इह सर्वाणि माल्यानि दिव्य गंधानि मैथिलि ॥ ३-५५-२८

भूषणानि च मुख्यानि तानि सेव मया सह ।

28b, c. **maithili** = oh, Maithili; **iha** = here, in Lanka; **divya gandhaani** = divinely, fragranced; **sarvaaNi maalyaani** = all, garlands; **mukhyaani bhuuSaNaani ca** = topmost, jewellery, also; **taani** = them; **mayaa saha** = me, with; **seva** = make use of - you dress up with them.

"Oh, Maithili, here all the garlands are divinely fragranced and the jewellery is topmost, you will dress up with them along with me should you become my wife. [3-55-28b]

dhvani/innuendo: A woman is attractable by embellishments and nothing is uncommon about it. A commonplace devotee offers just a leaf, or a mere fruit, or at least water to his deity as Bhagavad Gita said: **phalam, puSpam, toyam** 'a fruit, a leaf or water is enough to satisfy God...' since a mountainous God cannot be appeased with mountainy offerings. But here Ravana, the devotee wants to embellish his deity with divinely garlands and topmost jewellery... **maya - samarpitaani iti sheSaH** 'by me...' ellipted: 'offered...' **saha= ekadaiva** 'at least once...' **sevasva** 'accept them...' 'Touch my offerings at least for once... thereby I deem that I am graced by you...'

[Verse Locator](#)

पुष्पकम् नाम सुश्रोणि भ्रातुः वैश्रवणस्य मे ॥ ३-५५-२९

विमानम् सूर्य संकाशम् तरसा निर्जितम् रणे ।

29b, 30a. **sushroNi** = oh, well-waisted one; **me bhraatuH vaishravaNasya** = my, of brother, Vaishravana [Kubera's]; **puSpakam naama** = Pushpaka, known as; **suurya sankasham vimaanam** = sun, similar in shine, aircraft; **tarasaa [mayaa] nirjitam raNe** = by might, [by me,] notched up, in war.

"Oh, well-waisted lady, just by my might I notched up an aircraft known as Pushpaka from my brother Kubera in a war with him, which is similar sun in its shine. [3-55-29b. 30a]

[Verse Locator](#)

विशालम् रमणीयम् च तत् विमानम् मनो जवम् ॥ ३-५५-३०

तत्र सीते मया सार्धम् विहरस्व यथा सुखम् ।

30b, 31a. **siite** = oh, Seetha; **manaH javam** = intuition, at speed of; **tat vimaanam** = that, aircraft; **ramaNiiyam ca** = exhilarating, also; **vishaalam ca** = expansive, also; **tatra** = in that; **mayaa saardham** = me, along with; **yathaa sukham viharasva** = as per, [your] cheer [cheerfully,] you fly about.

"That aircraft is expansive and exhilarating, also its speed is on par with intuition, oh, Seetha, in that you can cheerfully fly about along with me, should you marry me. [3-55-30b, 31a]

dhvani/innuendo: 'That aircraft **maya - samarpite** - iti sheSaH when I dedicated that aircraft to you...' **sa artham= sarva sampadbhiH** 'with all other riches, besides this aircraft...' **viharasva** 'you enjoy...' 'Apart from this aircraft, I denounce all the riches I gained in you... you enjoy the fruits of my action and release me...'

[Verse Locator](#)

वदनम् पद्म संकाशम् विमलम् चारु दर्शनम् ॥ ३-५५-३१

शोक आर्तम् तु वरारोहे न भ्राजति वर आनने ।

31b, 32a. **varaarohe** = oh, curvaceous lady; **vara aanane** = oh, one with comely, countenance; **padma sankasham** = lotus, similar in shine; **vimalam** = immaculate one; **caaru darshanam** = fairish, eyeful; **vadanam** = [your] visage; **shoka aartam** = mushily, maudlin; **na bhraajati** = not, brightish.

"Oh, lady with a comely countenance, your visage is lotus similar in its shine, besides being immaculate, fairish and eyeful, but oh, curvaceous lady, with such a mushily maudlin of such a face this palace of mine is unbright, thus marry me to brighten everything" Thus Ravana spoke to Seetha. [3-55-31b, 32a]

[Verse Locator](#)

एवम् वदति तस्मिन् सा वस्त्र अन्तेन वर अंगना ॥ ३-५५-३२

पिधाय इन्दु निभम् सीता मंदम् अश्रून् अवर्तयत् ।

32b, 33a. **tasmin evam vadati** = by him [Ravana, thus, she is spoken; **vara anganaa saa siitaa** = graceful, lady, she, that Seetha; **indu nibham** = moon, similar; [**mukham** = face]; **vastra antenna** = cloth's, with fringe; **pidhaaya** = covered [veiled,] Seetha; **ashruun [ashruuNi]** **mandam avartayat** = slowly [stiflingly,] tears, dispelled.

While Ravana is speaking to her in this way that graceful lady Seetha veiled her moonier face with fringe of her sari, and stiflingly dispelled tears on that mooniest face behind her half-veil. [3-55-32b, 33a]

[Verse Locator](#)

ध्यायन्तीम् ताम् इव अस्वस्थाम् सीताम् चिंता हत प्रभाम् ॥ ३-५५-३३

उवाच वचनम् वीरो रावणो रजनी चरः ।

33b, 34a. **viiraH** = valorous - resolute one [or paapaH = sinner]; **rajanii caraH raavaNaH** = night, walker, Ravana; **dhyaayantiim iva** = meditating [appearing to be pondering over,] as if - she appeared; **asvasthaam [an vasthaam]** = disconcerted; **cintaa hata prabhaam** = by anguish, marred, brilliance; **taam siitaam** = to her, to Seetha; **vacanam uvaaca** = words, said.

To her who is disconcerted and whose anguish marred her brilliance and who is appearing as though pondering over the question of her submittal to Ravana, or otherwise, although she is meditating, to such a Seetha Ravana the nightwalker said these words. [3-55-33b, 34a]

She allowed him to prattle whatever he wished, but when it is aimed at her face, she had to veil it customarily to conceal the flood of sobbing tears, aversely. But Ravana, being a leech of lechery, amusedly thinks that she is bashful, thus silent, and because silence is 'half-agreeing', thus he furthers his leeching.

[Verse Locator](#)

अलम् व्रीडेन वैदेहि धर्म लोप कृतेन ते ॥ ३-५५-३४

अर्षो अयम् देवि निष्यन्दो यः त्वाम् अभिगमिष्यति ।

34b, 35a: **vaidehi** = oh, Vaidehi; **dharma te lopa kR^itena** = for scriptural canons, by you, detrimental, caused by; **vriiDena** = embarrassment; **alam** = enough; **yaH tvaam abhigamiSyati** = which, to you, approaching [queen-hood]; **ayam** = that; **devi** = oh, empress; **niSyandaH** = compatible; [**or, daiva niSyandaH** = godly, connection, ordinance]; **aarSaH** = [absolutely] traditional.

"Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, oh, empress, what that is approaching you in the form of queen-hood is absolutely compatible with the tradition.

Or

"Oh, Vaidehi, enough is this embarrassment of yours presuming that your consorting with me is detrimental to scriptural canons, what that is approaching you in the mode of queen-hood is ordained by gods and it is absolutely traditional. [3-55-34b, 35a]

dhvani/innuendo: 'Enough is this embarrassment **alam vriidena** in the matter of 'served and servant..' **ayam daiva niSSyandaH** for this is preordained by gods... **aarSaH** 'age old, traditional, and perennial...' **tvaam abhigamiSyati** 'the same 'served and servant relation' is now approaching you... in this incarnation and nothing new about it, for this is preordained by gods, age old, perennial, and traditional, thus enough with your embarrassment... and accept me as your devotee...' Maheshvara Tiirtha.

Much is commented on this verse and this verse itself is held controversial as the meaning for **niSyandaH** as 'connection...' is said to be ill defined. Further, some versions use differently as shown above. It is said that yet another ancient mms of Ramayana contains the same verse as: **alam vriiDena vaidehi dharma taapa kR^itena ca | harSho ayam devi vispaShTo yaH tvaam upagamiShyati | |** where the first foot is almost the same and the second foot: **harSo ayam devi vispaSTo yaH tvaam upagamiSyati** which means **devi oh, lady yaH harSaH** which pleasure you are going to get with your queen-hood **tvaam upagamiSyati** to you approaching in the mode of queen-hood **ayam harSaH vispaSTaH** that pleasure is evident...

'Oh, Lady, which pleasure you are going to get as a queen, for that queen-hood is fast approaching you, that pleasure is evident... why then you presume that marrying me is anti-canonical, and thus be ashamed...' so said Ravana with a kind of epicurean philosophy.

A woman who marries twice is called **punarbhuh** and these are of three kinds. And then there is another type called **svairiNi**. The first category are the women who leave off their first husbands and get married to another, thus become the first **punarbhuh** and the **svairiNi** is the kind of women who will not care customs but follow their own course of alliances. **para puurvaaH striyaH tvat anyaaH sapta proktaa svayambhuva | punarbhuh trividhaa taasaam tu svairiNii catur vidhaa | |** **naarada** Then Ravana is supposed to have argued with Seetha 'you become a **punarbhuh** or choose whatever kind of scriptural statement about the rules of remarriages, but marry me - Govindaraja.

There is another kind of Indian marriage called **raakshasa vivaaha** loosely: 'demonical marriage...' i.e., abducting a girl **with her consent** and marrying secretly. But this way of **raakshasa vivaaha** 'marriage through abduction...' is admissible only to unmarried girls but not to the married women. Hence, the scriptural canons again cannot be satisfied. Therefore Ravana is said to have stated all this as an eyewash due to his **tamo guNa praadhaanyata** 'stupid contrivance of scripture with his stolidity of mind...' Maheshvara Tirtha

'If Ravana is stupid enough to distort scriptures how then can his - devotee-goddess relation - with Seetha can be established...' is the question of Rama Tilaka. Thus, it is concluded that Ravana's advances are only with a lecherous intent, contrary to what Maheshvara Tiirtha tried to establish Ravana as a devotee... Tilaka.

In spite of all these debates and counter-debates of commentators - Ravana remained as a devotee of Seetha, namely Goddess Lakshmi, legendarily.

[Verse Locator](#)

एतौ पादौ मया स्निग्धौ शिरोभिः परिपीडितौ ॥ ३-५५-३५

प्रसादम् कुरु मे क्षिप्रम् वश्यो दासो अहम् अस्मि ते ।

35b, 36a: **etau snigdha paadau** = these two, delicate, feet [of yours]; **mayaa shirobhiH paripiiDitau** = by me, with [ten] heads, let let hem be massaged - let them be touched; **kSipram prasaadam kuru** = readily, favour, you do; **aham te vashyaH** = I, to you, under control - subordinate; **daasaH asmi** = servant, I am.

"Let these two feet of yours be massaged by my ten heads, do me favour readily, for I am your subordinate and servant. [3-55-35b. 36a]

[Verse Locator](#)

इमाः शून्या मया वाचः शुष्यमाणेन भाषिताः ॥ ३-५५-३६

न च अपि रावणः कांचित् मूर्ध्ना स्त्रीम् प्रणमेत ह ।

36b, 36c: **shuSyamaaNena** = being emptied [becoming hollow-hearted by lust]; **mayaa imaaH** = by me, these; **shuunyaaH vaacaH bhaaSitaH** = hollow, words, spoken; **raavaNaH kaancit striim** = Ravana, whomsoever, to lady; **muurdhnaa na ca api praNameta ha** = headlong, not [never,] also, even, supplicate, indeed.

"I with a lustful hollow-heart spoke all these hollow words that are unbefitting to my stature, indeed, Ravana will never supplicate headlong to whosoever woman. [3-55-36b, 36c]

Here the expression **shunyaaH** is held inconvenient to derive proper meaning and another ancient mms is said to have this as: **na imaaH shuunyaaH kR^ithaa vaacaH shuSyamaaNena bhaaSitaH** where the wordage is **shunnyamaanena** emptied by lust...' **imaaH vaacaH** 'these words...' **shuunyaaH** 'empty...' **na kR^ithaa** 'do not make them...' 'Nullified by lust I spoke all these words... and you, on taking them as mere nullities, pray, do not nullify my lovelorn words...' Tiirtha calls this as **rasaabhhaasa** 'desiring an undesirous woman of others, by hook or by crook.

[Verse Locator](#)

एवम् उक्त्वा दशग्रीवो मैथिलीम् जनक आत्मजाम् ।

कृत अन्त वशम् आपन्नो मम इयम् इति मन्यते ॥ ३-५५-३७

37. **dashagriivaH** = Decahedral Ravana; **janaka aatmajaam maithiliim** = Janaka's, daughter, to Maithili; **evam uktvaa** = thus, having said; **kR^itaanta vasham aapannaH** = Terminator's, sway, on getting; **iyam mama** = she is, mine; **iti manyate** = thus, he deemed.

That Decahedral Ravana on speaking thus to Maithili, who is the daughter of Janaka, deemed that 'she is mine,' as he has gone under the sway of the Terminator. [3-55-37]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच पंचाशः सर्गः

Thus, this is the 55th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The forest Trek : Chapter 55

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37		



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 56 Verses converted to UTF-8, Nov 09

Introduction

Seetha reprimands Ravana in saying that her unswerving devotion to Rama will not permit her to be dominated by anyone. She gives word-by-word replies to all that is prattled by Ravana in earlier chapter. A discussion about Seetha's stance and stability is given in the endnote of this chapter.

[Verse Locator](#)

सा तथा उक्ता तु वैदेही निर्भया शोक कर्षिता ।

तृणम् अन्तरतः कृत्वा रावणम् प्रति अभषत ॥ ३-५६-१

1. **tathaa uktaa** = in that way, she who is addressed; **shoka karshitaa** = by anguish, haggard; **saa vaidehii tu** = she, Vaidehi, on her part; **nir bhayaa** = without, fear [boldly]; **tR^iNam antarataH kR^itvaa** = straw-blade, in between, on making [placing]; **raavaNam** = to Ravana; **prati abhaaSata** = counter, spoke - castigated.

She that Vaidehi who is haggard by anguish boldly spoke to Ravana when he addressed her in that way, duly placing a blade of straw in between herself and Ravana. [3-56-1]

The place of conversation is a speckles palace and then where from a blade of straw is available to Seetha to place in between them - is the question. It is adjusted by saying that a straw blade stuck to her sari, which she removed and placed in between. Has she searched whole of sari, inch by inch, for a blade of straw that too to talk to a debased character - is its counter-question. Anyway she treated Ravana just as a worthless straw - is another viewpoint. Either way, 'husband-devout' wives do not chat with 'the other' males without making an improvised screen in between, may it be a half-veil, a door, or any other item that prevent the vilely ogles of others.

She is also said to be talking 'boldly...' where this boldness is the derivative of her self-assured 'husband-devoutness.' When this boldness is there why she is emaciated through sadness - is the collateral question. For this, it is said that her wailing is not for herself, but for her separation from Rama, coupled with her thinking about Rama's miseries in forest, besides, due to the ambiguity about Lakshmana's meeting with Rama or otherwise.

Tilaka says, 'Seetha is aware of the curse of Ravana that his heads get splintered into pieces if he makes advances to any female without her consent, hence Seetha is talking fearlessly. And if Ravana tries to make any further advances, Seetha is ready to disappear, as is the practice with gods, or to become an untouchable entity, like a hologram...' But this is negated, taking Seetha as a human level entity rather than an incarnation, saying that 'human Seetha is unaware of Ravana himself, thus her becoming aware of his curse is untenable...' Maybe, Goddess Lakshmi or Maya Seetha is aware of that curse of Ravana.

[Verse Locator](#)

राजा दशरथो नाम धर्म सेतुः इव अचलः ।

सत्य सन्धः परिज्ञातो यस्य पुत्रः स राघवः ॥ ३-५६-२

2. **dasharathaH naama raajaa** = Dasharatha, known as, king; **a calaH** = unwavering [resolute]; **dharma setuH iva** = for righteousness, rampart, like; **satya sandhaH** = forthrightness, he abide by; **pari j~naataH** = overly, known [well renowned one]; **saH raaghavaH** = he that, Raghava - Rama; **yasya putraH** = whose, son; **[saH patiH mama** = such a Raghava, husband, of mine.]

"He whose son is Raghava, is a resolute king known as Dasharatha. That king is a kingly rampart for righteousness, a kingpin abiding in forthrightness and thereby his kingliness is well renowned in all worlds, and my husband Rama is such a king's son. [3-56-2]

The word used **setu** also means a 'bridge' apart from a rampart. Thus Dasharatha is not only a rampart 'a defensive wall with a broad top and usu. a stone parapet...' for the defence of **dharma** from its mismanagement, but he is also the bridge between a **dharma** and **dharma**. Thus this bridge called Dasharatha enables anyone to crossover it towards **dharma**. That bridge called Dasharatha allowed Rama to cross and to reach forests for the annihilation of demons.

Therefore, Seetha is saying 'being such a righteous king's daughter-in-law, I cannot bring blemish to my in-laws, or to their dynasty in surrendering to you... furthermore, my husband is the one from such a dynasty who never tolerates unrighteousness...'

And by taking the name of Dasharatha, where **dasha ratha** 'ten way charioteer, or charioteer of ten chariots...' she is explaining 'my father-in-law chariots his one chariot in ten ways, whereas you can steer only one in one way, called lust... my father-in-law chariots ten chariots in a single instance, whereas you can handle only one, at any given time besides being dependent on the capability of auto-propelling Pushpaka aircraft, rather than on your own steersman's capability..

[Verse Locator](#)

रामो नाम स धर्मात्मा त्रिषु लोकेषु विश्रुतः ।
दीर्घ बाहुः विशालाक्षो दैवतम् स पतिः मम ॥ ३-५६-३

3. **[yasya dasharasya putraH** = which, Dasharatha's, son is]; who is; **triSu lokeSu vishrutaH** = in three, worlds, highly, renowned; **diirgha baahuH** = lengthy, armed one [having ambidexterity]; **vishaala akSaH** = wide, eyed [eagle-eyed, having perspicacity]; **raamaH naama** = Rama, known as; **saH dharma aatmaa** = he, virtue-souled one; **mama patiH** = my, husband; and; **daivatam** = [my] godlike.]

"Such a Dasharatha's son who is virtue-souled one, who is highly renowned in all the three worlds for his ambidexterity and perspicacity, and who is known as Rama is my husband and a god to me. [3-56-3]

Annex: 'And he is named as Rama because he causes rejoice in one and all, thus he is well renowned in all worlds, unlike you who are named as Ravana, meaning that 'the one who makes one and all rueful...' thus you are also well renowned in the worlds, but by your notoriety. On the other hand Rama is virtue-souled, unlike you a virtueless, meritless and lawless knave... and his ambidexterity contrasts with your guile-handedness, while his perceptiveness with your purblindness of the proximate problem of yours... such a husband's wife as I am, how do you think that I on my own get estranged from such a godlike husband of mine, unrighteously...

[Verse Locator](#)

इक्ष्वाकूणाम् कुले जातः सिंह स्कन्धो महाद्युतिः ।
लक्ष्मणेन सह भ्रात्रा यः ते प्राणान् हरिष्यति ॥ ३-५६-४

4. **ikSvaakuuNaam kule jaataH** = in Ikshvaku's, dynasty, born in; **simha skandhaH** = lion, shoulders; **mahaa dyutiH** = great, resplendent one; **bhraatraa lakSmaNena saha** = brother, with Lakshmana, along with; **yaH te praaNaan hariSyati** = who, your, lives, will take away.

"He who took birth in Ikshvaku's dynasty is a great-resplendent one with his shoulders like those of a lion, and who comes here along with similarly lion-shouldered and nearly great-resplendent brother of his, namely Lakshmana, to take your lives away. Such Rama is my husband. [3-56-4]

Annex: Ravana asked Seetha at 3-55-21 'what can you achieve with that dethroned, hapless, seer, vagrant Rama and who is short-lived, for after all, he is a human with littlest vitality?' Thus belittling Rama's possessions in the shape of palaces, riches and kingdoms. For that Seetha is now saying that Rama does not possess anything, but the whole world is possessed of him. **saha lakshmaNa= sa ha lakshmaNa ; cihnaa naamno saha lakshmii ke saumitrau saa rasa striyaam** 'Supreme Person's possession is the eternal opulence of the Universe...' **para brahma mantraNayo** 'one achievable by constant meditation upon Him alone...' To such Rama now adjoined is Lakshmana, the personified prosperity. As such, that Supreme Splendour has taken incarnation as Rama because of the curse of Anaranya. Thus, Seetha took the name of Ikshvaku dynasty.

The curse of Anaranya: Anaranya is the ancestor of Rama in Ikshvaku dynasty. His son is Haryashva, a grandparent of Rama. When Ravana subjugated Anaranya, dying Anaranya curses Ravana to die at the hands of his great-grandson Rama in later generations.

'Such Ikshvaku will now come along with prosperous Lakshmana not only to belittle your opulence of falsity, but also to terminate such a vainglorious mischief... thus foxlike creatures like you cannot dare a lion, for he is lion-shouldered... and because you foxed Rama you are still alive, otherwise...' - continuation with next verse.

[Verse Locator](#)

प्रत्यक्षम् यदि अहम् तस्य त्वया स्याम् धर्षिता बलात् ।
शयिता त्वम् हतः संख्ये जनस्थाने यथा खरः ॥ ३-५६-५

5. **aham tvayaa** = I am, by you; **tasya pratyakSam** = in his [Rama's,] presence; **balaat** = forcibly; **dharSitaa syaam yadi** = humiliated, had I been, if; **tvam** = you; **jana sthaane kharaH yathaa** = in Janasthaana, Khara, as with; **sankhye hataH shayitaa** = in combat, killed, you would have been sprawling [on earth.]

"Had I been forcibly humiliated by you in the presence of Rama, you too would have been killed by Rama in combat and by now you too would be sprawling on earth, as with Khara in Janasthaana, but you foxed him. However, such Rama is my husband. [3-56-5]

[Verse Locator](#)

य एते राक्षसाः प्रोक्ता घोर रूपा महाबलाः ।
राघवे निर्विषाः सर्वे सुपर्णे पन्नगा यथा ॥ ३-५६-६

6. **ghora ruupaa** = with ghastly, forms; **mahaabalaaH** = gruellingly powerful; **yaH [ye =]** = which; **ete** = all these; **raakSasaaH proktaa** = demons, said to be - available with you; **sarve** = all of them; **suparNe** = with respect to Garuda, the Divine Eagle; **pannagaa yathaa** = snakes, as with; **raaghava** = with regard to Raghava; **nir viSaaH** = devoid of, poison - futile.

"Those demons who are spoken of you to be with ghastly forms and gruelling power, they all will become formless and powerless in face of Raghava, as with all snakes becoming non-poisonous earthworms in the face of Garuda, the Divine Eagle. Such Rama is my husband. [3-56-6]

Annex: 'You said that you have millions and millions of ghastly demons... but where are they, in the backyard of your house and behind your back? None has surfaced so far to confront my husband, for they are nothing but your kitchenware... and thus you are a **gehe shuuraH** 'a champion in your own home... a paper tiger...' boastful of your paper-thin-tigerish-ness before me, a solitary woman... thus you and your forces will be rendered ineffectual the minute you confront my husband...'

[Verse Locator](#)

तस्य ज्या विप्रमुक्ताः ते शराः कांचन भूषणाः ।
शरीरम् विधमिष्यन्ति गंगा कूलम् इव ऊर्मयः ॥ ३-५६-७

7. **tasya** = his - Rama's; **jyaa** = from bowstring; **vi pra muktaaH** = verily [directly,] unswervingly, unloosened; **kaancana bhuuSaNaH** = in gold, decorated [gilded]; **sharaaH** = arrows; **uurmayaH** = waves; **gangaa kuulam iva** = River Ganga's, riverbanks, as with; **te shariiram** = your, body; **vi dhamiSyanti** = utterly, wallop.

"Those gilded arrows of Rama unloosened directly and unswervingly from his bowstring will utterly batter your body, as the waves of River Ganga will be battering that river's riverbanks. Such Rama is my husband. [3-56-7]

Annex: 'What if Rama is dethroned or enthroned? He is not a 'hapless' person as observed by you, but he solitarily depends upon his self-confidence and a pair of skilful arms

[Verse Locator](#)

असुरैः वा सुरैः वा त्वम् यदि अवध्यो असि रावण ।
उत्पाद्य सुमहत् वैरम् जीवन् तस्य न मोक्ष्यसे ॥ ३-५६-८

8. **raavaNa** = oh, Ravana; **tvam** = you; **asuraiH vaa suraiH vaa** = by demons, or, by gods, either; **a vadhyaH** = not, killable; **asi yadi** = you are, [even] if; **su mahat vairam utpaadya** = very, great, animosity, on generating - hatching; **jiivan** = in aliveness; **tasya na mokSyase** = by him [from Rama,] not, set free.

"Even if you are unkillable either by gods or by demons, you Ravana, you will not be disenthralled by Rama while you are alive, for you hatched a very great animosity in him against you. [3-56-8]

Annex: 'Maybe god or demons or others, other than humans, cannot kill you... why the humans were slighted by you as your killing agents at the time of your seeking boons from Brahma, or at least at the time of my abduction why humans are disregarded... hence, that heedlessness alone becomes the very cause for your self-ruination...'

[Verse Locator](#)

स ते जीवित शेषस्य राघवो अन्त करो बली ।
पशोः यूप गतस्य इव जीवितम् तव दुर्लभम् ॥ ३-५६-९

9. **balii saH raaghavaH** = mighty one, he, that Raghava; **te jiivita sheSasya** = your, life's, vestige of; **anta karaH** = end, maker [terminator]; **yuupa gatasya pashoH iva** = stake [of sacrifice,] on going [fastened to,] animal, as with; **tava jiivitam dur labham** = your, life, not, retrievable.

"That mighty Rama will become the terminator of the vestige of your life, and as with an animal fastened to the stake of sacrifice your life too will become irretrievable. [3-56-9]

Annex: 'Even the beasts like cattle and goats when herded towards a slaughterhouse they will be apprehensively fearsome and walk closely and snugly, for they know not what will become of them... and for your part, your intellect is far too low than that of a beastie bovine... and you say vaingloriously that everything in every world fears you... firstly you fear for yourself as an animal tied to a stake...

'Rama's life itself is **yaj~na** 'a sacrificial ritual...' his actions are ritualistic performances... in which he sacrifices **a dharma** for the sake of **dharma** even by sacrificing his own comforts... and you said of him as a 'vagrant...' yes, his **yaj~na** is to be performed not by sitting in some hall of ritual, but meandering vagrantly... because entire earth is his hall of ritual... and now, you as a sacrificial beast are fastened to the stake of sacrifice by a rope called Seetha, and you be ready awaiting for your slaughter in that **raama yaj~na**

[Verse Locator](#)

यदि पश्येत् स रामः त्वाम् रोष दीप्तेन चक्षुषा ।
रक्षः त्वम् अद्य निर्दग्धो यथा रुद्रेण मन्मथः ॥ ३-५६-१०

10. **rakSaH** = oh, demon; **saH raamaH** = he, that Rama; **roSa diiptena cakSuSaa** = rancour, torched, with eyes; **tvaam pashyet yadi** = at you, he sees, if; **adya** = now; [**sadyaH** = promptly]; **tvam nirdagdh** = you, completely burnt down; **rudreNa manmadhaH yathaa** = by Rudra [the Furious Shiva,] Love-god, as with.

"If he that Rama glances you with his rancour-torched eyes, you demon, you will be completely burnt down now itself, as with Love-god burnt down by Furious Shiva. [3-56-10]

Annex: 'exacting eroticism is an inexcusable impasse... did you not learn this lesson from the legend of your iSTa daiva 'most cherished god...' God Shiva, who burnt down the Love-god... and if there is any thinly separated state between love and lust, how then will you be unburnt by the furious glances of Rama for your lustfulness...

[Verse Locator](#)

यः चन्द्रम् नभसो भूमौ पातयेन् नाशयेत् वा ।
सागरम् शोषयेत् वा अपि स सीताम् मोचयेत् इह ॥ ३-५६-११

11. yaH = who - which Rama; candram nabhasaH = moon, from sky; bhuumau paatayen = on earth, hurls down; vaa = or else; naashayeta = extirpates [if need be]; saagaram shoSayet vaa api = ocean, desiccates, or, even; saH iha siitaam mocayet = he that Rama, from here, Seetha, rescues.

"He that Rama who hurls down the moon from skies onto earth, or else extirpates it if need be, or even desiccates an ocean, he alone rescues Seetha from here. [3-56-11]

Annex: 'You need not sit back gleefully thinking that none can cross over an ocean and come thither, presuming that 'a hundred-yojana ocean roundly enshrouds this Lanka...' Rama can dehydrate any ocean of any size in its entirety... thus he just walk on its sands in commissioning his mission...

[Verse Locator](#)

गत आयुः त्वम् गत श्रीकः गत सत्त्वो गत इन्द्रियः ।
लंका वैधव्य संयुक्ता त्वत् कृतेन भविष्यति ॥ ३-५६-१२

12. tvam = you; gata aayuH = with gone, livability; gata shriikaH = with gone, prosperity; gata sattvaH = with gone, vivacity; gata indriyaH = with gone, senses [faculty]; tvat kR^itena = by your, deed done - by the deed you have done in abducting me; lankaa vaidhavya samyuktaa bhaviSyati = Lanka, with widowhood, enjoined [widowed,] it will be [Lanka will become a widow.]

"Gone is your liveability, gone is your prosperity, gone is your vivacity, and gone is your faculty. Thus Lanka is widowed by a single deed of yours. [3-56-12]

Annex: 'as such, you yourself cannot be on the throne of Lanka since her widowhood is admonished by your single act of touching 'other man's wife' that is me, and in abducting me... wherewith you daydream and daresay to me 'you rule over this very great empire of Lanka as empress of Lanka...'

[Verse Locator](#)

न ते पापम् इदम् कर्म सुख उदर्कम् भविष्यति ।
या अहम् नीता विना भावम् पति पार्श्वत् त्वया वनात् ॥ ३-५६-१३

13. te idam paapam karma = your, this, diabolic, deed; sukha udarkam = happiness, for ultimate fruition; na bhaviSyati = not, it will be [yields]; yaa = by which [deed]; aham = I am; tvayaa vanaat = by you, from forest; pati paarshvaat = husband, from the side of; vinaabhaavam = separation; niitaa = dragged into [separated.]

"In forest you have separated me from the propinquity of my husband, which diabolic deed of yours will not result in any ultimate happiness for you. [3-56-13]

Annex: you said to me, 'of what use is your thinking conversely about that long-lost Rama...' what else am I to do, for I am diabolically dragged away from him by you, as such I am, I am now contemplating upon that Rama alone to come here to handover 'a fruit of unhappiness' to you as a barter for my release...

[Verse Locator](#)

स हि देवर - दैवत - संयुक्तो मम भर्ता महाद्युतिः ।
निर्भयो वीर्यम् आश्रित्य शून्ये वसति दण्डके ॥ ३-५६-१४

14. **mahaadyutiH mama bhartaa** = great-resplendent one, my, husband; **saH** = he that Rama; **viiryam aashritya** = [his own] valour, hinging on to; **nir bhayaH** = without, fear [bravely]; **devara [daivata] samyuktaH** = brother-in-law [or, God,] joined by [in tandem]; **shuunye daNDake vasati hi** = empty [eremitical,] in Dandaka, still residing; **hi** = in fact.

"In fact, that great-resplendent husband of mine, Rama, is still residing in the eremitical Dandaka forest, bravely hinging on to his own valour, in tandem only with my brother-in-law. [3-56-14]

Annex: 'you said that you do not envisage 'him who can lead me back with his valour...' but my husband is still there in Dandaka along with his brother, both in tandem only with God Almighty, whose biting bravery and venomous valour are yet to be tasted by you... and if you too are brave enough, confront him to know whether I am winnable or otherwise...'

[Verse Locator](#)

स ते वीर्यम् दर्पम् बलम् उत्सेकम् च तथा विधम् ।
अपनेष्यति गात्रेभ्यः शर वर्षेण संयुगे ॥ ३-५६-१५

15. **saH** = he - my husband Rama; **samyuge shara varSeNa** = in combat, arrow, by storms of; **te gaatrebhyaH** = your, from limbs; **darpaH balam viiryam** = insolence, arrogance, puissance; **tathaa vidham** = in that, way; **utsekam** = impudence; **apa neSyati** = to side, leads - expels.

"With storms of his arrows in a given combat my husband will dislodge arrogance, insolence, puissance, like that impudence from every limb of yours. [3-56-15]

Annex: 'for yours is only bodily might as you have said 'I behold none matchable to my vitality...' and no spiritual or ethical, or whatsoever merits abide in you... thus, should you confront an ethical and scrupulous combatant, vanished are your bodily vanities...'

[Verse Locator](#)

यदा विनाशो भूतानाम् दृश्यते काल चोदितः ।
तदा कार्ये प्रमाद्यन्ति नराः काल वशम् गताः ॥ ३-५६-१६

16. **bhuutaanaam** = for birthed beings; **yadaa kaala coditaH vinaashaH dR^ishyate** = as [and when,] time, actuated, ruination, manifests; **tadaa naraaH kaala vasham gataaH** = then, humans [created beings,] Time's, under control, having gone in; **kaarye pramaadyanti** = in actions [behaviour,] endangers [places themselves.]

"As and when ruination of created beings manifests actuated by Time, then all of them will place their behaviour in endangerment, as they have gone under the control of End-Time. [3-56-16]

Annex: 'you said to me that 'by your damnable dwelling in forests, bygone is your bad-luck which you misdealt in bygone times...' and I agree for that assertion of yours as my damnable bad-luck is nearing its completion, but your damnable, ill-lucky, self-ruinous time as started, and hence you are placing your behaviour in endangerment, by this quirkish act of abducting me...'

[Verse Locator](#)

माम् प्रधृष्य स ते कालः प्राप्तो अयम् रक्षस अधम ।
आत्मनो राक्षसानाम् च वधाय अन्तः पुरस्य च ॥ ३-५६-१७

17. rakSasa adhama = oh, demon, basely; maam pradhR^iSyā = me, on molesting; aatmanaH = for yourself; raakSasaanaam ca = for [all] demons, also; antaH purasya ca = for interior [Queen's,] Chambers, also; vadhaaya = for devastation; ayam = this; saH kaalaH = that, time - [end time]; te praaptaH = to you, bechanced.

"This is that time which has bechanced on you owing to your molesting me, you basely demon, by which time-factor yourself, all of your demons, and even all of your queens in the Chambers of Queens will be devastated. [3-56-17]

Annex: You said that I will become an empress among all females you brought. I need not become an empress for the 'countless females of finest fabric you amassed...' Because all those females have yielded themselves to you, and they are going to be devastated and evanished along with their Chambers of Queens, which chambers you endowed to them as gifts. But Rama will rescue others who are still captivated yet reticent. Where is the question of my becoming an empress of dead souls?

[Verse Locator](#)

न शक्या यज्ञ मध्यस्था वेदिः सुक् भाण्ड मण्डिता ।
द्विजाति मंत्र संपूता चण्डालेन अवमर्दितुम् ॥ ३-५६-१८

18. yaj~na madhyasthaa = ritual [hall,] amidst; sruk bhaaNDa maNDitaa = oblatinal, vessels, surrounded with; dvijaati mantra sampuutaa ca = by Brahman's [Vedic,] hymns, sanctified by, further; vediH = Fire-altar; caNDaalena ava marditum = by profaner, to heavily tread on; na shakya = not, possible.

"It is impossible for a profaner to heavily tread on the Altar of Fire amidst a Ritual Hall surrounded by oblatinal vessels, further sanctified by Vedic hymns. [3-56-18]

Annex: 'Liken me to that Altar of Fire, centrally located in the ritual hall of Rama, namely the whole earth, and liken the oblatinal receptacles to nature's bounties like lakes, rivers, mountains, trees, and liken the offerings to flowers, fruits, and waters, and liken Vedic sound to the background drone of nature... and every bit of it is sanctified by all the hymns of Veda-s, as all Veda-s glorify them, the components of nature alone... and you profaner... it is impossible for you tread on this Fire Altar, that is me, blasphemously...'

This expression caNDaal has its own impact. Though this is amplified elsewhere it is reiterated here also. The nomenclature of caNDaal is not the present day 'untouchable' 'outcaste' or a 'pariah' etc., because he is also a member and an important functionary in Hindu system of castes. The analogy is between the Vedic-scholar and profaner, [meaning: one who is not initiated into religious rites or any esoteric knowledge...] and between the Altar of Fire and Fire of Pyre, and between the Vedic Ritual and Funeral Rites, both involving Vedic-hymns. A Vedic scholar may perhaps conduct a yaj~na but he is no authority to conduct antya kriya 'funerals' till its end. At best, a priest's function is until the lighting of the pyre, and even perhaps until kapaala moksha 'breakage of cranium...' and from then on it is the function of this caNDaal to take care of the corpse consigned to fire and for its complete cremation, since leaving half burnt corpse to vultures and foxes or wolves, is sinning. Thus, if a Vedic scholar conducts jaata aadi kriyaaH 'rites from birth onwards...' as an initiator, whereas a caNDaal conducts antya, uttara kriyaaH 'rites of death afterwards...' as a terminator. Thus, Ravana being a Vedic scholar is now conducting himself as a self-cremator.

[Verse Locator](#)

तथा अहम् धर्म नित्यस्य धर्म पत्नी दृढ व्रता ।
त्वया संप्रष्टुम् न शक्या अहम् राक्षसाधम पापिना ॥ ३-५६-१९

19. raakshasa adhama = oh, demon, basely; tathaa = likewise - on par with Rama; dharma nityasya = in righteousness, one who steadied himself; dharma patnii = legitimate, wife; dR^iDha vrataa = solemnly, pledged [wife]; aham = such as I am; paapinaa tvayaa sampraSTum = by a trespasser, by you, to touch; aham na shakya = I am, not, possible - impossible.

"Likewise, I am the solemnly pledged legitimate wife of one who steadied himself in righteousness, and such as I am, you basely demon, it is impossible for you trespasser to touch me even. [3-56-19]

क्रीडन्ती राज हंसेन पद्म षँडेषु नित्यशः ।

हंसी सा तृण षण्डस्थम् कथम् द्रक्षेत मद्गुकम् ॥ ३-५६-२०

20. padma SanDeSu = in lotuses, bunches; nityashaH = ever; raaja hamsena kriiDantii = with majestic, swans, sporting [frolicking]; saa hamsii = she, that she-swan; tR^iNa SaNDastham = grass, abiding in bunch - sneaking in a bunch of grass; madgukam = at water-crow; katham draksheta = how, leers at.

"How a she-swan ever frolicking with majestic swans in bunches of lotuses can leer at a water-crow sneaking in a bunch of grass? [3-56-20]

Verse Locator

इदम् शरीरम् निःसंज्ञम् बन्ध वा घातयस्व वा ।

न इदम् शरीरम् रक्ष्यम् मे जीवितम् वा अपि राक्षस ॥ ३-५६-२१

न तु शक्यामि उपक्रोशम् पृथिव्याम् धातुम् आत्मनः ।

21, 22a: raakshasa = oh, demon; niH sanj~nam = less of, feelings [inertial]; idam shariiram = this, body; bandha = you trammel; vaa = or; ghaatayasva = vandalise; vaa = or; me idam shariiram = to me, [either] this, body; jiivitam vaa api = life, or, even; rakSyam = saveable; na = not - no need; [this life is irreclaimable by me]; tu = but; pR^ithivyaam = on earth; aatmanaH = for myself; upakrosham = disrepute; dhaatum na shakyaami = to bear with, not, tolerant I am.

"Oh, demon, you may either trammel or vandalise this inertial body of mine. I claim neither this body nor life of mine as my own. But I am intolerant to bear with any disrepute on this earth." Thus Seetha castigated Ravana. [3-56-21, 22a]

Annex: 'my father endowed me to Rama bodily in kanyaa daana 'bride betrothal...' and I soulfully resigned my soul, let alone my life, unto that Rama by my vara sviikaara, paaNi grahaNa... 'marriage...' as such I cannot reclaim my body and soul from Rama for placement in other's unworthy hands... thereby it is up Rama to win back his wife, or it is up to you to tangle, mangle, and wrangle with these ideas...'

Nobility is nobler than life. Hence, it is to be protected even at the cost of one's own life... anena praaNa parityaagena api loka apavaada pariharaNa puurvakam yashaH samrakShNiiyam iti suucitam - tathaa ca raghu vamshe kaalidaasaH - api sva dehaat kim uta indriya arthaat yashodhaanaanam hi yasho gariyaH - dk

Verse Locator

एवम् उक्त्वा तु वैदेही क्रोद्धात् सु परुषम् वचः ॥ ३-५६-२२

रावणम् मैथिली तत्र पुनः न उवाच किंचन ।

22b, 23a. vaidehii maithilii = princess of Videha, Maithili; krodhaat = with fury; raavaNam = to Ravana; evam = in that way; su paruSam vacaH uktvaa = highly, caustic, words, on speaking; tatra = therein [that matter]; punaH kimcana na uvaaca = further, no more, not, spoke.

Vaidehi on speaking those highly caustic words angrily to Ravana in this way, she that Maithili spoke no more in that matter. [3-56-22b, 23a]

Verse Locator

सीताया वचनम् श्रुत्वा परुषम् रोम हर्षणम् ॥ ३-५६-२३

प्रति उवाच ततः सीताम् भय संदर्शनम् वचः ।

23b, 24a. siitaayaaH = Seetha's; paruSam roma harSaNam vacanam shrutvaa = scathing, hair, raising, words [censures,] on hearing; [raavaNaH = Ravana]; tataH = then; siitaam = to

Seetha; bhaya sandarshanam vacaH = fear, showing [intimidatory,] words [chides]; prati uvaaca = in turn, said - retorted.

On hearing Seetha's scathing and hair-raising censures, then Ravana retorted with these intimidatory chides. [3-56-23b, 24a]

[Verse Locator](#)

शृणु मैथिलि मत् वाक्यम् मासान् द्वादश भामिनि ॥ ३-५६-२४

कालेन अनेन न अभ्येषि यदि माम् चारु हासिनि ।

ततः त्वाम् प्रातः आशा अर्थम् सूदाः छेत्स्यन्ति लेशशः ॥ ३-५६-२५

24b, 25. maithili = oh, Maithili; bhaamini = oh, lady in anger; mat vaakyam shR^iNu = my, words, you listen; dvaa dasha maasaan = two, ten [twelve,] months; is the period given to you; caaru haasini = oh, smiley, smiler; anena kaalena = by that, time; maam na abhyesi yadi = of me, do not, you come nigh, if; tataH = then; suudaaH = cooks; tvaam = you; praataH aashaa artham = morning, meal [/ quarters,] for purpose of; leshashaH = to pieces; Chetsyanti = they slice you.

"Oh, angry lady Maithili, listen to my words. A period of twelve months is given to you. And oh, smiley smiler, if you do not come nigh of me within that period, then the cooks will slice you to pieces for the purpose of a morning meal." [3-56-24b, 25]

dhvani/innuendo: Ravana the devotee is saying: 'I will wait for a period of twelve months... and if I am na abhyesi 'unblessed...' tataH tvaam uddishya 'then, on your account...' praataH 'morning, next morning after twelve month period...' aashaa artham 'for the purpose of crows, eagles and vultures in direction, quarters...' suudaaH 'cooks...' maam Chesyanti 'me, they slice to pieces...' mat aaj~nayaa, iti shesaH 'by my order, thus ellipted...'

'I will wait for a period of twelve months... and if I am unblessed even by that time, by my order my cooks will slice me to pieces for the morning meal of vultures in all the directions of compass, as a kind of self-immolation by getting sliced to pieces as I will become unworthy for your grace...' Tiirtha.

If one king conquers another and lay seize to queens, a twelve month time is given to the defeated king to regain his captivated queens, by making another round of combat. If the defeated king is unable to do so, or reluctant to do so, the captivated queens of the defeated king automatically belong to the conquering king after twelve months, raja niita - shaanti parva - Maha Bharata.

[Verse Locator](#)

इति उक्त्वा परुषम् वाक्यम् रावणः शत्रु रावणः ।

राक्षसीः च ततः क्रुद्ध इदम् वचनम् अब्रवीत् ॥ ३-५६-२६

26. shatru raavaNaH raavaNaH = [his] enemies, one who make to bewail, such Ravana; iti paruSam vaakyam uktvaa = thus, harsh, words, on saying; tataH kruddha = then, infuriated one; raakSasiH idam vacanam abraviit = to [guarding] demonesses, this, sentence, said.

Thus on saying those harsh words, Ravana, the one who makes his enemies to bewail, and who is now infuriated said this sentence to the guarding demonesses. [3-56-26]

[Verse Locator](#)

शीघ्रम् एव हि राक्षस्यो विकृता घोर दर्शनाः ।

दर्पम् अस्या अपनेष्यन्तु मांस शोणित भोजनाः ॥ ३-५६-२७

27. vikR^itaa ghora darshanaaH = gnarled ones, grisly, in mien; maamsa shoNita bhojanaaH = meat, blood, eaters of; such as you are you; raakSasyaH = oh, demonesses; shiighram eva = immediately, only; asyaaH darpam apaneSyantu = her, pride, you remove.

"Oh, gnarled demonesses of grisly mien and devourers of meat and blood, you have to indeed remove her pride immediately. [3-56-27]

dhvani/innuendo: 'Oh, demonesses you now immediately become a+ vikR^itaa 'not, ghastly, not gnarled...' darpam vinaa 'your pride, without...' asyaat samiipe 'in her proximity, in her audience...' iSyadhvam 'be servitors...'

'Oh, demonesses of gnarled grisly mien and devourers of meat and blood, now you immediately become presentable, casting off your gnarled and ghastly appearances... and without your personal pride be in her servitude as servitors in her audience... for she is my Goddess Lakshmi...'

[Verse Locator](#)

वचनात् एव ताः तस्य विकृता घोर दर्शनाः ।
कृत प्रांजलयो भूत्वा मैथिलीम् पर्यवारयन् ॥ ३-५६-२८

28. vikR^itaa ghora darshanaaH = grotesque, ugly, in appearance; taaH = those; [raakshasii gaNaaH = demonesses, groups of; tasya = his [Ravana's]; vacanaat eva = by wordds [order of,] only - just by that order; kR^ita praanjalayaH bhuutvaa = made, palm-fold, they on becoming - obedient; maithiliim paryavaarayan = around Maithili, encircled.

Just by that order of Ravana those demonesses of grotesque and ugly appearance have obediently made palm-fold to him and encircled Maithili. [3-56-28]

[Verse Locator](#)

स ताः प्रोवाच राजा तु रावणो घोर दर्शनाः ।
प्रचाल्य चरण उत्कर्षैः दारयन् इव मेदिनीम् ॥ ३-५६-२९

29. raajaa saH raavaNaH tu = who is king, he, that Ravana, on his part; caraNa utkarSaiH = with feet's, stamping; mediniim pracaalya = earth, made to shatter; daarayan iva = to cleave [earth,] as though; taaH ghora darshanaaH = to them, to ghastly demonesses, in look; pra uvaaca = clearly, said.

That king Ravana paced in an earth-shattering manner as though to cleave it and clearly said this to those demonesses with ghastly look. [3-56-29]

[Verse Locator](#)

अशोक वनिका मध्ये मैथिली नीयताम् इति ।
तत्र इयम् रक्ष्यताम् गूढम् युष्माभिः परिवारिता ॥ ३-५६-३०

30. [iyam = this]; maithilii = Maithili; ashoka vanikaa madhye = Ashoka, gardens, centre of; niyataam = she is to be led - taken away; tatra iyam = there, she; yuSmaabhiH parivaarita = by you all, by blockading; guuDham rakSyataam = stealthily, guarded; iti = thus; he said to them.

"Let this Maithili be taken to the centre of Ashoka gardens, where you all shall blockade and guard her stealthily. [3-56-30]

[Verse Locator](#)

तत्र एनाम् तर्जनैः घोरैः पुनः सांत्वैः च मैथिलीम् ।
आनयध्वम् वशम् सर्वा वन्याम् गज वधूम् इव ॥ ३-५६-३१

31. tatra = there; sarvaaH = all of you; enaam maithiliim = at her, at Maithili; ghoraiH = with dreadful [admonitions]; tarjanaiH = [pointing the] forefingers, [threateningly]; punaH saantvaiH ca = again, imploringly [speaking,] also; vanyaam gaja vadhuum iva = in forest [wild,] elephant, bride [she-elephant,] as with; vasham aanayadhvam = under control, you shall bring her.

"You threaten her with dreadful admonitions and again speaking imploringly you all have to bring her under control, as a wild she-elephant of age will be brought under control. [3-56-31]

Annex: Ravana the devotee's the caution is: **vinaa tarjanaiH** 'without threats, tame her; or **tarjanaiH vinaa ghoraiH** where **vinaa** 'without...' is ellipted by commentators and said 'threats without dreadfulness...

'You as demons are already habituated to threat sages and saints till their death... but, mind it... just threaten Maithili till threat-tolerability... do not overdo it, lest she may die of threats... again brainwash her with good words of me and my generosity... if Maithili is dead at your hands deem that you and your families are effaced... for I cherish Maithili to live...'

[Verse Locator](#)

इति प्रति समादिष्टा राक्षस्यो रावणेन ताः ।
अशोक वनिकाम् जग्मुः मैथिलीम् परिगृह्य तु ॥ ३-५६-३२
सर्वकामफलैर्वृक्षैर्नानापुष्पफलैर्वृताम् - यद्वा -
सर्व काम फलैः वृक्षैः नाना पुष्प फलैः वृताम् ।
सर्व काल मदैः च अपि द्विजैः समुपसेविताम् ॥ ३-५६-३३

32, 33. **raavaNena iti** = by Ravana, in this way; **prati sam aadiSTaa** = towards, clearly, ordered - demonesses who are ordered; **taaH raakSasyaaH** = those, demonesses; **maithiliim parigR^ihya tu** = Maithili, on taking, on their part; **sarva kaama phalaiH** = to every, savour, having fruits; **naanaa puSpa phalaiH** = having diverse, flowers, fruits; **vR^ikSaiH** = with such - trees; **vR^itaam** = surrounded with; **sarva kaala madaiH dvijaiH** = at all, time, lusty, by birds; **sam upa sevitaam** = highly adored; **ashoka vanikaam jagmuH** = to Ashoka, gardens, they went.

When Ravana has clearly ordered, those demonesses on their part took Maithili to Ashoka garden. That Ashoka gardens are surrounded with trees that yield fruits to every savour, and now they are diversely flowered and fruited. Further, those gardens are highly adored by all-time lusty birds. [3-56-32, 33]

[Verse Locator](#)

सा तु शोक परीत अंगी मैथिली जनकात्मजा ।
राक्षसी वशम् आपन्ना व्याघ्रीणाम् हरिणी यथा ॥ ३-५६-३४

34. **shoka pariita angii** = with anguish, coverall, body; **janaka aatmajaa** = Janaka's, daughter; **saa maithilii tu** = she, that Maithili, on her part; **hariNii vyaaghriiNaam yathaa** = she-deer, to tigresses, as good as; **raakSasii vasham aapannaa** = demonesses, controlling, obtained.

But she that Janaka's daughter Maithili whose body is with a coverall of anguish, further on obtaining the control of demonesses, she is as good as a she-deer under the coverall of tigresses. [3-56-34]

[Verse Locator](#)

शोकेन महता ग्रस्ता मैथिली जनकात्मजा ।
न शर्म लभते भीरुः पाश बद्धा मृगी यथा ॥ ३-५६-३५

35. **mahataa shokena grastaa** = by utmost, agony, consumed by; **bhiiruH** = timorous one - Seetha / she-deer; **janaka aatmajaa maithilii** = Janaka's, daughter, Maithili; **paasha baddhaa mR^igii yathaa** = tether, bound, she-deer, as with; **sharma na labhate** = placidity, not, obtained.

Maithili, the daughter of Janaka, who is already consumed by utmost agony has not obtained any placidity now as with a she-deer bound by tether - where timorousness is common

न विन्दते तत्र तु शर्म मैथिली
 विरूप नेत्राभिः अतीव तर्जिता ।
 पतिम् स्मरन्ती दयितम् च देवरम्
 विचेतना अभूत् भय शोक पीडिता ॥ ३-५६-३६

36. viruupa netraabhiH = by [demonesses] with bizarre, eyes; atiiva tarjitaa = highly, intimidated; maithilii = Maithili; tatra sharma na vindate = there [in captivity,] peace, not, knows; dayitam patim = about dear, husband; devaram ca = of brother-n-law Lakshmana, too; smarantii = while reminiscing; bhaya shoka piiDitaa = with alarm, with anguish, distraught; vi cetanaa = with, animation [swooned]; abhuut = she became.

Maithili knows no peace when the bizarre-eyed demonesses have highly intimidated her, and by shut-seeing those demonesses her reminiscences went over to her dear husband and about her brother-in-law Lakshmana too, and when she felt about the improbability of their coming here, she is distraught with alarm and anguish, and then she swooned. [3-56-36]

An enigma called - Seetha

Is Seetha really the Goddess Lakshmi? This question is often raised and answered by commentators. Ravana kidnapped umpteen numbers of beautiful women and goddess, but why his dialogues with Seetha are given many shades of meanings by all most all commentators. Is this for proving Ravana as devotee or else to prove that Seetha is not a human but Goddess Lakshmi - is the collateral objection. Apparently, Seetha is behaving like a normal woman but latently her speeches, verbiage, or the words put by Valmiki on her tongue, indicate that she is an all-powerful enigma... without saying who she is.

If she is an incarnation of Goddess Lakshmi how then can Ravana lift her up and carry this far - is the next dilemma, because Ravana's strength becomes useless to lift up Lakshmana who swooned on the battlefield when Ravana used Shakti missile. In Yuddha Kaanda Ch. 59 verse 111 it is said: himavaan mandaro meroH trai lokyam vaa saha amaraiH | shakyam bhujaabhyaam uddhartum na shakyo bharata anujaH

'Ravana may have lifted Mt. Himavan, Mt. Mandara, Mt. Meru or all the three worlds along with all gods, but he could not lift up Bharata's brother Lakshmana with both of his shoulders...'

Ravana wanted to distance fiercer Lakshmana from Rama so that Rama's intensity of warring lessens. Then an episode of this lifting occurs and Hanuma on seeing this comes to Ravana and hits Ravana with fist, by which Ravana falls distantly with blood effusing from eyes, ears, and mouth. Then Hanuma easily lifts up Lakshmana and takes him to Rama. A man in swoon will not weigh differently to two different lifters. How then Ravana could not lift Lakshmana, which is not at all a great feat to Hanuma? For this the very next verse 112 gives a reply saying that:

'even if Lakshmana is hit by Shakti missile of Brahma, he is conscious of himself as an unimaginable entity of God Vishnu, so Ravana could not lift Lakshmana. Whereas Hanuma happened to be a true devotee of God Almighty, he could easily lift Lakshmana...'

Then the original topic of Ravana's lifting and carrying off Seetha comes to fore. She is also another unimaginable entity of Supreme Person. How then can Ravana lift her? For this it is said that Seetha allowed herself to be carried off by Ravana as she pledged in the incarnation of Vedavati.

The legend goes on to say that Vedavati is the brainchild of a sage called Kushadhwaja, and he decides to give Vedavati only to Vishnu in marriage. But it is an unfulfilled desire in his lifetime. Then Vedavati starts a rigorous penance to achieve her father's wish. When she is at the culmination point of her penance, Ravana passing that way in skyway sees this beautiful lady, nears, and disturbs her penance. Vedavati coming out of her meditation curses Ravana saying that she will reincarnate herself to destroy Ravana and his entire dynasty. Then she causes a yogic fire and immolates herself in it. Ravana took this as prattle by a woman-hermit, dismisses that curse, and conveniently forgets it.

Later, Ravana being an ardent devotee of Shiva, on one day when he enters a lake to get lotuses for his daily worship of Shiva, and finds among lotuses a baby in a lotus. He brings that lotus and the baby to his palace, in all his fondness for children. But his empress Mandodari doubts the arrival of this baby in lotus and recognises that baby as Goddess Lakshmi. They consult their teachers about that baby's arrival. Those teachers, priests and pundits advise to get rid of this baby immediately, for she is Vedavati, arrived here only to end Ravana and his dynasty. Then Mandodari orders the servants to carry away this baby in a casket, and bury it.

Empress Mandodari further curses that girl saying: 'this faithless girl [for Wealth has no faithfulness, and this girl is recognised as Goddess Lakshmi - presiding deity of Wealth,] will thrive only in a house, where the householder has his senses conquered, and who being an emperor lives like a perfect hermit, and who though wealthy and supreme by himself, will care nothing for the riches but view whole of the world and people as his own soul, with an impartial attitude...' Mandodari thought that such a person is an impossibility to take birth in this mortal world, and thus presumed this curse to be twisty. But there is King Janaka who has all these attributes. A king without ego, wealthy one living simple, childless but yet does not crave for children, like King Dasharatha. Hence, he is called **raajarshi** a saintly king. While King Janaka was about to perform a Vedic ritual, he had to till some piece of land as a ceremonial act to commence that ritual. Then this casket with the baby is touched to the blade at the end of plough-beam and that plough halted. The attendants dug up that area only to find this casket with baby. The childless Janaka takes the baby into his arms and names her as 'Seetha...' where Seetha in Sanskrit means 'furrow.' This is as per **aananda raamaayaNa** Thus, Goddess Lakshmi became Vedavati and Vedavati became Seetha of Ramayana, as such Valmiki calls his Ramayana **siithaayaH charitam mahaan...**

Then another counter objection - it is all correct to say that all **puraaNaa-s** say that these characters in Ramayana as gods and goddesses, as Vishnu Puraana says **raaghavatve havat siitaa rukmiNii kR^iSNa jananii**. But does Valmiki say it in his epic? For this it is answered, though it is not said explicitly there are many instances indicating towards this divinity of Seetha. Seetha asks Fire-god to become cool for Hanuma, when his tail is burnt saying **siito bhava hanumataa** and likewise she could have said **hato bhava raavaNa** 'dead you are Ravana...' But she does not say so for, because Rama has to undertake that process of elimination of vice called Ravana. As Seetha said in Sundara Kanda Ch. 22, verse 20: **a sandeshaat tu raamasya tapasaH ca anupaalanaat | na tvaam kurmi dashagriiva bhasma bhasmaarha tejasaa | |**

'As I have no indication from Rama to burn you down, nor do I wish to waste my ascetic power, therefore I do not burn you to ashes, though you are worthy to become a mound of ash...' **na apahartum aham shkyaa tvayaa raamasya dhiimataH | vidhiH tava vadha arthaaya vihito na atra samshayaH | |**

'I am un-seizable for [any] as I am the wife of bold Rama, but it happened so, for you are fated to doom [you could seize me...] undoubtedly...'

Again in Yuddha Kanda Brahma in eulogising Rama for eliminating Ravana says in Ch. 117, verse 28: **siitaa lakshmiiH bhavaan viSNuH...** 'Seetha is Lakshmi and you are Vishnu...' Like this, there are many bits and pieces of information to establish her as an incarnate of Vedavati alias Goddess Lakshmi. Govindaraja.

Then why she and Rama behaved like humans in their wailing, moaning, and bawling is again a secondary query. This is according to **loka riiti, laukika vidhaana** 'humanly nature, behaviour in human world...' Though this humanly behaviour is not innate trait as Rama says **aatmaanam aham maanuSam manye** 'I for myself confess to be human...' Hence this humanly wailing and bawling are due to an adopted human behaviour, where incarnation itself is an adaptation.

Their humanly behaviour is to show themselves as one with the humans, asking humans to undergo these series of sufferings to eliminate unrighteousness, either in the society or within themselves. Besides, their mission is to make believe Ravana that they are just humans, as Ravana is killable by humans and monkeys, but not to hoodwink readers, the adherents or all of us put together. Maheshvara Tiirtha.

This incarceration of Seetha in Ashoka gardens is viewed as the incarceration of the innate soul in birthed being's body. The release from that body, namely **moksha** is achievable only when that being wants a perfect release by transcending the threefold nature consisting of **sattva, rajas, tamogunaH** 'purity, activity and stolidity...' and with an unswerving devotion to the Supreme as said in Gita, 14-26: **maam ca yo avyabhicaareNa bhakti yogena sevate | sa guNaan samatiitya etaan brahma bhuuya kalpate | |**

'And such- / With single, fervent faith adoring Me, / Passing beyond the Qualities, conforms / To Brahma, and attains Me!' - Sir Edwin Arnold.

God Almighty is said to be masculine single, the rest of the universe is taken as feminine, as said in Vishnu Puraana: **sa eva vaasudevo ayam saakShaata puruSha ucyate | strii praayam etat sarvam jagat brahma purassaram | |** Then the way the innate soul, called Seetha, is incarcerated is, when she had no help of the Supreme or the Adherent of the Supreme, [Rama and Lakshmana.] Then the Decahedral demon [the demon

called Ten Motor Senses,] came and captured the Soul, called Seetha and incarcerated that soul in Lanka. The syllable 'lam' in the word Lanka is **lam - biijaakshara** which stands for earth, and because body is earthly, lascivious and carnal, the soul enters that body by its bondage. If that soul again tries for a final release, that soul shall seek the Ultimate as said in the verse of Gita, quoted above.

There is no instance to quote that Rama or Seetha have performed some miracles, special effects or any other optical works... perhaps due to lack of any FX studio or something like that, or due to their humanly behaviour. This wizardry is shown by demons and monkeys but not by mannish Rama or womanish Seetha. Yet Seetha is held more enigmatic than Rama. If she is not an enigma how she footslogged miles and miles in forests without hiring a taxi, and how she came out of blazing fire when she performed self-immolation after Great War? These are but two questions among many. Because these questions are never-ending and more enigmatic, because we think that we have deciphered what Rama is, it is better retain Seetha as an undecipherable enigma.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट् पंचाशः सर्गः

Thus, this is the 56th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 56

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 57

Verses converted to UTF-8, Nov 09

Introduction

Rama meets Lakshmana while returning to hermitage after killing the deer demon Maareecha. He also confronts some ill omens and worries why Lakshmana left Seetha alone and came to him, sad facedly.

[Verse Locator](#)

राक्षसम् मृग रूपेण चरन्तम् काम रूपिणम् ।
निहत्य रामो मारीचम् तूर्णम् पथि न्यवर्तत ॥ ३-५७-१

1. raamaH = Rama; mR^iga ruupeNa carantam = in deer's, guise, one who is moving about; kaama ruupiNam = by wish, guise-changer; raakSasam maariicam = demon, Maareecha; nihatya = on killing; tuurNam pathi nyavartata = quickly, on trail, started to return.

Rama on killing that demon Maareecha, who is a guise changer at his wish and who moved about in the guise of a deer, instantly started to return on the trail by which he trailed after that deer-demon. [3-57-1]

[Verse Locator](#)

तस्य संत्वरमाणस्य द्रष्टु कामस्य मैथिलीम् ।
क्रूर स्वरो अथ गोमायुः विननाद अस्य पृष्ठतः ॥ ३-५७-२

2. maithiliim = at Maithili; draSTu kaamasya tasya = to see, anxious, that Rama; sam tvaramaaNasya = to verily, hurrying one; atha = then; kruura svaraH gomaayuH = brutish, voiced, jackal; asya pR^iSThataH = at his, behind; vi nanaada = deafeningly, howled.

While Rama is anxiously hurrying to see Maithili, then a brutish voiced jackal deafeningly howled at his behind. [3-57-2]

[Verse Locator](#)

स तस्य स्वरम् आज्ञाय दारुणम् रोम हर्षणम् ।
चिंतयामास गोमायोः स्वरेण परिशङ्कितः ॥ ३-५७-३

3. saH = he; tasya gomaayoH = of that, jackal's; daaruNam roma harSaNam svaram = threatening, hair, raising one, howl; aaGYaaya = on listening; svareNa pari shankitaH = of fox's, by tone, overly, doubtful [threatened]; cintayaamaasa = started to think.

On hearing that threatening and hair-raising howl of jackal Rama is overly threatened just by the tone of fox in which it is foreboding, inasmuch as the forbidding intoning of Maareecha. [3-57-3]

[Verse Locator](#)

अशुभम् बत मन्ये अहम् गोमायुः वाश्यते यथा ।

स्वस्ति स्यात् अपि वैदेह्या राक्षसैः भक्षणम् विना ॥ ३-५७-४

4. **bata** = huh!; **gomaayuH yathaa vaashyate** = jackal, as to how, voicing - howling; thereby; **aham a shubham manye** = I, not, auspicious, I deem; **raakSasaiH bhakSaNam vinaa** = by demons, devoured, without - undevoured; **vaidehyaa** = of Vaidehi; **svasti syaat api** = safe, will be, albeit - is she safe?

"Huh! As to how this jackal has howled I deem that as inauspicious. As yet undevoured by demons would Vaidehi be safe? [3-57-4]

[Verse Locator](#)

मारीचेन तु विज्ञाय स्वरम् आलक्ष्य मामकम् ।

विक्रुष्टम् मृग रूपेण लक्ष्मणः शृणुयात् यदि ॥ ३-५७-५

स सौमित्रिः स्वरम् श्रुत्वा ताम् च हित्वा अथ मैथिलीम् ।

तया एव प्रहितः क्षिप्रम् मत् सकाशम् इह एष्यति ॥ ३-५७-६

5, 6. **mR^iga ruupeNa maariicena** = in deer's, semblance, by Maareecha; **viGYaaya** = on knowing - the nature of my voice; **maamakam svaram** = pertaining to me, voice; **aalakSyaa [aalambya]** = taking hold of - imitating; **vikruSTam** = yelling - crying; **lakSmaNaH shR^iNuyaat yadi** = Lakshmana, listens, if; **saH saumitriH svaram shrutvaa** = he, that Soumitri, [my] voice, on hearing [on recognising]; **atha** = or else - if Seetha hears; **tayaa eva iha prahitaH** = by her [by Seetha,] only, to here, hastened up; **taam maithiliim hitvaa** = her, Maithili, on leaving; **kSipram mat sakaasham eSyati** = instantly, to my, near, he rushes.

"On knowing the nature of my voice Maareecha in the semblance of a deer yelled out mimicking my voice. If Lakshmana listens that voice, recognising it as my voice he will instantly rush to my near. Else if Maithili listens, she will hasten him to go over here and Soumitri instantly rushes here leaving her off. [3-57-5, 6]

[Verse Locator](#)

राक्षसैः सहितैर् नूनम् सीताया ईप्सितो वधः ।

कांचनः च मृगो भूत्वा व्यपनीय आश्रमात् तु माम् ॥ ३-५७-७

दूरम् नीत्वा अथ मारीचो राक्षसो अभूत् शर आहतः ।

हा लक्ष्मण हतो अस्मि इति यत् वाक्यम् व्यजहार ह ॥ ३-५७-८

7, 8. **yat maariicaH** = which, Maareecha; **kaancanaH mR^igaH bhuutvaa** = golden, deer, on becoming; **maam aashramaat vyapaniia** = me, from hermitage, on sidetracking; **duuram niitva** = distantly, took away; **atha** = then; **shara aahataH** = by arrow, hit; **raakSasaH abhuut** = demon, as to how he became; **haa lakSmaNa hataH asmi** = ha, Lakshmana, killed, I am; **iti** = thus; **vaakyam vyajahaara ha** = sentence, as to how he uttered - shouted, indeed; gauging by these happenings; **sahitaiH raakSasaiH** = collectively, by demons; **siitaayaa vadhaH iipsitaH** = Seetha's, killing, intended; **nuunam** = defiantly.

"As could be seen from Maareecha's becoming a Golden Deer only to sidetrack and take me away from hermitage, his becoming a demon when hit with an arrow, and his shouting words indeed like, 'ha, Lakshmana, ha, Seetha, I am killed,' the demons are collectively intending to do away with Seetha. It is certain. [3-57-7, 8]

[Verse Locator](#)

अपि स्वस्ति भवेत् द्वाभ्याम् रहिताभ्याम् मया वने ।

जनस्थान निमित्तम् हि कृत वैरो अस्मि राक्षसैः ॥ ३-५७-९

निमित्तानि च घोराणि दृश्यन्ते अद्य बहूनि च ।

9, 10a: mayaa vane = with me, in forest; rahitaabhyaam dvaabhyaam = without [me,] for those two; svasti api bhavet = safety, whether, will be; janasthaana nimittam = Janasthaana, for the sake of; raakSasaiH kR^ita vairaH asmi hi = by demons, made [harbours,] grudge [against me,] I am, am not I; adya ghoraaNi bahuuni ca = now, severe, several, even; nimittaani ca dR^ishyante = foretokens, also, are appearing.

"Whether there will be safety in forest for those two in my absence, or not, is my doubt. Owing to my devastating Janasthaana I have become a harboured grudge for demons, am not I! As such, foretokens are appearing now, severely and severally." Thus Rama's thoughts have sprinted. [3-57-9, 10a]

[Verse Locator](#)

इति एवम् चिंतयन् रामः श्रुत्वा गोमायु निःस्वनम् ॥ ३-५७-१०

निवर्तमानः त्वरितो जगाम आश्रमम् आत्मवान् ।

आत्मनः च अपनयनम् मृग रूपेण रक्षसा ॥ ३-५७-११

10b, 11. aatmavaan = soulful one; raamaH = Rama; gomaayu niHsvanam shrutvaa = jackal's, howling, on hearing; mR^iga ruupeNa rakSasaa = in deer's, disguise, by demon; aatmanaH apanayanam = [about] his own, detour; nivartamaanaH = while returning; iti evam cintayan = thus, in that way, persistently thought; aashramam tvaritaH jagaama = to hermitage, speedily, advanced.

When that soulful Rama has heard the whistle of jackal while returning, he persistently thought in this way about his detour caused by demon in the disguise of a deer, thus he speedily advanced towards his hermitage. [3-57-10b, 11]

[Verse Locator](#)

आजगाम जनस्थानम् राघवः परिशङ्कितः ।

तम् दीन मानसम् दीनम् आसेदुः मृग पक्षिणः ॥ ३-५७-१२

12. raaghavaH pari shankitaH = Raghava, overly, doubting; aajagaama janasthaanam = came to, Janasthaana; mR^iga pakSiNaH = animals, birds; tam diina maanasam = to him, doleful, hearted one; diinam aaseduH = dolefully, neared; [or, diina manasaH = dole, hearted; mR^iga pakSiNaH = animals, birds; diinam aaseduH = at doleful Raghava, neared - the dole-hearted animals and birds neared that doleful Raghava.]

Raghava came to Janasthaana doubting overly, and the animals and birds of Janasthaana which look doleful have neared him whose heart has become doleful. [3-57-12]

[Verse Locator](#)

सव्यम् कृत्वा महात्मानम् घोरां च ससृजुः स्वरान् ।

तानि दृष्ट्वा निमित्तानि महाघोराणि राघवः ।

न्यवर्तत अथ त्वरितो जवेन आश्रमम् आत्मनः ॥ ३-५७-१३

13. [mR^iga pakSiNaH = animals, birds]; mahaatmaanam = of noble-souled one Rama; savyam kR^itvaa = on to left, making - moving on to left; [tam aaseduH = him, they on nearing]; ghoraam svaraanaH sasR^ijuH ca = frightening, shrieks, they let off, also; raaghavaH = Raghava; mahaa ghoraaNi = highly, forbidding ones; taani nimittaani dR^iSTvaa = those, foretokens, on observing; atha = then; tvaritaH = hastily; javena = hurriedly; aatmanaH aashramam nyavartata = to his own, to hermitage, returned.

Those doleful animals and birds moving in circumambulations from the left side to right of that noble-souled Rama they let off frightening shrieks, and then observing those highly

forbidding foretokens Rama returned to his own hermitage hastily and hurriedly. [3-57-13]

It is ill-omened if the animals or birds move round from one's left to right side. anena mR^iga pakShiNaam apradakShiNa gamanam ashubhakaram iti uktyaa pradakShiNa gamanam shubhakaram iti suucitam - mR^igaa vihangaaH ca gataaH pradakShiNam mahiibhR^itaam kaankShita kaarya siddhaye | ratnamaala - dk

[Verse Locator](#)

ततो लक्षणम् आयान्तम् ददर्श विगत प्रभम् ।
ततो अविदूरे रामेण समीयाय स लक्ष्मणः ॥ ३-५७-१४
विषण्णः स विषण्णेन दुःखितो दुःख भागिना ।

14, 15a. tataH aayaantam = then, coming towards [Rama]; vi gata prabham = verily, gone [lacking,] lustre - with a lacklustre face; lakSaNam = at Lakshmana; dadarsha = saw; tataH = then; viSaNNaH duHkhitaH = melancholic, anguishing; saH lakSmaNaH = he, Lakshmana; viSaNNena duHkha bhaaginaa = melancholic, in anguish, partaker; saH raameNa = with him, that Rama; a vi duure = not, very, far-off; samiiyaaya = met with.

Then Rama saw Lakshmana coming towards him with a lacklustre face, and then Lakshmana, who is melancholic and anguishing in his divergence from Seetha, met Rama not a long-way-off, where Rama is a similar partaker in melancholy and anguishing by way of his convergence upon ill-omens. [3-57-14, 15a]

[Verse Locator](#)

संजगर्हे अथ तम् भ्राता दृष्टा लक्ष्मणम् आगतम् ॥ ३-५७-१५
विहाय सीताम् विजने वने राक्षस सेविते ।

15b, 16a. atha = then; [jyeSTha] bhraataa = [elder] brother [Rama]; raakSasa sevite = by demons, adored; vi jane vane = without, people [desolate,] in forest; siitaam vihaaya aagatam = Seetha, leaving off, who has come; tam lakSmaNam = him, at Lakshmana; dR^iSTaa = on seeing; sam ja garhe = reproached.

On seeing Lakshmana who has arrived at this place leaving off Seetha in a forest that is desolate, more so an adorable forest for demons, Rama reproached him as his elder brother. [3-57-15b, 16a]

[Verse Locator](#)

गृहीत्वा च करम् सव्यम् लक्ष्मणम् रघुनन्दनः ॥ ३-५७-१६
उवाच मधुर उदरकम् इदम् परुषम् आर्तवत् ।

16b, 17a. raghu nandanaH = Raghu's, descendent [Rama]; aarta vat = an anguished one, alike; savyam karam gR^ihiitvaa = left, hand [of Lakshmana,] on taking [into his]; madhura udarkam = mellowly, futurity - words that have a maturity in future; paruSam idam = brusque [speech,] this one; lakSmaNam uvaaca = to Lakshmana, said.

Taking Lakshmana's left hand into his, Rama, the descendent of Raghu, alike a bewailer spoke this brusque speech that has a mellowly fruition in future. [3-57-16b, 17a]

This statement obtains two shades of meaning. One, the speech of Rama in reproaching Lakshmana though appear to be brusque, latently it is congratulatory to Lakshmana, to make happen the abduction of Seetha firstly, and thereby the ultimate elimination of Ravana. Two, he scolded Lakshmana prima facie for leaving Seetha, but on realising that he is not at fault, his speech is softened.

[Verse Locator](#)

अहो लक्ष्मण गर्ह्यम् ते कृतम् यः त्वम् विहाय ताम् ॥ ३-५७-१७

सीताम् इह आगतः सौम्य कच्चित् स्वस्ति भवेत् इति ।

17b, 18a. yaH tvam = which, you; taam siitaam vihaaya = her, Seetha, forsaking; iha aagataH = to here, you came; such as you are; te = by you; garhyam [karma] kR^itam = deplorable, [deed,] is done by you; saumya lakSmaNa = gentle, Lakshmana; iti [iha] = thus [now]; svasti bhavet kaccit = safeness, will there be, somewhat; aho = alas.

"You have done a deplorable deed in coming here forsaking Seetha. Now, oh, gentle Lakshmana, are we somewhat safe, or everything has already gone astray now itself, or what. [3-57-17b, 18a]

[Verse Locator](#)

न मे अस्ति संशयो वीर सर्वथा जनकात्मजा ॥ ३-५७-१८

विनष्टा भक्षिता वा अप राक्षसैः वन चारिभिः ।

अशुभानि एव भूयिष्ठम् यथा प्रादुर् भवन्ति मे ॥ ३-५७-१९

18b, 19. viira = oh, brave one; me bhuuyiSTham = to me, many; a shubhaani eva = not, auspicious [forebodings,] only - confronting me; yathaa praadubhavanti = according to, their manifestation; janaka aatmajaa = Janaka's, daughter; sarvathaa = anyway; vi naSTaa = completely lost / dead; or else; vana caaribhiH raakSasaiH = forest, ranging, by demons; bhakSitaa = devoured; vaa api [apahR^itaa] = or, else, [kidnapped]; me samshayaH na asti = to me, doubt, not, is there.

"Oh, brave one, according to these many inauspicious forebodings that have manifested themselves to me, we might have lost Janaka's daughter Seetha, or the forest ranging demons might have devoured her, or else they might have kidnapped her, I am doubtless about it. [3-57-18b, 19]

[Verse Locator](#)

अपि लक्ष्मण सीतायाः सामग्र्यम् प्राप्नुयावहे ।

जीवन्त्याः पुरुषव्याघ्र सुताया जनकस्य वै ॥ ३-५७-२०

20. puruSa vyaaghra lakSmaNa = manly, tiger, Lakshmana; jiivantyaH = in aliveness; janaksya sutaayaa siitaayaaH = Janaka's, daughter, of Seetha; saamagryam = in intactness; api praapnuyaavahe vai = at least, can we make out, really - I wonder.

"Oh, tigerly-man Lakshmana, I wonder whether we can at least make out the daughter of Janaka Seetha in her intactness and aliveness. [3-57-20]

[Verse Locator](#)

यथा वै मृग संचाः अ गोमायुः च भैरवम् ।

वाश्यन्ते शकुनाः च अपि प्रदीप्ताम् अभितो दिशम् ।

अपि स्वस्ति भवेत् तस्या राज पुत्र्या महाबल ॥ ३-५७-२१

21. mahaabala = oh, great-mighty Lakshmana; mR^iga sanghaaH ca = deer, mobs of, also; gomaayuH ca = jackal, also; shakunaaH ca api = birds, also, even; pradiptaam disham abhitaH = radiant [sunshiny,] direction, facing; yathaa bhairavam vaashyante = as to how, noisily, voicing; gauging by it; raaja putryaa tasyaa = king's, daughter, hers; svasti api bhavet vai = safety, even, will be there [or not,] really.

"On observing these mobs of deer, this jackal, also even these birds which are voicing noisily facing the direction lit by the sun, oh, great-mighty Lakshmana, can we presume that there will be safety to that prince Seetha? [3-57-21]

इदम् हि रक्षो मृग संनिकाशम्
 प्रलोभ्य माम् दूरम् अनुप्रयातम् ।
 हतम् कथंचित् महता श्रमेण
 स राक्षसो अभूत् म्रियमाण एव ॥ ३-५७-२२

22. mR^iga samnikaasham = deer, in likeness; idam rakSaH = this, demon; anu prayaatam hi = after, following, indeed; maam = me; duuram pralobhya = distantly, on beguiling; [niitvaa = led on and led off]; mahataa shrameNa = intense, by effort; kathamcit hatam = somehow, killed; saH mriyamaaNa eva = he, when dying, only; raakSasaH abhuut = demon, became [transfigured.]

"This very demon in his likeness to a deer led me on and led me off distantly as I was indeed following him, and by an intense effort somehow he was killed, and when dying he transfigured into a demon. [3-57-22]

Verse Locator

मनः च मे दीनम् इह अप्रहृष्टम्
 चक्षुः च सव्यम् कुरुते विकारम् ।
 असंशयम् लक्ष्मण न अस्ति सीता
 हता मृता वा पथि वर्तते वा ॥ ३-५७-२३

23. iha = now; diinam me manaH ca = woeful, my, heart, even; a pra hR^iSTam = not, really, gladdened [woebegone]; savyam cakSuH ca = left, eye, also; vikaaram kurute = erratically, doing [fluttering]; lakSmaNa = oh, Lakshmana; a samshayam = without, doubt; siitaa na asti = Seetha, not, is there [in hermitage]; hR^itaa = whisked away; mR^itaa vaa = wiped out, or; pathi vartate vaa = on [a wrong] way, wandering around, or.

"Now even my heart is woeful and I am woebegone, my left eye is also fluttering erratically, oh, Lakshmana, no doubt Seetha is not there in hermitage, maybe she is whisked away, or, wiped out, or, wandering around on a wrong way. [3-57-23]

The flutter of the left eye to males is ill-omened. anena puruShasya manaso asantoSho vaama netra sphuraNam ashubha suucakam iti uktyaa dakShiNa netra sphuraNam manaH santoShaH ca shubha kara iti suucitam | tathaa ca raghu vamshe kaalidaasaH - tasyaam raghoH suunu rupaa sthitaayaam vR^iNiita vaa neti samaakulo abhuut | vaametaraH samshayam asya baahuH keyuura bandhhocHravasito nunoda | | - dk

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त पंचाशः सर्गः

Thus, this is the 57th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 57

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 58 Verses converted to UTF-8, Nov 09

Introduction

Rama is anguished for Seetha's aloneness and it is expressed in his chastening Lakshmana. Rama asks him as to why he left Seetha unguarded in the lonely forest. Rama rushes rapidly to hermitage thinking and talking that rapidly to Lakshmana about Seetha, and on arriving he finds vacuity in hermitage and then he is thrown in throes of despair.

[Verse Locator](#)

स दृष्ट्वा लक्ष्मणम् दीनम् शून्यम् दशरथ आत्मजः ।
पर्यपृच्छत धर्मात्मा वैदेहीम् आगतम् विना ॥ ३-५८-१

1. **dharmaaatmaa** = virtue-souled one; **saH dasharatha aatmajaH** = he that, Dasharatha's, son [Rama]; **shuunyam** [**shuunye**] = void of [in void forest]; **vaidehiim vinaa aagatam** = Vaidehi, without [devoid of,] who has come; **diinam lakSmaNam dR^iSTvaa** = dreary, Lakshmana, on seeing; **pari apR^icChata** = verily [impatiently] asked.

On seeing dreary Lakshmana coming into the void of forest devoid of Vaidehi, then the virtue-souled Rama, the son of Dasharatha, has asked him impatiently. [3-58-1]

[Verse Locator](#)

प्रस्थितम् दण्डक अरण्यम् या माम् अनुजगाम ह ।
क्व सा लक्ष्मण वैदेही याम् हित्वा त्वम् इह आगतः ॥ ३-५८-२

2. **lakSmaNa** = oh, Lakshmana; **daNDaka araNyam prasthitam** = to Dandaka, forest, one who started for peregrination; **maam** = me; **yaa** = she who; **anu jagaama ha** = in tow, came along, indeed; **yaam hitvaa** = whom, on deserting; **tvam iha aagataH** = you, to here, came [lonely]; **saa vaidehii kva** = she, Vaidehi, where [is she?]

"She who has come in tow with me to Dandaka forest when I started for peregrination, whom you have now deserted and came here, oh, Lakshmana, she that Vaidehi, where is she? [3-58-2]

[Verse Locator](#)

राज्य भ्रष्टस्य दीनस्य दण्डकान् परिधावतः ।
क्व सा दुःख सहाया मे वैदेही तनु मध्यमा ॥ ३-५८-३

3. **raajya bhraSTasya** = one whose - kingdom, is forfeited; **daNDakaan pari dhaavataH** = to Dandaka forest, about, running - rushing for; **diinasya** = a forlorn one - at the time of exile; **me duHkha sahaayaa** = in mine, in woe, partaker - one who stood as a partaker in my woes; **tanu madhyamaa** = slender waisted lady - a comely lady; **saa vaidehii kva** = she, that Vaidehi, where is she?

"When I have become forlorn with the forfeiture of my kingdom and when I was rushing for Dandaka forest she stood with me as a partaker in my woes. She that comely Vaidehi, where is she? [3-58-3]

[Verse Locator](#)

याम् विना न उत्सहे वीर मुहूर्तम् अपि जीवितुम् ।
क्व सा प्राण सहाया मे सीता सुर सुत उपमा ॥ ३-५८-४

4. **viira** = oh, valiant one; **yaam vinaa** = [she] whom, without; **muhuurtam api** = for a moment, even; **jiivitum** = to live; **na utsahe** = not, enthused - disinclined; **saa** = she - who is; **sura suta upamaa** = gods, daughter, in simile - nymphlike; **me praaNa sahaayaa** = my, to life, helpmate - one who supports my life - life-force; **siitaa kva** = Seetha, where is she?

"Without whom I am disinclined to live even for a moment, oh, valiant one, such a Seetha who in simile is like the daughter of deities and who is my life-force, where is she? [3-58-4]

[Verse Locator](#)

पतित्वम् अमराणाम् वा पृथिव्याः च अपि लक्ष्मण ।
विना ताम् तपनीय आभाम् न इच्छेयम् जनक आत्मजाम् ॥ ३-५८-५

5. **lakSmaNa** = oh, Lakshmana; **tapaniia aabhaam** = like gold, glistening - by complexion; **taam janaka aatmajaam vinaa** = her, Janaka, daughter of, without; **amaraaNaam patitvam** = on immortals [heavens,] rulership; **pR^ithivyaaH ca api vaa** = of earth, also, even, either; **na icCheyam** = not, I ambition - unambitious of.

"I am unambitious for the rulership either on heavens or on the earth, oh, Lakshmana, without the daughter of Janaka whose aspect glisters like gold. [3-58-5]

[Verse Locator](#)

कच्चित् जीवति वैदेही प्राणैः प्रियतरा मम ।
कच्चित् प्रव्राजनम् वीर न मे मिथ्या भविष्यति ॥ ३-५८-६

6. **viira** = oh, valiant one; **mama praaNaiH priya taraa** = by my, lives, dear, more than; **vaidehii** = Vaidehi; **jiivati kaccit** = alive, somehow; **me pravraajanam** = my, peregrination; **mithyaa na bhaviSyati kaccit** = illusory [futile,] not, become, someday.

"Vaidehi who is dearer to me than my lives, will she be alive somehow! Oh, valiant Lakshmana, this peregrination of mine, will it not become futile, someday! [3-58-6]

Annex: I neither can live devoid of Seetha, nor can complete the pledge of fourteen-year period of forest trek for ultimate annihilation of Ravana. If Seetha is dead I am also dead. Then I have live to fulfil the pledge. But when I am dead I will become a killer of my own pledge than my own body. If Seetha is no more what happens to her abduction, Ravana's elimination, and my pledge to gods and my incarnation...

[Verse Locator](#)

सीता निमित्तम् सौमित्रे मृते मयि गते त्वयि ।
कच्चित् स कामा सुखिता कैकेयी सा भविष्यति ॥ ३-५८-७

7. **saumitre** = oh, Soumitri; **siitaa nimittam mayi mR^ite** = Seetha, for the sake of, I am, being dead; **tvayi gate** = you, on getting back [lonesomely to Ayodhya]; **saa kaikeyii** = she, Kaikeyi; **sa kaama** = with [accomplished,] wishes; **sukhitaa** = comfortable; **bhaviSyati kaccit** = will become, somewhat.

"When I am dead for the sake of Seetha and when you get back to Ayodhya lonesomely, and when Kaikeyi's wishes are accomplished thus, oh, Soumitri, will she be comfortable, somewhat! [3-58-7]

स पुत्र राज्याम् सिद्ध अर्थम् मृत पुत्रा तपस्विनी ।
उपस्थास्यति कौसल्या कच्चित् सौम्येन - सौम्य न - कैकयीम् ॥ ३-५८-८

8. **saumya** = oh, gentle one; **putraa mR^ita** = while son, is dead - because of son's death; **tapasvinii kausalyaa** = [my] austere [mother,] Kausalya; **sa putra raajyaam** = one who is having, a son, a kingdom; **siddha arthaam** = one who has achieved, purposes - Kaikeyi; **kaikayiim** = at Kaikeyi; [**saumyena** = humbly]; **na upa sthaasyati kaccit** = not, nearby, stays [be in attendance - get into servitude] anyhow.

"Kaikeyi is with her son, with a kingdom, and further her 'purposes are achieved,' oh, gentle Lakshmana, and because of the death of her son will my austere mother Kausalya humbly get into the servitude of Kaikeyi, anyhow! [3-58-8]

[Verse Locator](#)

यदि जीवति वैदेही गमिष्याम्य् आश्रमम् पुनः ।
सुवृत्ता यदि वृत्ता सा प्राणान् त्यक्ष्यामि लक्ष्मण ॥ ३-५८-९

9. **lakSmaNa** = oh, Lakshmana; **vaidehii jiivati yadi** = Vaidehi, is alive, if; **punaH aashramam gamiSyaamy** = again, to hermitage, I wish to get at; **yadi [vaa]** = else if; **saa** = she; **su vR^ittaa** = who is - of good, conduct; **vR^ittaa** = conducted out [by death]; **praaNaan tyakSyaami** = lives, I give up.

"I wish to get at the hermitage again if only that Vaidehi of good-conduct is alive in hermitage, else, oh, Lakshmana, if death has already conducted her out of hermitage I too will give up my lives here itself. [3-58-9]

[Verse Locator](#)

यदि माम् आश्रम गतम् वैदेही न अभिभाषते ।
पुनः प्रहसिता सीता विनशिष्यामि लक्ष्मण ॥ ३-५८-१०

10. **lakSmaNa** = oh, Lakshmana; **aashrama gatam** = hermitage, on arrival at; **maam** = me; **vaidehii siitaa** = princess from Videha, Seetha; **pra hasitaa** = well [with gleefully,] smilingly; **punaH** = again, [as before]; **yadi na abhi bhaaSate** = if, not, towards me, chats [with me]; **vi nashiSyaami** = verily, I breath my last.

"If Seetha, the princess from Videha, does not chat with me as before smiling gleefully on my arrival at the hermitage, oh, Lakshmana, I really breath my last. [3-58-10]

[Verse Locator](#)

ब्रूहि लक्ष्मण वैदेही यदि जीवति वा न वा ।
त्वयि प्रमत्ते रक्षोभिः भक्षिता वा तपस्विनी ॥ ३-५८-११

11. **lakSmaNa** = oh, Lakshmana; **vaidehii** = Vaidehi; **jiivati vaa** = alive, whether; **na vaa** = not, or; **tvayi pramatte** = by you, becoming unmindful; **tapasvinii** = pietistic [Seetha]; **yadi rakSobhiH bhakSitaa vaa** = whether, by demons, consumed, either; **bruuhi** say.

"Say Lakshmana, whether that pietistic Vaidehi is alive or not? Or, on your becoming unmindful of your guard is she consumed by demons, either? [3-58-11]

[Verse Locator](#)

सुकुमारी च बाला च नित्यम् च अदुःख दर्शिनी ।
मत् वियोगेन वैदेही व्यक्तम् शोचति दुर्मनाः ॥ ३-५८-१२

12. **sukumaarii cabaalaa ca** = softish one, also, youngish, also; **nityam ca a duHkha darshinii** = always [ever], also, no, despair [of separation from me,] she saw [unnoticed]; such as she is; **vaidehii** = Vaidehi; **dur manaaH** = broken, heartedly; **mat vi yogena** = by my, not, connectedness - dissociation, separation; **shocati** = she will be despairing; **vyaktam** = so it seems.

"She who is softish by her nature and youngish by her age has never noticed the despair of separation from me, and now by my dissociation she will be despairing brokenheartedly, so it seems. [3-58-12]

[Verse Locator](#)

सर्वथा रक्षसा तेन जिह्मेन सुदुरात्मना ।

वदता लक्ष्मण इति उच्छैः तव अपि जनितम् भयम् ॥ ३-५८-१३

13. **jihmena** = impostor - Maareecha; **su dur aatmanaa** = highly, evil, souled [impudent one - Maareecha]; **lakSmaNa iti** = oh, Lakshmana, thus; **ucCaiH vadataa** = loudly, who shouted; **tena rakSasaa** = by him, demon - Maareecha; **sarvathaa** = in everyway; **tava api bhayam janitam** = in you, even, fear, is caused.

"That impostor and highly impudent demon Maareecha who shouted loudly as, 'oh, Lakshmana,' might have caused fear even in you in everyway. [3-58-13]

Annex: 'you yourself have said that the Golden Deer is demon Maareecha, but I went after to eliminate the very same demon... then, how you are dismayed to hear a trickster's mimicking my voice and came rushing fearfully, were you fearful or did I yell like that right from our childhood, anytime...'

[Verse Locator](#)

श्रुतः च मन्ये वैदेह्या स स्वरः सदृशो मम ।

त्रस्तया प्रेषितः त्वम् च द्रष्टुम् माम् शीघ्रम् आगतः ॥ ३-५८-१४

14. **vaidehyaa** = by Vaidehi; **mama sadR^ishaH** = mine, similar; **sa svaraH** = that, voice; **shrutaH ca** = is heard, also; **manye** = I hope so [or, iti sha~Nke = I doubt]; **trastayaa preSitaH tvam ca** = frightened as she is, hastened, you, also; **maam draSTum shiighram aagataH** = me, to see, hastily, you have come.

"I hope that Vaidehi has also heard that voice which is similar to that of mine, and I hope frightened as she is she might have also hastened you, and I hope you also have come to see me, that hastily! [3-58-14]

Annex: 'maybe, as a woman she is hopeless of my capabilities, but you are a coequal of mine, are you unhelpful of my capabilities and came rushing at the haste of a hasty woman, or what!'

[Verse Locator](#)

सर्वथा तु कृतम् कष्टम् सीताम् उत्सृजता वने ।

प्रतिकर्तुम् नृशंसानाम् रक्षसाम् दत्तम् अन्तरम् ॥ ३-५८-१५

15. **siitaam vane utsR^ijataa** = Seetha, in forest, by you in leaving off [in isolation]; **sarvathaa kaSTam kR^itam** = in everyway, hardship, is caused; **prati kartum** = for counter, attack - to take revenge; **nR^ishamsaanaam rakSasaam antaram dattam** = for diabolical, demons, leeway, is given.

"In everyway you have caused hardship by leaving Seetha in isolation, and a leeway is given to the diabolical demons for a counterattack against us. [3-58-15]

Aside: 'anyway, a congratulatory hardship is caused by you to the demonic race, in unleashing Seetha in isolation from our fetters, and a leeway is given to those diabolic demons as well as to me... as I cocksurely attack them now in the name of Seetha, and it is cocksure that they have to surface now to counterattack me, instead of these tricks and gimmicks...'

दुःखिताः खर घातेन राक्षसाः पिशित अशनाः ।

तैः सीता निहता घोरैः भविष्यति न संशयः ॥ ३-५८-१६

16. pishita ashanaaH raakSasaaH = raw-flesh, eaters, demons; khara ghaatena duHkhitaH = Khara, [on my] liquidating, they are distraught - they are distraught on my liquidating Khara; ghoraiH taiH = ghastly ones, by them; siitaa nihataa bhaviSyati = Seetha, liquidated, she would have been; samshayaH na = doubt, is not there.

"Raw-flesh eating demons are distraught as I have liquidated Khara, as a result those ghastly ones would have liquidated Seetha by now. There is no doubt about it. [3-58-16]

[Verse Locator](#)

अहो अस्मि व्यसने मग्नः सर्वथा रिपु नाशन ।

किम् तु इदानीम् करिष्यामि शंके प्राप्तव्यम् ईदृशम् ॥ ३-५८-१७

17. ripu naashana = oh, enemy, eliminator Lakshmana; sarvathaa = in everyway; [asmin = in this]; vyasane magnaH asmi = in scourge, sunken, I am; idaaniim kim tu kariSyami = as of now, what, but, can I do; iidR^isham praaptavyam shanke = this sort of [scourge,] [I am] liable to get, I deem; aho = alas!

"In everyway I am sunken in scourge, but oh, enemy-eliminator Lakshmana, what I can possibly do in present situation? Perchance, this sort of scourge is liable to chance upon me, alas!" Thus Rama gave vent to his feelings on his way to hermitage. [3-58-17]

[Verse Locator](#)

इति सीताम् वरारोहाम् चिंतयन् एव राघवः ।

आजगाम जन स्थानम् त्वरया सह लक्ष्मणः ॥ ३-५८-१८

18. raaghavaH = Raghava; iti = in this way; varaaroahaam siitaam cintayan eva = curvaceous one, about Seetha, while thinking - emotively; saha lakSmaNaH = with Lakshmana; tvarayaa jana sthaanam aajagaama = hurriedly, to Janasthaana, came back.

In this way while thinking emotively about that curvaceous Seetha, Raghava hurriedly returned to Janasthaana along with Lakshmana. [3-58-18]

[Verse Locator](#)

विगर्हमाणो अनुजम् आर्त रूपम्

क्षुधा श्रमेण एव पिपासया च ।

विनिःश्वसन् शुष्क मुखो विषण्णः

प्रतिश्रयम् प्राप्य समीक्ष्य शून्यम् ॥ ३-५८-१९

स्वम् आश्रमम् स प्रविगाह्य वीरो

विहार देशान् अनुसृत्य कांश्चित् ।

एतत् तत् इति एव निवास भूमौ

प्रहृष्ट रोमा व्यथितो बभूव ॥ ३-५८-२०

19. viiraH = valiant Rama; aarta ruupam = who is worried, in aspect; anujam = younger brother; vi garhamaaNaH = verily, chastening [en route]; kSudhaa shrameNa eva pipaasayaa ca = by hunger, by strain, like that, by thirst, also; vi niH shvasan = heavily, out, breathing - heavily suspiring; shuSka mukhaH = with a wizened, mouth; vi SaNNaH = dispirited; pratishrayam praapya = hermitage, having arrived; shuunyam samiikSyat = vacuity,

having beheld; **svam aashramam** = one's own, hermitage; **pra vi gaahya** = on verily, inside, stepping [entering quickly]; **kaamshcit** = some of the; **vihaara deshaan** = pastime, places; **anusR^itya** = in tow, on going around; then on seeing; **nivaasa bhuumau** = thus, in dwelling, place cottage of hermitage; **etat tat eva iti** = this [place,] that [place,] only, thus [marking them]; **saH** = he, Rama; **prahR^iSTa romaa** = happily standing hairs [hair-raising]; **vyathitaH babhuuva** = highly despaired, he became.

He that Rama who chastened his younger brother en route is worried in aspect and wizened is his mouth by hunger, by strain, and also thus by thirst, and suspiring heavily he arrived near at hermitage, and became dispirited when he beheld the hermitage in vacuity. That valiant Rama on quickly entering his own hermitage found it to be vacuous. Then he rushed out and went round a place of pastime of Seetha, saying 'yes, this is that place where she used to move round for plucking flowers.' And again he dashed in to hermitage only to find it as an empty cottage. Then he rushed out to some other place of playtime of Seetha yelling, 'yes, this is that place where she used play with deer, squirrels and birds.' And again came back to vacant hermitage, and again he dashed to some other prayer-time place exclaiming, 'yes, this is that very place where she offered her daily prayers.' Finally on returning to the vacant hermitage he became one who is plunged into hair-raising throes of despair as that cottage is emptied of Seetha. [3-58-19, 20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट पंचाशः सर्गः

Thus, this is the 58th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 58

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 59 Verses converted to UTF-8, Nov 09

Introduction

Rama reprimands Lakshmana for coming without Seetha. Lakshmana explains that he had to leave her owing to her anguished and angrily words and even by her rash remarks of Lakshmana. Even then, Rama is unhappy of Lakshmana's action in leaving her alone.

The content of this chapter is to amplify what that has been said in the previous chapter. This dialogue between Rama and Lakshmana may be deemed to have happened before their approaching hermitage, as in the last few verses of last chapter, and on their pathway to their hermitage.

[Verse Locator](#)

अथ आश्रमात् उपावृत्तम् अंतरा रघुनंदनः ।

परिपप्रच्छ सौमित्रिम् रामो दुःख अर्दितः पुनः ॥ ३-५९-१

1. **atha** = then/now; **raghunandanaH** = Raghu's, descendent; **raamaH** = Rama; **duHkha arditaH** = by anguish, distressed one [Lakshmana]; **aashramaat upaavR^ittam** = from hermitage, strayed from; **saumitrim** = at Soumitri; **antaraa** = in middle [of path]; **punaH** = again; **pari papracCha** = analytically, asked.

Rama the descendent of Raghu, again asked Soumitri who strayed from the hermitage and whom his own anguish is distressing now, in the middle of path towards their hermitage. [3-59-1]

[Verse Locator](#)

तम् उवाच किम् अर्थम् त्वम् आगतो अपास्य मैथिलीम् ।

यदा सा तव विश्वासात् वने विहरिता मया ॥ ३-५९-२

2. **tam uvaaca** = to him, spoke - Rama to Lakshmana; **tava vishvaasaat** = in you, confiding; **maya** = by me; **saa** = she is; **vane yadaa viharitaa** = in forest, when, she is left - in your custody; **maithiliim** = Maithili is; **kim artham apaasya** = for what, reason, abandoning; **tvam aagataH** = you, came [to me.]

Rama spoke to such Lakshmana, "when I left her in the forest, I left only on confiding in you. For what reason you came to me on abandoning Maithili? [3-59-2]

[Verse Locator](#)

दृष्ट्वा एव अभ्यागतम् त्वाम् मे मैथिलीम् त्यज्य लक्ष्मण ।

शंकमानम् महत् पापम् यत् सत्यम् व्यथितम् मनः ॥ ३-५९-३

3. **lakSmaNa** = oh, Lakshmana; **maithiliim** = Maithili; **tyajya** = leaving off; **abhi aagatam** = towards [me,] who has came; **tvaam dR^iSTvaa eva** = such as you, on seeing, just; **me manaH** = my, heart; **shankamaanam** = on doubting; **mahat paapam** = perilous,

evil; **vyathitam iti yat** = distressed, thus, what [what that was being doubted]; **satyam** = [it has become] a fact.

"What my heart had been doubting, rather a perilous evil, oh, Lakshmana, that has become a fact on seeing only you, coming to me leaving off Maithili. [3-59-3]

[Verse Locator](#)

स्फुरते नयनम् सव्यम् बाहुः च हृदयम् च मे ।
दृष्ट्वा लक्ष्मण दूरे त्वाम् सीता विरहितम् पथि ॥ ३-५९-४

4. **lakSmaNa** = oh, Lakshmana; **siitaa virahitam** = Seetha, without; **tvaam** = at you; **duure** = at distance; **pathi** = on pathway; **dR^iSTvaa** = on seeing; **me** = my; **savyam nayanam** = left, eye; **baahuH ca** = [left] shoulder, also; **sphurate** = are pulsating; **hR^idayam ca** = heart, also - fluttered.

"Seeing your coming without Seetha on pathway at a distance my left eye and left shoulder have pulsated, and oh, Lakshmana, my heart too has fluttered." Thus Rama said to Lakshmana. [3-59-4]

[Verse Locator](#)

एवम् उक्तः तु सौमित्रिः लक्ष्मणः शुभ लक्षणः ।
भूयो दुःख संआविष्टो दुःखितम् रामम् अब्रवी॥ ३-५९-५

5. **evam uktaH saumitriH tu** = thus, who is said so, that Sumitra's son, on his part; **shubha lakSaNaH lakSmaNaH** = one with auspicious, [blameless] traits, such a Lakshmana; **bhuuyaH** = again - doubly anguished - one for Seetha's words, the other for Rama's words; **duHkha samaaviSTaH** = anguish, cast a spell on him; **duHkhitam raamam abravii** = to anguished, to Rama, spoke.

When Sumitra's son Lakshmana, whose traits are blamelessly auspicious is addressed thus, anguish cast a double spell on him, one for the tongue-lashing of Seetha while the other for the reproach from Rama, and he replied Rama who is anguished in his own way. [3-59-5]

[Verse Locator](#)

न स्वयम् काम कारणेन ताम् त्यक्त्वा अहम् इह आगतः ।
प्रचोदितस्तयैवोग्रैत्वत्सकाशमिहागतः - यद्वा -
प्रचोदितः तया एव उग्रैः त्वत् सकाशम् इह आगतः ॥ ३-५९-६

6. **aham** = I; **taam** = her; **svayam** = on my own accord - independently; **tyaktvaa** = left off; **kaama kaareNa** = desired, deed [intentionally]; **iha na aagataH** = to here, not, I have come; **tayaa eva** = by her, alone; **ugraiH [vacanaiH]** = by hurtful [words]; **pra coditaH** = virtually driven; **iha tvat sakaasham** = here, to your near; **aagataH** = came.

"I have not come here leaving her off either independently or intentionally, I came here, to your proximity, virtually driven by her hurtful words." Thus Lakshmana is relying Rama. [3-59-6]

[Verse Locator](#)

आर्येण एव परिक्रुष्टम् - पराक्रुष्टम् - हा सीते लक्ष्मण इति च ।
परित्राहि इति यत् वाक्यम् मैथिल्याः तत् श्रुतिम् गतम् ॥ ३-५९-७

7. **haa siite** = ha, Seetha; **lakSmaNa iti ca** = ha, Lakshmana, thus, also; **pari traahi** = immediately, save me; **iti yat vaakyam** = thus, what, words - message; **aaryeNa eva** = by honourable [you,] as if; **parikruSTam** = loudly shouted for; **tat maithilyaaH shrutim gatam** = that, of Maithili, into ear, went into - she gave an ear to.

"Maithili gave an ear to that message which is loudly shouted as if by your honour saying, 'ha, Seetha... ha, Lakshmana... save me immediately...' [3-59-7]

[Verse Locator](#)

सा तम् आर्तं स्वरम् श्रुत्वा तव स्नेहेन मैथिली ।
गच्छ गच्छ इति माम् आह रुदन्ती भय - विक्लवा - विह्वला ॥ ३-५९-८

8. **saa maithilii** = she, that Maithili; **tam** = that; **aarta svaram shrutvaa** = grievous, voice [of yours,] on hearing; **rudantii** = while weeping; **tava snehena** = for you, in love; **bhaya viklavaa** = with fear, shuddering; **gacCha gacCha** = begone, begone; **iti maam aaha** = thus, to me, said.

"On hearing that grievous voice of yours and owing to her love for you she shuddered with fear and wept out to me 'hurry up...get going...' [3-59-8]

[Verse Locator](#)

प्रचोद्यमानेन मया गच्छ इति बहुशः तया ।
प्रत्युक्ता मैथिली वाक्यम् इदम् तत् प्रत्यय अन्वितम् ॥ ३-५९-९

9. **gacCha iti** = begone, thus; **tayaa** = by her; **bahushaH** = frequently; **pracyadyamaanena** = insistently, compelled; **mayaa** = by me; **maithilii** = Maithili is; **prati uktaa** = in turn, she is said [replied by me]; **tvat pratyaya anvitam** = in you, [with my] confidence, having [expressive of]; **idam vaakyam** = this, sentence.

"When she frequently and insistingly compelled me to go, I have replied Maithili in this sentence which is expressive of my confidence in you. [3-59-9]

[Verse Locator](#)

न तत् पश्यामि अहम् रक्षो यत् अस्य भयम् आवहेत् ।
निर्वृता भव न अस्ति एतत् केन अपि एवम् उदाहृतम् ॥ ३-५९-१०

10. **asya** = to him [to Rama]; **yat** = who [he who can]; **bhayam aavaHet** = panic, bring about; **tat rakSaH** = that [such a,] demon [is there]; **aham na pashyaami** = I, do not, see - I do not think; **nirvR^itaa bhaava** = control, you be - control yourself; **etat na asti** = all this, not, is there [feigning]; **kena api evam udaahR^itam** = by someone, even, this way, said [mimicked, typified.]

" 'I do not think that there is a demon who can cause panic to Rama. All this is feigning. Someone might have typified his voice in this way, please control yourself. [3-59-10]

[Verse Locator](#)

विगर्हितम् च नीचम् च कथम् आर्यो अभिधास्यति ।
त्राहि इति वचनम् सीते यः त्रायेत् त्रिदशान् अपि ॥ ३-५९-११

11. **siite** = oh, Seetha; **yaH** = he who; **tridashaan api traayet** = gods, even, safeguards; **aaryaH** = esteemed one; **katham abhidhaasyati** = how, he exclaims; **vi garhitam ca** = highly, disparaging, also; **niicam ca** = in basely [manner,] also; **traahi iti vacanam** = save me, thus [in saying.]

" 'How can my esteemed brother who can safeguard even gods, oh, Seetha, will exclaim in saying, 'save me,' which is a highly disparaging and basely manner to call for the help of a lady to safeguard him in such circumstances. [3-59-11]

A hero will not expose a lady to risk when he himself is involved in such a risky position. aapat kaale strii samaahvaanasya kshudra kR^ityatvaat kutsitam - Govindaraja.

[Verse Locator](#)

किम् निमित्तम् तु केन अपि भ्रातुः आलम्ब्य मे स्वरम् ।

विस्वरम् व्याहृतम् वाक्यम् लक्ष्मण त्राहि माम् इति ॥ ३-५९-१२

12. kim nimittam tu = somehow, reason, but; kena api = by someone, even; me bhraatuH = my, brother's; svaram aalambya = voice, depending [mimicking]; lakSmaNa traahi maam iti = Lakshmana, save, me, thus; vi svaram = without, harmony - discordantly; vaakyam vyaahR^itam = words, shouted.

" 'But, somehow, for some reason, someone mimicking my brother's voice discordantly shouted words saying, 'Lakshmana save me.' [3-59-12]

[Verse Locator](#)

राक्षसेन ईरितम् वाक्यम् त्रसात् त्राहि इति शोभने ।

न भवत्या व्यथा कार्या कुनारी जन सेविता ॥ ३-५९-१३

13. shobhane = oh, auspicious lady; [kena api = by some]; raakshasena = by a demon - say Maareecha; iiritam vaakyam = voiced, words; traahi iti = save me, thus; bhavatyaa = by you; trasaat vyathaa = by fear, panicked; ku naarii jana sevitaa = by lowly, women, folk, as resorted to; [vyathaa = who are trivially panicked]; na kaaryaa = not, doable [unbefitting.]

" 'Oh, auspicious lady, it is unbefitting for you to panic, like lowly womenfolk who will be frivolously panicking for flimsy reasons, for the words like 'save me,' shouted by some demon, who may conceivably be Maareecha. [3-59-13]

[Verse Locator](#)

अलम् वैक्लवताम् गंतुम् स्वस्था भव निर् उत्सुका ।

न च अस्ति त्रिषु लोकेषु पुमान् यो राघवम् रणे ॥ ३-५९-१४

जातो वा जायमानो वा संयुगे यः पराजयेत् ।

अजेयो राघवो युद्धे देवैः शक्र पुरोगमैः ॥ ३-५९-१५

14. vaiklavataam gantum alam = consternation, to go in [slipping into,] enough is this; nir utsukaa = without, dismay; svasthaa bhava = reposed, you be; yaH = he who; samyuge raNe = in [any given] terrible, combat; raaghavam paraajayet = Raghava, who can defeat; yaH = he; [saH = such a]; pumaan = person; triSu lokeSu = in three, worlds; jaataH vaa = already took birth, or; jaaya maanaH vaa = going to take birth, or; na asti = not, is there; raaghavaH = Raghava; shakra purogamaiH devaiH = Indra, in van, with gods - to all gods with Indra in their vanguard; yuddhe = in battle; a jeyaH = not, defeated [undefeatable.]

" 'Enough is your slipping into consternation and you be undismayed. There is none in all the three worlds who took birth, or going to take birth, to defeat Raghava in any given battle of any terrible nature. Raghava is undefeatable even if all gods come battling along with Indra in their van.' This is what I said to Vaidehi" Thus Lakshmana is informing Rama. [3-59-14, 15]

[Verse Locator](#)

एवम् उक्ता तु वैदेही परिमोहित चेतना ।

उवाच अश्रूणि मुंचन्ती दारुणम् माम् इदम् वचः ॥ ३-५९-१६

16. evam uktaa tu = thus, said [by me], though; vaidehii = Vaidehi is; pari mohita cetanaa = overly, besotted, with volition; ashruuNi muncantii = tears, outpouring; maam = to me; idam daaruNam vacaH = this, tart, word; uvaaca = said.

"Though I said thus, while her volition is overly besotted for you, Vaidehi said this tartly word to me outpouring tears. [3-59-16]

[Verse Locator](#)

भावो मयि तव अत्यर्थम् पाप एव निवेशितः ।

विनष्टे भ्रातरि प्राप्तुम् न च त्वम् माम् अवाप्स्यसि ॥ ३-५९-१७

17. **bhraatari** = your brother; **vi naSTe** = on utter, ruination; **maam** = me; **praaptum** = to achieve; **mayi** = in my respect; **ati artham** = too, much [nastily]; **paapa eva** = impure, only; **tava bhaavaH niveshitaH** = your, perspective, is harboured; **tvam** = you; **maam** = me; **na ca avaapsyasi** = not, but, you can achieve.

" 'In my respect you have harboured only an impure and nastily perspective to achieve me on the utter ruination of your brother, but I am unachievable to you. [3-59-17]

[Verse Locator](#)

संकेतात् भरतेन त्वम् रामम् समनुगच्छसि ।

क्रोशन्तम् हि यथा अत्यर्थम् न एनम् अभ्यवपद्यसे ॥ ३-५९-१८

18. **ati artham** = very, much - inordinately; **kroshantam** = who is yelling - Rama; **yathaa** = as to why; **enam** = to him [Rama]; **na** = not; **abhyavapadyase [abhi ava pad]** = towards, his near, going - refraining to go to him, for help; **tvam** = you are; **bharatena** = by Bharata; **samketaat** = owing to a hint - by some arrangement; **raamam** = to Rama; **sam anu gacChasi hi** = well, in tow, you followed - in exile, indeed.

" 'As to why you are refraining to rush towards Rama even though he is inordinately yelling, it hints that Bharata made some arrangements with you, and that is the reason why you have closely followed Rama in exile. [3-59-18]

[Verse Locator](#)

रिपुः प्रच्छन्न चारी त्वम् मत् अर्थम् अनुगच्छसि ।

राघवस्य अन्तर प्रेप्सुः तथा एनम् न अभिपद्यसे ॥ ३-५९-१९

19. **pracChanna caarii** = in disguise, one who is moving - comporting yourself; **[raamasya] ripuH** = [Rama's,] adversary; such as you are; **tvam** = you are; **raaghavasya** = Raghava's; **antara prepsuH** = randhra anveSi = leeway, one who is searching for; **mat artham anugacChasi** = me, because of, you are following - Rama; **tathaa** = thereby; **enam na abhipadyase** = him [Rama,] not, reaching at [now.]

" 'You are an adversary of Rama comporting yourself in disguise, following him because of me, and searching for a leeway from Rama. Thereby now you are not rushing to Rama. [3-59-19]

[Verse Locator](#)

एवम् उक्तो हि वैदेह्या संरब्धो रक्त लोचनः ।

क्रोधात् प्रस्फुरमाण ओष्ठ आश्रमात् अभिनिर्गतः ॥ ३-५९-२०

20. **vaidehyaa evam uktaH** = by Vaidehi, thus, I was spoken; **hi** = indeed; **samrabdhaH** = hurriedly; **krodhaat rakta locanaH** = by anger, with reddened, eyes; **pra sphuramaaNa oSTha** = with highly, trembling, lips; **aashramaat** = from hermitage; **abhi nir gataH** = towards [you,] out, I came.

"When Vaidehi spoke to me thus I hurriedly came out of hermitage to you with anger reddening my eyes and trembling my lips. [3-59-20]

[Verse Locator](#)

एवम् ब्रुवाणम् सौमित्रिम् रामः संताप मोहितः ।

अब्रवीत् दुष्कृतम् सौम्य ताम् विना यत् त्वम् आगतः ॥ ३-५९-२१

21. **evam** = thus; **bruvaaNam** = speaking; **saumitrim** = to Soumitri; **santaapa mohitaH** = by angst, deluded; **raamaH** = Rama; **abraviit** = said; **saumya** = oh, gentle one; **yat** = by which [deed of your coming]; **tvam** = you; **taam vinaa** = her, without; **aagataH** = arrived; by that; **duS kR^itam** = wrong, doing[improper deed]; **[kR^itam** = is done - you have done wrong.]

Rama who is deluded by angst said to Soumitri who is speaking thus, that "your arrival without her is an improper deed, oh, gentle one. [3-59-21]

[Verse Locator](#)

जानन् अपि समर्थम् माम् रक्षसाम् अपवारणे ।
अनेन क्रोध वाक्येन मैथिल्या निर्गतो भवान् ॥ ३-५९-२२

22. **maam** = me; **rakSasaam apa vaaraNe** = demons, in foiling; **samartham** = as capable [enough]; **jaanan api** = knowing, though; **bhavaan** = you; **maithilyaa krodha vaakyena** = of Maithili, by angry, words; **nirgataH** = exited - hermitage.

"You know that I am capable enough to foil the demons, even then you have come out by the angry words of Maithili? [3-59-22]

[Verse Locator](#)

न हि ते परितुष्यामि त्यक्त्वा यत् यासि मैथिलीम् ।
क्रुद्धायाः परुषम् श्रुत्वा स्त्रिया यत् त्वम् इह आगतः ॥ ३-५९-२३

23. **maithiliim tyaktvaa** = Maithili, on leaving off; **yat yaasi** = he who has, come out; **te na parituSyami hi** = at you, not, happy I am, at all; **kruddhaayaaH striyaaH** = angering, lady's; **paruSam shrutvaa** = bitter [words,] on hearing; **yat** = who; **tvam iha aagataH** = you, to here, came away.

"On hearing bitter words of an angry lady you have came away on leaving her off, such as you are, I am not at all happy with you. [3-59-23]

[Verse Locator](#)

सर्वथा तु अपनीतम् ते सीतया यत् प्रचोदितः ।
क्रोधस्य वशम् आगम्य न अकरोः शासनम् मम ॥ ३-५९-२४

24. **siitayaa** = by Seetha; **pracoditaH** = compelled by; **krodhasya vasham aagamyaa** = ire's, control, coming under; **mama shaasanam** = my, directive; **na akaroH** not, done; **iti yat** = thus, which [that which issue is there]; **sarvathaa te** = in everyway, of yours; **apa niitam** = astray, led yourself [a viniitam] = [dereliction.]

"That which action of yours is there in non-compliance of my directive to stand guard to Seetha, either compelled by Seetha, or coming under your own ire, it shows your dereliction in everyway. [3-59-24]

[Verse Locator](#)

असौ हि राक्षसः शेते शरेण अभिहतो मया ।
मृग रूपेण येन अहम् आश्रमात् अपवाहितः ॥ ३-५९-२५

25. **mR^iga ruupeNa** = by deer's, form; **yena** = by whom; **aham** = I am; **aashramaat** = from hermitage; **apa vaahitaH** = away, taken [detoured]; **asau raakSasaH hi** = he is, a demon indeed; **maya** = by me; **shareNa abhihataH shete** = by arrow, hit down, sleeping - fell flat.

"By whom I am detoured from hermitage in the form of a deer he is indeed a demon, and he fell flat when my arrow hit him down. [3-59-25]

[Verse Locator](#)

विकृष्य चापम् परिधाय सायकम्
स लील बाणेन च ताडितो मया ।
मार्गीम् तनुम् त्यज्य च विक्लव स्वरो
बभूव केयूर धरः स राक्षसः ॥ ३-५९-२६

26. maya = by me; caapam = bow; vikR^iSyā = on drawing [bowstring, full length]; saayakam = arrow; paridhaaya = on setting [target, or, on bowstring]; sa liila = with, play [effortless shooting]; baaNena taaDitaH ca = by arrow, hit, also; saH = he; maargiim tanum = pertaining to deer, body; tyajya ca = leaving, also; viklava svaraH = piteously, voicing [bewailing]; keyuura dharaH = bracelets [and the like,] wearing; raakSasaH babhuuva = demon, he became.

"When I effortlessly shot an arrow setting on bowstring and stretching the bow to full length, he hit by that arrow left deer's body to become a piteously bewailing demon wearing bracelets and the like ornaments. [3-59-26]

[Verse Locator](#)

शर आहतेन एव तदा आर्तया गिरा
स्वरम् मम आलंब्य सु दूर सु श्रवम् ।
उदाहृतम् तत् वचनम् सु दारुणम्
त्वम् आगतो येन विहाय मैथिलीम् ॥ ३-५९-२७

27. tadaa = then; shara = by arrow; aahatena = hit down; eva = thus; aartayaa = with anguished; giraa = voice; su duura = very, remotely [place]; su shravam = clearly, audible; svaram = voice; mama = mine; aalambya = depend on [mimicking]; su daaruNam = highly, gruesome; tat = those; vacanam = words; udaa hR^itam = spoken; yena tvam aagataH = by which, you, came; maithiliim vihaaya = Maithili, on forsaking.

"Then hit down by arrow thus, he with an anguished voice that is clearly audible at a very remotely place and that which is mimicking my voice, uttered those highly gruesome words, whereby you have come here forsaking Maithili." Thus Rama said to Lakshmana on their way to their hermitage. [3-59-27]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न षष्टितमः सर्गः

Thus, this is the 59th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 59

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 60

Verses converted to UTF-8, Nov 09

Introduction

Rama laments for Seetha's separation. He starts searching for her and goes on asking every plant, tree and animal, in a kind of frenzied attitude. This chapter is too poetic to summarise, hence this much is said here.

[Verse Locator](#)

भृशम् आब्रजमानस्य तस्य अधो वाम लोचनम् ।
प्रास्फुरत् च अस्खलत् रामो वेपथुः च अस्य जायते ॥ ३-६०-१

1. aa vraja maanasya = one who started coming towards [hermitage]; tasya = his; vaama = left; locanam = eye; adhaH = lower [lower eyelid and below]; bhR^isham = frequently; praasphurat ca = fluttered, also; raamaH askhalat ca = Rama, stumbled [missed his footing,] also; asya vepathuH jaayate = his, falter, bechanced [his gait faltered.]

While Rama is coming towards hermitage his lower eyelid frequently fluttered, his gait faltered, and he missed his footing. [3-60-1]

[Verse Locator](#)

उपालक्ष्य निमित्तानि सो अशुभानि मुहुर् मुहुः ।
अपि क्षेमम् तु सीताया इति वै व्याजहार ह ॥ ३-६०-२

2. saH = he, that Rama; a shubhaani = not, auspicious; nimittaani = incidentals [forebodings]; upa aalakSyaa = closely, on watching; siitaayaa kSemam api tu [nu] = for Seetha, safety, even [in fact,] but, [will Seetha be safe!]; iti vyaaajahaara ha = thus, [reflexly] uttered, indeed; muhur muhuH vai = again, again, really.

On closely watching those inauspicious forebodings Rama indeed uttered oftentimes reflexly thus as, 'would she be safe, in fact!' [3-60-2]

[Verse Locator](#)

त्वरमाणो जगाम अथ सीता दर्शन लालसः ।
शून्यम् आवसथम् दृष्ट्वा बभूव उद्विग्न मानसः ॥ ३-६०-३

3. atha = then; tvaramaaNaH = quickening himself; siitaa darshana laalasaH = Seetha, to see, with ardency; jagaama = went; shuunyam aavasatham dR^iSTvaa = empty, home, on seeing; udvigna maanasaH babhuuva = distraught, at heart, he became.

He quickened himself and went with an ardency to see Seetha, and then on seeing an empty home his heart is distraught. [3-60-3]

[Verse Locator](#)

उद् भ्रमन् इव वेगेन विक्षिपन् रघु नन्दनः ।

तत्र तत्र उटज स्थानम् अभिवीक्ष्य समंततः ॥ ३-६०-४

ददर्श पर्ण शालाम् च सीतया रहिताम् तदा ।

श्रिया विरहिताम् ध्वस्ताम् हेमन्ते पद्मिनीम् इव ॥ ३-६०-५

4, 5. raghu nandanaH = Raghu's, descendent, Raghava; vegena = by speed; ud bhraman = up, to fly, [flying-flutterer]; iva = like [looked like]; vikSipan = jolting [his arms and gait]; tatra tatra = there, there; uTaja sthaanam = cottage's, in places; sam antataH = all-over; abhi viikSya = towards [on keenly,] probing; tadaa = then; siitayaa rahitaam ca = of Seetha, lacking, also; such hermitage which is like; hemante dhvastaam padminiim iva = in wintry [season,] ruined [befogged,] lotus-lake, as with; shriyaa vi rahitaam = lustre, without, having [lustreless]; parNa shaalaam = straw, house of; dadarsha = he has seen.

Raghava looked like a flying-flutterer as his speed jostled his arms and gait flutteringly, and on closely probing there and there, and all-over the places of that cottage, then he saw the lustreless house of straw devoid of Seetha, alike a befogged wintry lotus-lake without lustre. [3-60-4, 5]

[Verse Locator](#)

रुदन्तम् इव वृक्षैः च ग्लान पुष्प मृग द्विजम् ।

श्रिया विहीनम् विध्वस्तम् संत्यक्त वन दैवतैः ॥ ३-६०-६

विप्रकीर्ण अजिन कुशम् विप्रविद्ध बृसी कटम् ।

दृष्ट्वा शून्य उटज स्थानम् विललाप पुनः पुनः ॥ ३-६०-७

6, 7. vR^ikSaiH rudantam iva = by trees [of that woodland,] weeping / warbling / whining, as though; glaana [mlaana] = withered / weakened; puSpa = with flowers; mR^iga dvijam = with animals, with birds; shriyaa vihiinam = charm, less; vi dhvastam = utterly, shattered; sam tyakta vana daivataiH = completely, abandoned, by forest [georgic,] deities. viprakiirNa [vi pra kiirNaa] = rather, utterly, bestrewn; ajina kusham = deerskin, Kusha - sacred grass; vipraviddha [vi pra viddha] = rather, utterly, battered; bR^isii = tender-grass-seats; kaTam = [other] mats; dR^iSTvaa = on seeing; shuunya uTaja sthaanam = emptied, cottage, locale; [saH siitaa darshana laalasaH = he who wanted to see Seetha ardently, such Rama]; punaH punaH vilalaapa = over, over again, he wept.

The trees of that woodland are seemingly weeping, as their flowers are witheringly weakening and their birds are weepingly warbling, and the animals are whingeingly weeping, and that woodland is charmless and utterly shattered, since its georgic deities have completely abandoned it. Rather utterly bestrewn are the deerskins and sacred grass blades, rather utterly battered are the tender-grass-seats and other mats in the compound of cottage, and he who ardently wanted to see Seetha, such a Rama, on seeing such an emptied locale and cottage, wept over, over and again. [3-60-6, 7]

By this bestrewn, battered, or shattered state of articles, it is evident that Seetha struggled a lot to get release from the clutches of Ravana, and in their tussle articles are in shambles. Hence, Ravana did not carry Seetha on a clod of earth as said in Adhyaatma Ramayana and other texts. Valmiki's Seetha is an out and out human, as of now.

[Verse Locator](#)

हता मृता वा नष्टा वा भक्षिता वा भविष्यति ।

निलीना अपि अथवा भीरुः अथवा वनम् आश्रिता ॥ ३-६०-८

8. bhiiruH = bashful lady Seetha; hR^itaa = stolen [by grudging demons]; mR^itaa = slain [by grisly demons]; vaa = or; naSTaa vaa = strayed [in gauntly forest,] or; bhakSitaa vaa = savoured [by gruesome beasts,] or; bhaviSyati = she might be; athavaa = or else; ni liinaa api =

under, cover [shrouded herself, playfully,] even; **athavaa** = or else; **vanam aashritaa** = in forest, took shelter.

"That bashful Seetha might be stolen by the grudging demons, or slain by the very same grisly demons, or savoured by some gruesome beasts, or else she strayed in this gauntly forest, and even she might have playfully shrouded herself in the grimly forest, or else she must be sheltering herself in this forest which will be gruelling to locate. [3-60-8]

[Verse Locator](#)

गता विचेतुम् पुष्पाणि फलानि अपि च वा पुनः ।
अथवा पद्मिनीम् याता जल अर्थम् वा नदीम् गता ॥ ३-६०-९

9. **api vaa** = or, else; **puSpaaNi phalaani ca** = flowers, fruits, also; **vicetum** = to pick up; **gataa** = gone; **punaH** = again; **athavaa** = or else; **padminiim yaataa** = to lotus-lake, gone; **jala artham** = water, for the sake of; **nadiim gataa vaa** = to river gone, or.

"Or else, she might have again gone to pick the flowers or fruits, or again gone to lotus-lake, or gone to the river for water." Thinking thus, Rama started his search for Seetha. [3-60-9]

[Verse Locator](#)

यत्नात् मृगयमाणः तु न आससाद वने प्रियाम् ।
शोक रक्त ईक्षणः श्रीमान् उन्मत्त इव लक्ष्यते ॥ ३-६०-१०

10. **yatnaat** = effortfully; **mR^igayamaaNah tu** = being searched [by Rama,] though; **vane priyaam** = in forest, [his] dear [Seetha]; **na aasasaada** = not, I have attained; **shoka rakta iikSaNaH** = by anguish, reddened, looks [eyes]; **shriimaan** = glorious one - Rama; **unmatta** = madman; **iva** = alike / as though / seems to be; **lakSyate** = is appearing.

Though he searched effortfully for his dear Seetha he did not get her, and as his anguish is reddening his eyes the appearance of that glorious one seems to be that of a madman. [3-60-10]

The word **iva** 'as though, seems to be, alike...' has some importance from the viewpoint of commentators, and some discussion is given in endnote on its usage. Because he is 'like' a madman, the translation shall also be 'like' a mad-translation, as long as he talks 'like' a madman.

[Verse Locator](#)

वृक्षात् वृक्षम् प्रधावन् स गिरीम् च अपि नदी नदम् ।
बभ्राम विलपन् रामः शोक पंक अर्णव प्लुतः ॥ ३-६०-११

11. **raamaH** = Rama; **vR^ikSaat vR^ikSam** = from tree, to tree [shrub]; **giriim ca api** = from hill, also, even [to hillock]; **nadii nadam** = river, to rivulet; **pra dhaavan** = speedily, running; **vilapan** = on wailing over; **shoka pankha arNava plutaH** = woe, sludge, ocean, inundated in - sludgy ocean of woes; **saH** = he that Rama; **ba bhraama** = revolved around.

Rama ran speedily from tree to shrub, from hill to hillock, from river to rivulet, and revolving around them he wailed for Seetha, as he is inundated in a sludgy ocean of woes. [3-60-11]

Whether Rama 'really wept' over Seetha's absence or it the 'playacting' of god - is a much-debated topic. As a hero of the epic, it is 'real' weeping and it is necessary to arouse pathos, but should he be god or god incarnate, is 'weeping' manifest in the qualities of Omniscient - is the dilemma. Some points are presented in the endnote.

[Verse Locator](#)

अस्ति कच्चित् त्वया दृष्टा सा कदम्ब प्रिया प्रिया ।
कदम्ब यदि जानीषे शंस सीताम् शुभ आननाम् ॥ ३-६०-१२

12. **kadamba** = oh, Kadamba tree; **kadamba priyaa** = Kadamba [flowers,] a lover of; **priyaa** = [my] ladylove; **saa** = she that Seetha; **kaccit** = someone [who is a lady]; **tvayaa** = by you; **[api] dR^iSTaa** = is seen; **asti** = is she [seen]; **jaaniiSe yadi** = you know [her,] if; **shubha aananaam siitaam** = about lovable, faced, Seetha; **shamsa** = you tell.

"Oh, Kadamba tree, seest thou someone a lady who is lover of Kadamba flowers, one with a lovable face and a love of mine, thou tellest me if thou knowest. [3-60-12]

[Verse Locator](#)

स्निग्ध पल्लव संकाशाम् पीत कौशेय वासिनीम् ।
शंसस्व यदि सा दृष्टा बिल्व बिल्व उपम स्तनी ॥ ३-६०-१३

13. **bilva** = oh, Bilva tree; **snigdha pallava samkaashaam** = smooth [silky,] leaflet, similar to [in skin]; **piita kausheya vaasiniim** = yellowy-ochry, silk, dressed in; **bilva upama stanii** = Bilva-fruits [rotund and silky,] in simile, breasted; **[kaccit** = someone]; **yadi saa dR^iSTaa** = if, she is, seen by you; **shamsasva** = you tell.

"Oh, Bilva tree, if thou seest someone who is drest in yellowy-ochry silks, whose skin likens to the silkiness of thine leaflets, breasts to thine rotund and silky Bilva fruits, thou tellest me... [3-60-13]

[Verse Locator](#)

अथवा अर्जुन शंस त्वम् प्रियाम् ताम् अर्जुन प्रियाम् ।
जनकस्य सुता तन्वी यदि जीवति वा न वा ॥ ३-६०-१४

14. **athavaa** = otherwise; **arjuna** = oh, Arjuna tree; **tvam** = you; **[yadi jaaniiSe** = if, you know her]; **arjuna priyaam** = Arjuna [flowers,] a lover of; **taam** = of her; **priyaam** = [my] ladylove; **tanvii** = slender [waisted one]; **janakasya sutaa** = Janaka's, daughter; **yadi jiivati vaa** = whether, living, or; **na vaa** = not, or; **shamsa** = tell.

"Otherwise, thou Arjuna tree, if thou knowest her who is a lover of thine Arjuna flowers and the ladylove of mine, thou telleth whether that slender-waisted daughter of Janaka liveth or otherwise... [3-60-14]

[Verse Locator](#)

ककुभः ककुभ ऊरुम् ताम् व्यक्तम् जानाति मैथिलीम् ।
लता पल्लव पुष्प आढ्यो भाति हि एष वनस्पतिः ॥ ३-६०-१५

15. **eSa** = this; **vanaspatiH** = tree; **lataa pallava puSpa** = with creeping plants [creepy-creepers,] tender leaves [foliole-foliage,] flowers [flowery-flowers]; **aaDhyaH** = is laden with; **[yathaa** = as to how]; **bhaati hi** = it is shining forth, indeed; thereby; **[eSa** = this]; **kakubhaH** = Kakubha tree; **kakubha uurum** = about Kakubha-tree [its trunk like,] one who has such thighs - about Seetha with thighs like Kakubha tree trunk; **taam maithiliim** = of her, of Maithili; **vyaktam jaanaati** = obviously, will be knowing.

"As to how this Kakubha tree shineth laden with creepy-creepers, foliole-foliage and flowery-flowers, this tree knowest Maithili whose thighs can be likened to the smoothish trunk of this very Kakubha tree... [3-60-15]

[Verse Locator](#)

भ्रमरैर् उपगीतः च यथा द्रुम वरो हि असि ।
एष व्यक्तम् विजानाति तिलकः तिलक प्रियाम् ॥ ३-६०-१६

16. **druma varaH** = tree, best [among trees]; **[ayam** = this]; **tilakaH** = Tilaka tree; **yathaa** = as to how; **bhramaraiH** = by honeybees; **upa giitaH ca asi hi** = nearly, singing, also, it is, indeed - because honeybees are singing in chorus at its nearby, that chorus of bees is audible to the

tree; thereby; **eSa** = this- Tilaka tree; **tilaka priyaam** = Tilaka tree, about the lover of - of Seetha; **vyaktam vijaanaati** = clearly, be knowing.

"As to how this best tree among all trees heareth the chorus of honeybees that singest around it, thereby this Tilaka tree clearly knowest Maithili, a lover of Tilaka trees, as this shouldst have heard her. [3-60-16]

[Verse Locator](#)

अशोक शोक अपनुद शोक उपहत चेतनम् ।
त्वन् नामानम् कुरु क्षिप्रम् प्रिया संदर्शनेन माम् ॥ ३-६०-१७

17. **shoka apa nuda** = oh, agony, away, taker - oh, remover of agony [a shoka = alleviator of agony, name of tree etymologically]; **ashoka** = oh, Ashoka tree; **priyaa sandarshanena** = my ladylove, by showing; **shoka upahata cetanam** = by agony, marred, empathy [whose empathetic thinking is marred by agony]; **maam** = me; **kSipram** = readily; **tvat naamaanam** = yours, name after [name me after your name, make me your namesake with removed agonies]; **kuru** = you make [you name me.]

"Oh, Ashoka tree, an alleviator of agony, that is thine name lingually... but practically and readily name me after thine, by showing my ladylove, as my agony has marred my empathy... [3-60-17]

[Verse Locator](#)

यदि ताल त्वया दृष्टा पक्व ताल फल स्तनी ।
कथयस्व वरारोहाम् कारुण्यम् यदि ते मयि ॥ ३-६०-१८

18. **taala** = oh, Palm tree; **pakva taala phala stanii** = ripened, palm, fruit [like,] breasted; **tvayaa dR^iSTaa yadi** = by you, seen, if; **te mayi kaaruNyam yadi** = to you, on me, mercy [you have,] if there; **varaaro haam kathayasva** = of shapely lady, you tell.

"Oh, Palm tree, if thou seest that lady breasted alike ripened-palm fruits of thine, and if thine mercy is mine, thou telleth of that shapely lady Seetha... [3-60-18]

[Verse Locator](#)

यदि दृष्टा त्वया सीता जम्बो जांबूनद सम प्रभा ।
प्रियाम् यदि विजानासि निःशंक कथयस्व मे ॥ ३-६०-१९

19. **jambo** = oh, Rose-apple tree; **tvayaa siitaa yadi dR^iSTaa** = by you, Seetha, if, is seen; **jaambu nada** = like gold - golden complexioned; **or [jaambu phala** = Rose apple like; **sama prabhaa** = equal, in glitter; smoothly complexioned one like Rose-apple; **priyaam** = of ladylove; **vi jaanaa asi yadi** = clearly, in the know, you are, if, [if you are clearly in the know of]; **me niH shanka kathayasva** = to me, less of, doubt - hesitation, tell.

"Oh, Rose-apple tree, if thou seest Seetha and thee knowest my ladylove with golden glitter, thou telleth me without hesitation...

ओर्

"Oh, Rose-apple tree, if thou seest Seetha and thou knowest my ladylove whose complexion is smoothish like thine Rose-apples, thou telleth me unhesitatingly... [3-60-19]

[Verse Locator](#)

अहो त्वम् कर्णिकार अद्य पुष्पितः शोभसे भृशम् ।
कर्णिकार प्रियाम् साध्वीम् शंस दृष्टा यदि प्रिया ॥ ३-६०-२०

20. karNikaara = oh, Karnikaara tree; tvam adya = you, now; puSpitaH = in full bloom; shobhase bhR^isham = blooming, magnificently; aho = Aha! karNikaara priyaam = Karnikaara-flowers, a lover of; saadhviim = immaculate one; priyaa = my ladylove; dR^iSTaa yadi = you have seen, if; shamsa = you tell.

"Aha! Karnikaara tree, now thou art in full bloom and blooming magnificently, if thou seest that lover of Karnikaara-flowers and an immaculate ladylove of mine, thou telleth me... [3-60-20]

Annex: 'you all might have seen when your friend was imperilled and you might have complained, or cried out with the rustle of your leaves or gestured with the swings of your branches, as humans would do with their voice and hands... and the birds and bees nestled on you also might have chorused, sadly... but those birds and bees are unable to communicate what has happened... you trees, though you may not have rushed to rescue her, as you are pegged on ground, you indicate to me, at least with your branchy gestures, what exactly has happened...

[Verse Locator](#)

चूत नीप महा सालान् पनसान् कुरवान् धवान् ।
दाडिमान् अपि तान् गत्वा दृष्ट्वा रामो महायशाः ॥ ३-६०-२१
बकुलान् अथ पुन्नागान् च चंदनान्केतकान् तथा ।
पृच्छन् रामो वने भ्रान्त उन्मत्त इव लक्ष्यते ॥ ३-६०-२२

21. mahaayashaaH = of high glory; raamaH = heart-stealer; raamaH = Rama; vane = in forest; cuuta = mango trees; niipa = niipa trees; mahaa saalaan = massive, saala trees; panasaan = jack-fruit trees; kuravaan = kuruva trees; dhavaan = dhava trees; atha = then; daaDimaan api = daaDima trees, even; bakulaan = bakula trees; tathaa = like that; pun naagaan ca = pannaga trees, also; candanaan = sandalwood trees; ketakaan = ketaka trees; dR^iSTvaa = on seeing - those trees; taan gatvaa = to them, having gone to trees; pR^icChan = on asking them; bhraanta = while wandering; unmatta iva lakshyate = madman, like, appearing to be.

Rama has gone on asking trees like mango, niipa, massive saala, jack-fruit, kuruva, dhava, and even around daaDima, bakula, punnaaga, sandalwood, ketaka trees, and when he is running around them that highly glorious Rama appeared like a madman. [3-60-21, 22]

[Verse Locator](#)

अथवा मृग शाब अक्षीम् मृग जानासि मैथिलीम् ।
मृग विप्रेक्षणी कांता मृगीभिः सहिता भवेत् ॥ ३-६०-२३

23. athavaa = or else; mR^iga = oh, deer; mR^iga shaaba akSiim = deer, fawn, eyed one; maithiliim jaanaasi = of Maithili, do you know [what bechanced to her]; mR^iga vi prekSaNii = deer-like, quick, with looks; [athavaa = or else] kaantaa = that lady; mR^igiibhiH sahita bhavet = herd of she-deer, along with, she will be [herded into her of deer.]

"Or else, oh, deer, dost thou know what bechanced to that fawn-eyed Maithili, one with quick-looks like thee deer? Or else, hast she herded herself into the herd of she-deer of yours... [3-60-23]

Annex: 'poor trees... they cannot air their expression, hence Maithili is unsaid by them... but you deer, you can voice and gesticulate, then voice it out or gesticulate, since that Maithili is an all time playmate of you deer... and you are an expert in escaping, and you might have escaped when Maithili was in danger, does not matter, it is your nature, now tell me what exactly has happened...' [but, then that deer ran in a particular way, but Rama is now unable to decipher it... and concludes,] 'now also you are escaping expertly... leave it at that...'

[Verse Locator](#)

गज सा गज नासोरुः यदि दृष्टा त्वया भवेत् ।
ताम् मन्ये विदिताम् तुभ्यम् आख्याहि वर वारण ॥ ३-६०-२४

24. **gaja** = oh, elephant; **gaja naasa** = elephant's, nose - trunk-like; **uuruH** = thighs - she who is having; **saa** = she that Maithili; **tvayaa dR^iSTaa yadi bhavet** = by you. seen, if, she is [if she is seen by you]; **taam** = of her; **tubhyam** = to you; **viditaam** = [she who is already -] familiar to you; **manye** = I deem; **vara vaaraNa** = oh, best, elephant; **aakhyaahi** = you tell.

"Oh, elephant, thou mightst beheld her whose thighs likens to your trunk at that problematic hour, thus methinks, and that Maithili is familiar to thee, and oh, best elephant, if thou beholdest her, thou tallest me... [3-60-24]

Annex: 'though you are a pachyderm you are keen-eyed and you can find out even a thorn in the weed, also you are around this place for a long time, thus well acquainted with all of us... hence I deem that something must have happened and somehow you might have seen... though you could not prevent it with your massive head, trunk or legs, but tell me what exactly has happened...

[Verse Locator](#)

शार्दूल यदि सा दृष्टा प्रिया चंद्र निभ आनना ।

मैथिली मम विस्रब्धम् कथयस्व न ते भयम् ॥ ३-६०-२५

25. **shaarduula** = oh tiger; **candra nibha aananaa** = Moon, similar in shine, faced one - Seetha; **priyaa** = my ladylove; **saa maithilii** = she, that Maithili; **dR^iSTaa yadi** = seen [by you,] if; **vi srabdham** = without, fear - in good faith; **mama** = to me; **kathayasva** = you speak up; **te bhayam na** = to you, fear, is not there.

"Fear not, oh, tiger, hast thou seen Maithili, the moonfaced ladylove of mine, if thou hast seen speak in good faith... [3-60-25]

Annex: 'I know that you are a master prowler and a brave one, these deer and elephants are somehow fearing to tell me, but you tell me because you're a brave one... did you not prowl the prowler of Maithili... I also know that equal is the fear when one sees a tiger or when a tiger sees one... now you need not lift up your fore-paw and step back on seeing me... as I cause no harm now... but tell me, whether you ran after that one who caused some harm to Seetha or not, as Seetha never harmed you, when you were on the prowl hereabouts...' But that tiger retraced its steps, because Rama is an archer with a bow and arrows, without telling him that without exception all the animals vainly ran after Ravana trying to rescue Seetha. Such as he is, an uninformed one, he starts a delirious soliloquy in imagery.

[Verse Locator](#)

किम् धावसि प्रिये नूनम् दृष्टा असि कमल ईक्षणे ।

वृक्षेण आच्चाद्य च आत्मानम् किम् माम् न प्रतिभाषसे ॥ ३-६०-२६

26. **kamala iikSaNe** = oh, lotus like, eyed one; **priye** = oh, my dear; **[duure** = distantly]; **kim dhaavasi** = why, you are running away; **dR^iSTaa asi** = seen, you are; **nuunam** = in fact; **aatmaanam vR^ikSeNa aacchaadya** = yourself, by trees [by leaves,] veiling [camouflaging]; **maam** = to me; **kim na prati bhaaSase** = why, not, in turn, talking [replying me.]

"Oh lotus-eyed lady, in fact I have seen you my dear, then why this running away and concealing yourself under trees, why do not you reply me... [3-60-26]

[Verse Locator](#)

तिष्ठ तिष्ठ वरारोहे न ते अस्ति करुणा मयि ।

न अत्यर्थम् हास्य शीला असि किम् अर्थम् माम् उपेक्षसे ॥ ३-६०-२७

27. **varaarohe** = oh, best lady; **tiSTha tiSTha** = stay, stay; **te mayi karuNaa na asti** = to you, on me, mercy, not, is there; **ati artham** = too, much - unacceptably; **haasya shiilaa** = tease, humoured; **na asi** = not, you are; **maam** = me; **kim artham upekSase** = what, for, you ignore.

"Stay...stay... oh, best lady, don't you have mercy on me? You are not unacceptably tease-humoured! What for you ignore me? [3-60-27]

पीत कौशेयकेन असि सूचिता वर वर्णिनि ।

धावन्ति अपि मया दृष्टा तिष्ठ यदि अस्ति सौहृदम् ॥ ३-६०-२८

28. vara varNini = oh, beautifully, complexioned one; piita kausheyakena = by yellowy, silk-sari; suucitaa asi = betokened, you are; dhaavanti api = running away, even if; mayaa dR^iSTaa = by me, seen; sau hR^idam = good, will [for me]; asti yadi = is there is [you have,] if; tiSTha = you stay.

"Oh, beautifully complexioned lady, even if you are running away your yellowy silk-sari betokens you, stay, if you have goodwill for me... [3-60-28]

[Verse Locator](#)

न एव सा नूनम् अथवा हिंसिता चारु हासिनी ।

कृच्छ्रम् प्राप्तम् न माम् नूनम् यथा उपेक्षितुम् अर्हति ॥ ३-६०-२९

29. athavaa = otherwise; saa = she [whom I just saw]; na eva = not, thus [may not be Seetha]; caaru haasinii = cheerful, smiles [one who have them, Seetha]; nuunam = certainly; himsitaa = she is murdered; yathaa = as to how [why because]; kR^icChram praaptam = wretched-state, one who attained; maam = me; upekSitum na arhati = to avoid me, not, aptly of her - she would not avoid me; nuunam = definitely.

"Otherwise, she whom I have just seen me may not be Seetha, why because, it is unapt of her to avoid me who attained this wretched state, hence Seetha with cheery smiles is certainly murdered... [3-60-29]

[Verse Locator](#)

व्यक्तम् सा भक्षिता बाला राक्षसैः पिशित अशनैः ।

विभज्य अंगानि सर्वाणि मया विरहिता प्रिया ॥ ३-६०-३०

30. mayaa virahitaa priyaa = by me, without being present [in my absence,] my dear one; saa baalaa = she, who is youngish; vyaktam = obviously; sarvaaNi angaani vi bhajya = [her] all, limbs, on verily, dividing; pishita ashanaiH raakSasaiH bhakSitaa = by raw-flesh, gorgers, by demons, she is gorged.

"Obviously the raw-flesh gorgers must have gorged that youngish lady on diving all her limbs in my absence from my dear one... [3-60-30]

[Verse Locator](#)

नूनम् तत् शुभ दंत ओष्ठम् सुनासम् शुभ कुण्डलम् ।

पूर्ण चंद्र निभम् ग्रस्तम् मुखम् निष्प्रभताम् गतम् ॥ ३-६०-३१

31. nuunam = evidently; tat shubha danta oSTham = that [lady with] pretty, teethed, lipped one; su naasam = with prettily, nose; shubha kuNDalam = with prettyish, earrings; puurNa candra nibham = full, moon, similar; [tat = that]; mukham = face; grastam = when devoured; niS prabhataam gatam = without, lustre [blanched looked,] entered [obtained.]

"Her face which is similar to a full-moon with pretty teeth, prettier lips, prettily nose and with prettyish earrings, might have obtained a blanched look when being devoured... [3-60-31]

[Verse Locator](#)

सा हि चंपक वर्ण आभा ग्रीवा ग्रैवेयक उचिता ।

कोमला विलपन्त्याः तु कान्ताया भक्षिता शुभा ॥ ३-६०-३२

32. vilapantyaaH = while bewailing; kaantaayaa = lady's; campaka varNa aabhaa = campaka flower's, colour, in shine; graiveyaka ucitaa = for neck ornaments, befitting - neck; komalaa = exquisite; shubhaa = beautiful; saa griivaa tu = hers/that, neck, but; bhakSitaa hi = glugged down, indeed.

"But that exquisite and beautiful neck of that lady which shines forth in the colour of Campaka flower, befitting for any neck ornament, indeed it might be glugged down while she is bewailing... [3-60-32]

[Verse Locator](#)

नूनम् विक्षिप्यमाणौ तौ बाहू पल्लव कोमलौ ।
भक्षितौ वेपमान अग्रौ स हस्त आभरण अंगदौ ॥ ३-६०-३३

33. vikSipyamaaNau = when wriggling; pallava komalau = tender-leaf like, delicate; vepamaana agrau = having quivering, having ends - of arms, fingers; sa hasta aabharaNa angadau = with, hand, ornaments [bangles,] bicep-lets; tau baahuu = those two, arms; nuunam = definitely; bhakSitau = eaten - are nibbled.

"Her two arms which are delicate like tender leaves, ornamented with bangles and bicep-lets might have been definitely nibbled while they are wriggling with quivering fingers... [3-60-33]

[Verse Locator](#)

मया विरहिता बाला रक्षसाम् भक्षणाय वै ।
सार्थेन इव परित्यक्ता भक्षिता बहु बांधवा ॥ ३-६०-३४

34. baalaa = youngish - Seetha; rakSasaam bhakSaNaaya vai = for demons, as though for feast, really; mayaa vi rahitaa = by me, without presence [in my absence]; [maya pari tyaktaa iva = by me, forsaken, as though]; bahu baandhavaa = many, relatives, [though Seetha has many relatives]; saarthena parityaktaa iva = = by caravan, completely forsaken [woman,] like [as worse as]; bhakSitaa = she is feasted.

"This is as though I have forsaken this youngish Seetha really as a feast for the demons in my absence, and though Seetha has many relatives she has become as worse as a lonesome woman who is completely forsaken by her caravan who is lonesomely ready for the feast of highwaymen, and demons have feasted on her. [3-60-34]

[Verse Locator](#)

हा लक्ष्मण महाबाहो पश्यसे त्वम् प्रियाम् क्वचित् ।
हा प्रिये क्व गता भद्रे हा सीते इति पुनः पुनः ॥ ३-६०-३५

35. mahaabaahaH = oh, dextrous one; haa lakSmaNa = ha, Lakshmana; tvam = you; kvacit = anywhere; priyaam = my ladylove; pashyase = are you seeing; bhadre = oh, auspicious lady; haa priye = ha, dear; kva gataa = where, you have gone; haa siite = ha, Seetha; iti punaH punaH = thus, again, again; [rudan = while bewailing] - he serched.

"Ha, Lakshmana... oh, dextrous one... have you seen my ladylove anywhere... ha, dear, where have you gone... oh, auspicious lady... ha, Seetha..." thus Rama lamented again and again in his search. [3-60-35]

[Verse Locator](#)

इति एवम् विलपन् रामः परिधावन् वनात् वनम् ।
क्वचित् उद् भ्रमते वेगात् क्वचित् विभ्रमते बलात् ॥ ३-६०-३६
क्वचित् मत्त इव आभाति कांता अन्वेषण तत्परः ।

36, 37a. **raamaH** = Rama; **iti evam** = thus, this way; **vilapan** = on bewailing; **vanaat vanam** = from wood, to wood; **pari dhaavan** = on overly, rushing; **kvacit** = somewhere; **vegaat** = by forcefulness [of delusion]; **ud bhramate** = highly, delusional [he becomes]; **kvacit** = somewhere else; **balat** = by powerfulness [of allusion]; **vi bhramate** = verily, [he is] alluded; **kvacit** = else where; **kaantaa anveSaNa tatparaH** = ladylove, in search of, impassioned one; **matta iva [unmatta iva]** = mad [madman,] like; **aabhaati** = shining forth [he is nitid.]

On bewailing in this way and on overly rushing from wood to wood, somewhere Rama has become highly delusional by the forcefulness of delusion and spots forest stuff as Seetha, though none of them have any resemblance to Seetha, and somewhere else, marking creepers, plants or slender shrubs and suchlike delicacies as Seetha he has become really alluded by the powerfulness of allusion, and elsewhere, he is not discriminating paths or pathless routes for his trekking as an impassioned one in the search of his ladylove, and thus he is nitid like a madman. [3-60-36, 37a]

[Verse Locator](#)

स वनानि नदीः शैलान् गिरि प्रस्रवणानि च ।
काननानि च वेगेन भ्रमति अपरिसंस्थितः ॥ ३-६०-३७

37. **saH** = he, Rama; **vanaani nadiiH shailaan** = woods, rivers, hills; **giri prasravaNaani ca** = mountain, rapids, also; **kaananaani ca** = thick forests, also; **aparisaMsthitaH [a pari sam sthitaH** = not, completely, well, stable one] = restlessly; **vegena bhramati** = speedily, he roves.

Rama is on the rove around woods, rivers, hills, mountain-rapids and thicketed forests, speedily and restlessly. [3-60-37]

[Verse Locator](#)

तदा स गत्वा विपुलम् महत् वनम्
परीत्य सर्वम् तु अथ मैथिलीम् प्रति ।
अनिष्ठित आशः स चकार मार्गणे
पुनः प्रियायाः परमम् परिश्रमम् ॥ ३-६०-३८

38. **saH** = he that Rama; **vipulam mahat vanam** = to vast, great, forest; **tadaa** = that way; **gatvaa** = on going round; **sarvam pariitya** = everywhere, on searching; **maithiliim prati** = Maithili, towards; **an iSThita aashaH** = not, tangible, hope [hope became intangible]; **saH** = he; **atha** = then; **punaH** = again; **priyaayaaH** = of ladylove; **maargaNe** = in searching; = ; **paramam parishramam** = extreme, effort - over-strenuous effort; **cakaara** = he made.

On going round the vast of great forest in that way and on searching for Maithili, his hope became intangible, but again he undertook the search for his ladylove, over-strenuously. [3-60-38]

Did Rama actually weep?

Maheshvara Tiirtha says that, 'the word **iva** 'alike, seemingly, as though' is to be ellipted to all the expressions given by Rama, as god incarnate Rama did not 'really' weep over...' As such the expressions will become: **shokaat paripluta iva**, **shokaat pradhaavan iva**, **vilapan iva** etc., and they mean 'as though he is inundated in sea called lamentation... as though he wept... as though he ran after...' and the like. For this the **viSNu puraaNa**, **umaa samhita** is cited as reference, where Vishnu himself says: **aham daasharathiH** **buutvaa hanmi raavaNam aahave** | **shrii mad raama avataare asmin aj~navat kriyate mama** | **tatra shankaa na kartavyaa sarvaj~nena api maayayaa** | **mat maayaa mohitam rakSho manuShyam maam avekShyati** | **anyathaa tasya saa nuunam na bhavet atra kutracit** 'I on becoming Dasharatha's son will eliminate Ravana in combat... though Omniscient I conduct myself in the incarnation of Rama as a commoner by my Maya... thereby no doubt be nurtured by any... believing me a human Ravana will be mislead, as there is no other way for his elimination...' thus Tiirtha says that Rama did not actually 'weep or wail...'

But this is contradicted and said by later commentators, 'though Rama is Supreme Being he took up human incarnation and he conducted himself as a human. Hence there is no need to ellipt ellipses for many a time and portray him as a 'direct' god on earth. Valmiki has said this more than once through Rama's words that he is just a 'human...' **aatmaanam aham maanuSam manye** 'I for myself am a human...' etc., and here also Valmiki used this word **iva** only at a few places like **unmatta iva, udbhraanta iva** Even if Rama were to be 'god' on earth, for his fate of taking a human incarnation he is fated to behave as a human, and gets involved in human emotions, according to situations and his mental conditions. In such conditions, for he is 'god' he can 'evoke' an emotion as he evoked rancour many times when eliminating demons as in the episodes of Aranya when he was eliminating Khara, Dushana, and others. There is **roSam aahaarayat tiivram...** 'rancour, evoking, unusual...' 'and then evoking an unusual rancour to eliminate Khara in war, he eliminated Khara...' as at 3-30-19. Here when the word **roSam** is replaced with **shokam** and if it be said as **shokam aaharayet tiivram...** it suffices all contradictions. And in many other places, we see him **aaharayet** 'getting' wrath or sadness, or other humanly emotion. When he can 'evoke' one human emotion 'wrath', why not evoke other emotions like 'love, sadness, pity, kindness' and the like. Again, there are some subhuman emotions like greed, avarice, hate, jealousy etc., which are unbecoming to humans themselves, hence the question of Rama's evoking them for his activities, does not arise.

Then 'is this playacting of god, of hoodwinking of man called Rama in the name of Ravana...' is the connective question. The answer is 'neither...' for it is maya of Vishnu. In other way, it is not hoodwinking of Rama but it is the bewailing of god/Rama caused by the suffering of his adherents/devotee/subjects - particularly for Seetha, who is not just a devotee or adherer, but his own altar ego. Particularly when that god alone, through the so-called destiny, karma, fate etc, causes that suffering. Rama admits at verse 34 of this chapter 'this is as though I have forsaken this Seetha...' because of his passion for hunting, either the deer or the demon, thus bechanced is an ill fate on Seetha.

If Rama were to be god, he is not an 'featureless' god of **advaita tenet**, a **nirguNa** but he is **saguNa** 'featured' god and some of his many features are: **svabhaavika anavadhika atishaya, j~naana, bala, aishvarya, viirya, shakti, tejaH, saushiilya, maardava, aarjava, sauhaardra, saumya, kaaruNya, maadhuryam, gaambhiirya, audaaryaadi aneka kalyaana guNa sampanna...** of which we are concerned with **kaaruNya, maardava** features, 'pity and sheltering...' as Shudarshanaacaarya defined **maardavam** as **aashrita viraha a-sahatvam maardavam** 'impatience for the separation from his adherers...' and Rama wept with this pity and impatience for Seetha's separation from him.

However delinquent the children be, they do not know or care to know what their parents feel about their delinquency, because they themselves are thinking that they are not at all delinquent. But their parents, though they are aware of their children's delinquency, but unable to mend them, they suffer silently or blatantly. Here too it is the same predicament for Rama, though it is not parent-child relation, but it is man-wife relation, worthier enough for more suffering. His anguish is for the 'soul' called Seetha, going to be captivated in the 'body' called Lanka, and her deliverance is possible only on the annihilation of that body or holder of that body, namely Ravana, in the karmic cycle of birth-death. And none has a real glimpse or knowledge of that god or soul, but all go on assuming on their own as Bhagavad Gita says at 7-24:

avyaktam vyaktim aapannam manyate maam a-buddhaya | param bhaavam ajaananto mama avyayam anuttamam | gita

Which deem th' Unmanifested manifest, / Not comprehending Me in my true Self! / Imperishable, viewless, undeclared, - Sir Edwin Arnold. Hence, Rama really wept for Seetha and in fact, gods really weep even for us, madly and sadly, but we do not care, or wish to care.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षष्ठितमः सर्गः

Thus, this is the 60th chapter in Aranya Kanda of Valmiki Ramayana, the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 60

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

<u>20</u>	<u>21</u>	<u>22</u>	<u>23</u>	<u>24</u>
<u>25</u>	<u>26</u>	<u>27</u>	<u>28</u>	<u>29</u>
<u>30</u>	<u>31</u>	<u>32</u>	<u>33</u>	<u>34</u>
<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 61 Verses converted to UTF-8, Nov 09

Introduction

Rama laments for Seetha and becomes despondent. But at the advice of Lakshmana both of them start a search for Seetha, presuming that she might be available in the proximity. Later they embark on a thorough search in the entire forest and its mountains and at lakesides, but Seetha is unseen.

From here, until Rama meets Hanuma in next book Kishkindha, Rama's lamentation is continually portrayed. This may not be taken as a mere 'weeping' or 'bemoaning' of the principal character of the epic, but this has many poetics and romantics of epical poetry imbibed in it. An epic, basically, requires a hero to have his romantic attributes, **naayaka lakshaNaH** and these 'wailings' will portray all of them. There are various, numerous and voluminous derivatives, meanings and commentaries, which cannot possibly be included in here, at this stage, except for passing references on them. Hence, this lengthy lamentation has lengthier romanticism.

[Verse Locator](#)

दृष्ट्वा आश्रम पदम् शून्यम् रामो दशरथ आत्मजः ।
रहिताम् पर्णशालाम् च प्रविद्धानि आसनानि च ॥ ३-६१-१
अदृष्ट्वा तत्र वैदेहीम् संनिरीक्ष्य च सर्वशः ।
उवाच रामः प्राकृश्य प्रगृह्य रुचिरौ भुजौ ॥ ३-६१-२

1, 2. dasharatha aatmajaH raamaH = Dasharatha's, son, Rama; shuunyam = vacant; aashrama padam = hermitage's, threshold; [siitaayaaH = with Seetha]; rahitaam parNa shaalaam ca = devoid of [empty,] straw, cottage, also; pra viddhaani aasanaani ca = utterly, shattered, seats [leaf-mats,] also; dR^iSTa = having seeing; tatra = there; vaidehiim = Vaidehi; a dR^iSTvaa = not, seen; sarvashaH = everywhere; sam niriikSya ca = well, on eyeing watchfully, even; pra aakrushya = loudly, shrieked; [lakshmaNasya] rucirau bhujau = [Lakshmana's,] winning, shoulders; pragR^ihya = on taking [clasping]; raamaH uvaaca = Rama, said.

On seeing the vacant threshold of the hermitage and empty cottage of straw, also at the leaf-mat-seats that are utterly shattered, and not finding Vaidehi even on watchfully eyeing everywhere Rama shrieked loudly, and then on clasping the winning shoulders of Lakshmana he said this to him. [3-61-1, 2]

[Verse Locator](#)

क्व नु लक्ष्मण वैदेही कम् वा देशम् इतो गता ।
केन आहता वा सौमित्रे भक्षिता केन वा प्रिया ॥ ३-६१-३

3. lakSmaNa = oh, Lakshmana; vaidehii = Vaidehi; kva nu = where is, possibly; itaH kam deshama vaa gataa = from here, to which, place, or, she has gone; saumitre = oh, Soumitri; kena

vaa aahR^itaa = by whom, or, she is stolen; priyaa = my ladylove; kena vaa bhakSita = by whom, or, she is gorged.

"Oh, Lakshmana, possibly where can be Vaidehi? Or, to which place she has gone from here? Or, Soumitri, who stole her away? Or, who has gorged up my ladylove? [3-61-3]

[Verse Locator](#)

वृक्षेण आवार्य यदि माम् सीते हसितुम् इच्छसि ।
अलम् ते हसितेन अद्य माम् भजस्व सुदुःखितम् ॥ ३-६१-४

4. siite = oh, Seetha; vR^iksheNa aavaarya = by trees, by concealing; maam = me; hasitum = [poke] fun at; icChasi yadi = you wish, if; te hasitena alam = your, fun [and games,] enough; adya = now; su duHkhitam = with highly, anguished one; maam bhajasva = me, you regard [get in touch.]

"Oh, Seetha, if you have concealed yourself under trees wishing to poke fun at me, enough is your fun and games, get in touch with me now, as I am highly anguished... [3-61-4]

[Verse Locator](#)

यैः सह क्रीडसे सीते विश्वस्तैः मृग पोतकैः ।
एते हीनाः त्वया सौम्ये ध्यायन्ति अस्र आविल ईक्षणाः ॥ ३-६१-५

5. saumye siite = oh, meek, Seetha; vishvastaiH = confidence [keeping in you, hence meekly]; yaiH = which of those; mR^iga potakaiH = deer, children [young deer]; saha kriiDase = with [which,] you were playing; ete = all these; tvayaa hiinaaH = with you, without; asra aavila iikSaNaH = with tears, fluttery, looks; dhyaayanti [adya] = are broody [now.]

"Oh, meek Seetha, with which meekly young deer you were playing, all these are now broody with tearfully fluttery looks, without you... [3-61-5]

[Verse Locator](#)

सीताया रहितो अहम् वै न हि जीवामि लक्ष्मण ।
वृतम् शोकेन महता सीता हरणजेन माम् ॥ ३-६१-६
पर लोके महाराजो नूनम् द्रक्ष्यति मे पिता ।

6, 7a: lakshmaNa = oh, Lakshmana; siitaayaa rahitaH = Seetha, without; aham vai = I, really; na hi jiivaami = not, indeed, be living [outlasting]; siitaa = of Seetha; haraNa jena = by abduction, caused by; mahataa shokena = in high, anguish; vR^itam = enveloped - along with; maam = me; mahaa raajaH = great king [Dasharatha]; me pita = my, father; nuunam = definitely; para loke = in other, world [on my going there]; drakSyati = he observes.

"Really Lakshmana, I will not live long without Seetha, indeed I am enveloped in high anguish caused by the abduction of Seetha, and this alone will become a murderer, and on my going to other world when murdered by my own agony my father and that great king Dasharatha will definitely observe me in the other world... [3-61-6, 7a]

Some other mms contain the word mR^itam 'dead ...' instead of the word vR^itam 'enveloped...' 'when I am dead and gone to other world, there my father will ask me...' would then be its meaning.

[Verse Locator](#)

कथम् प्रतिज्ञाम् संश्रुत्य मया त्वम् अभियोजितः ॥ ३-६१-७
अपूरयित्वा तम् कालम् मत् सकाशम् इह आगतः ।

काम वृत्तम् अनार्यम् माम् मृषा वादिनम् एव च ॥ ३-६१-८

धिक् त्वाम् इति परे लोके व्यक्तम् वक्ष्यति मे पिता ।

7b, 8, 9a. Dasharatha may deride me like this: **maam** = to me [to Dasharatha, he says 'to me you have promised']; **maya abhiyojitaH** = by me [by Dasharatha,] when directed; **tvam** = you - Rama; **prati GYaam samshrutya** = promise, on telling [assuredly]; **tam kaalam a puurayitvaa** = that, time [term of exile] without, completing; **mat** = to my; **sakaasham** = presence; **katham iha aagataH** = how, to here [to other world, heaven] have come; by that you Rama, you have become a; **kaama vR^ittam** = at will, conducting [wilful disobedient - you Rama]; **an aaryam** = not, noble [despicable - you Rama]; **mR^iSaa vaadinam** = untruth, teller of [liar, dishonest - you Rama]; **tvam dhik** = on you, fie; **iti** = thus - in that way father Dasharatha accuses me; **pare loke** = in other, world; **me** = to me; **pitaa vyaktam vakSyati** = father, obviously, speaks [derides me.]

"When I go to other world after my death our father Dasharatha who is already staying there will deride me saying, 'when I have directed you for a fourteen year exile, and when you too have assuredly agreed and promised me for that term, how you have to my presence in this ultramundane world without completing that term of fourteen year exile, besides breaking your own word of honour... thus you have become a wilful disobedient, despicable and dishonest person, such as you are, fie on you...' [3-61-7b, 8, 9a]

[Verse Locator](#)

विवशम् शोक संतप्तम् दीनम् भग्न मनोरथम् ॥ ३-६१-९

माम् इह उत्सृज्य करुणम् कीर्तिः नरम् इव अन्त्रजुम् ।

क्व गच्चसि वरारोहे मा मोत्सृज्य - मा मा उत्सृज्य - सुमध्यमे ॥ ३-६१-१०

त्वया विरहितः च अहम् त्यक्ष्ये जीवितम् आत्मनः ।

9b, 10, 11a. **varaaarohe** = oh, beautiful lady; **vi vasham** = without, self-control [one who is bewildered]; **shoka sam taptam** = by anguish, [who is] verily seared; **diinam** = [who is] woebegone; **bhagna manoratham** = broken, enthusiasm [whose buoyancy is broken]; **maam** = such as I am, me; **kiirtiH** = prestige; **an R^ijum naram** = not, truthful one, from a man, [from a prevaricator]; **iva** = as with; **iha** = now; **karuNam** = as a woeful one; **utsR^ijya** = on abandoning; **kva gacchasi** = where, you are going; **su madhyame** = good [slender,] waisted one; **maa motSR^ijya** = maa = me; **maa utsR^ijya** = don't, leave [me] off; **tvayaa virahitaH** = by you, without [shunned away]; [if you shun me]; **aham** = I; **aatmanaH jiivitam tyakSye** = of mine, live, I will leave off - shun away.

"Anguish seared and bewildered me and I am woebegone with broken down buoyancy, and oh, beautiful lady, jilting such an woeful one as I am, where you are going now, as with prestige jilting a prevaricator? And if you shun me I will have to shun my life..." Thus Rama bewailed imaging her right in his front and running away. [3-61-9b, 10, 11a]

[Verse Locator](#)

इति इव विलपन् रामः सीता दर्शन लालसः ॥ ३-६१-११

न ददर्श सुदुःख आर्तो राघवो जनक आत्मजाम् ।

10b, 11a. **siitaa darshana laalasaH** = Seetha, seeing, desperate for; **su duHkha aartaH** = highly, anguished, agonised; **raaghavaH** = legatee of Raghu; **raamaH** = Rama; **iti iva vilapan** = thus, this way, on bewailing; **janaka aatmajaam na dadarsha** = Janaka's, daughter, not, he has seen - found.

Though that legatee of Raghu is desperate for seeing Seetha, though he is highly anguished and agonised, though he bewailed this way, that Rama has not found Janaka's daughter, Seetha. [3-61-10b, 11a]

[Verse Locator](#)

अनासादयमानम् तम् सीताम् शोकपरायणम् ॥ ३-६१-१२

पंकम् आसाद्य विपुलम् सीदन्तम् इव कुंजरम् ।

लक्ष्मणो रामम् अत्यर्थम् उवाच हित काम्यया ॥ ३-६१-१३

11b, 13. **siitaam** = at Seetha; **an aasaadayamaanam** = one who is not, getting at; **shoka paraayaNam** = one to sadness, who surrendered himself to - sinking; **vipulam pankam aasaadya siidantam** = chasmal, mud, on getting at, sinking; **kunjaram iva** = an elephant, as with; **tam raamam** = to such a, Rama; **lakSmaNaH** = Lakshmana; **atyartham hita kaamyayaa** = positively, well being, desiring; **uvaaca** = spoke.

To him who is unable to find Seetha, and who is sinking in sadness as with an elephant sinking in a chasmal mud, Lakshmana spoke to such a Rama in a positive manner desiring his wellbeing. [3-61-11b, 13]

[Verse Locator](#)

मा विषादम् महाबुद्धे कुरु यत्नम् मया सह ।

इदम् गिरि वरम् वीर बहु कन्दर शोभितम् ॥ ३-६१-१४

14. **mahaa buddhe** = oh, well-informed one; **viSaadam maa** = = desperation, do not [get into]; **mayaa saha yatnam kuru** = me, along with, efforts, you make; **viira** = oh, brave one; **idam giri varam** = this, mountain, the best; **bahu kandara shobhitam** = many, caves, beaming forth with; she may be somewhere there.

"Oh, well-informed one, do not get into desperation, you make efforts along with me, and oh, brave one, this best mountain is beaming forth with many caves, she may be there somewhere. [3-61-14]

[Verse Locator](#)

प्रिय कानन संचारा वन उन्मत्ता च मैथिली ।

सा वनम् वा प्रविष्टा स्यात् नलिनीम् वा सुपुष्पिताम् ॥ ३-६१-१५

सरितम् वा अपि संप्राप्ता मीन वंजुल सेविताम् ।

15, 16a. **priya** = fascinated; **kaanana** = in woodlands; **sancaaraa** = saunterer - Seetha; **vana unmattaa ca** = for water [here, not forest but waters,] infatuated, even; **saa maithilii** = she that, Maithili; **vanam vaa** = in forest, either; **su puSpitaam naliniim vaa** = well, bloomed, in lotus-lake, or; **praviSTaa syaat** = entered, she will be - she might have; **miina vanjula sevitaam** = by fishes, cane-breaks, one which is adorned by; **saritam vaa api** = to river, or, even; **sampraaptaa** = reached.

"Maithili is a fascinated saunterer in woodlands so she might have entered the forest, she is even infatuated with waters, so she might have gone to the fully bloomed lotus-lake, or to the river that is adorned by fishes and cane-breaks. [3-61-15]

[Verse Locator](#)

वित्रासयितु कामा वा लीना स्यात् कानने क्वचित् ॥ ३-६१-१६

जिज्ञासमाना वैदेही त्वाम् माम् च पुरुषर्षभ ।

तस्या हि अन्वेषणे श्रीमन् क्षिप्रम् एव यतावहे ॥ ३-६१-१७

16b, 17. **puruSarSabha** = oh, best one among men; **vaidehii** = Vaidehi; **tvaam ca maam ca** = you, also, me, also; **vi traasayitu kaamaa vaa** = to scare [us,] wishing to, or else; **jiGYaasamaanaa vaa** = interested in knowing [our reaction for her pranks,] or; **kaanane kvacit liinaa** = in forest, somewhere, wrapped up in [squirreled away herself]; **syaat** = she will be; **shriiman** = oh, honourable one; **tasyaa anveSaNe** = her, in searching; **kSipram eva yataavahai** = quickly, thus, we have to endeavour; **hi** = indeed.

"Or, wishing to know our reaction when she scares us with her prank, Maithili might have squirreled away into forest. Oh, honourable brother, let us endeavour quickly to search her. [3-61-16]

[Verse Locator](#)

वनम् सर्वम् विचिनुवो यत्र सा जनक आत्मजा ।
मन्यसे यदि काकुत्स्थ मा स्म शोके मनः कृथाः ॥ ३-६१-१८

18. **kaakutstha** = oh, Kakutstha Rama; **manyase yadi** = you consider, if; **saa janaka aatmajaa** = she, Janaka's, daughter; **yatra** = [to locate] where [she might be]; **sarvam vanam vicinuvaH** = in entirety, forest, let us search; **shoke** = in sadness; **manaH** = heart; **maa sma** = do not, be in; **kR^ithaaH** = do it [engulf.]

"Oh, Rama of Kakutstha, if you consider that we shall search the forest in its entirety to locate where she that Janaka's daughter might be, let us quickly do so. But do not engulf your heart in sadness." Thus Lakshmana advised Rama. [3-61-18]

[Verse Locator](#)

एवम् उक्तः तु सौहार्दात् लक्ष्मणेन समाहितः ।
सह सौमित्रिणा रामो विचेतुम् उपचक्रमे ॥ ३-६१-१९

19. **lakSmaNena** = by Lakshmana; **sau haarda** = owing to good-heart; **evam uktaH** = this way, who is spoken to; **raamaH** = Rama; **samaahitaH** = self-collectedly [Rama]; **saumitriNaa saha** = Soumitri, with; **vicetum upacakrame** = to search, made headway.

When Lakshmana good-heartedly spoke this way, Rama self-collectedly made a headway for the search of Seetha along with Soumitri. [3-61-19]

[Verse Locator](#)

तौ वनानि गिरीन् चैव सरितः च सरांसि च ।
निखिलेन विचिन्वन्तौ सीताम् दशरथ आत्मजौ ॥ ३-६१-२०

20. **tau** = those two; **dasharatha aatmajau** = Dasharatha's, sons; **vanaani giriin caiva** = forests, mountains, also thus; **saritaH ca saraamsi ca** = rivers, also, lakes, also; **nikhilena** = thoroughly; **siitaam** = for Seetha; **vicinvantau** = started searching.

Those two sons of Dasharatha have started a thorough search for Seetha in forests, on mountains, also thus at rivers and lakes. [3-61-20]

[Verse Locator](#)

तस्य शैलस्य सानूनि शिलाः च शिखराणि च ।
निखिलेन विचिन्वन्तौ न एव ताम् अभिजग्मतुः ॥ ३-६१-२१

21. **tasya shailasya saanuuni** = that, [that mountain where their cottage is there - Chitrakuta,] mountain's, on sides; **shilaaH [guhaaH] ca shikharaaNi ca** = crags, even, peaks, also; **nikhilena** = whole of; **vicinvantau** = on searching; **na eva taam abhi jagmatuH** = not, thus, her, towards, go [found.]

On searching whole of mountainsides of that Mt. Chitrakuta, where their hermitage is there, even in its caves, crags, and mountain peaks they have not found Seetha. [3-61-21]

[Verse Locator](#)

विचित्य सर्वतः शैलम् रामो लक्ष्मणम् अब्रवीत् ।
न इह पश्यामि सौमित्रे वैदेहीम् पर्वते शुभाम् ॥ ३-६१-२२

22. raamaH sarvataH shailam vicitya = Rama, everywhere, on that mountain, on exploring; lakSmaNam abraviit = to Lakshmana, said; saumitre = oh, Soumitri; iha parvate = this, on mountain; shubhaam vaidehiim = auspicious, Vaidehi; na pashyaami = not, I descry.

On exploring everywhere on that mountain Rama said to Lakshmana, "oh, Soumitri, here on this mountain I do not descry auspicious Vaidehi." [3-61-22]

[Verse Locator](#)

ततो दुःख अभिसंतप्तो लक्ष्मणो वाक्यम् अब्रवीत् ।
विचरन् दण्डक अरण्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६१-२३

23. tataH = then; duHkha abhisantaptaH lakSmaNaH = by anguish, tormented, Lakshmana; daNDaka araNyam vicaran = Dandaka, forest, while roving [searchingly]; diipta tejasam bhraataram = to greatly, resplendent, to brother - Rama; vaakyam abraviit = , sentence, said.

While roving searchingly in Dandaka forest Lakshmana who is tormented by anguish said a sentence to his greatly resplendent brother Rama. [3-61-23]

[Verse Locator](#)

प्राप्स्यसि त्वम् महाप्राज्ञ मैथिलीम् जनक आत्मजाम् ।
यथा विष्णुः महाबाहुः बलिम् बद्ध्वा महीम् इमाम् ॥ ३-६१-२४

24. mahaapraaGYa = oh, insightful [brother]; tvam = you; janaka aatmajaam maithiliim = Janaka's, daughter, Maithili; mahaabaahuH = ambidextrous; viSNuH = Vishnu; balim = emperor Bali; baddhvaa = on fastening [on subjugating]; imaam mahiim = this, earth; yathaa = as with; praapsyasi = you will reacquire.

"Oh, insightful brother, you will reacquire Janaka's daughter Maithili, as Vishnu once subjugated Emperor Bali and reacquired this earth." [3-61-24]

[Verse Locator](#)

एवम् उक्तः तु वीरेण लक्ष्मणेन स राघवः ।
उवाच दीनया वाचा दुःख अभिहत चेतनः ॥ ३-६१-२५

25. viireNa lakSmaNena = by valiant, Lakshmana; evam uktaH tu = thus, addressed, but; saH raaghavaH = he, Raghava; duHkha abhihata cetanaH = by poignance, marred, with thinking; diinayaa vaacaa = with pathetic, words; uvaaca = spoke.

But when the valiant Lakshmana addressed him in that way, Raghava whose thinking is marred by poignance spoke these pathetic words. [3-61-25]

[Verse Locator](#)

वनम् सुविचितम् सर्वम् पद्मिन्यः फुल्ल पंकजाः ।
गिरिः च अयम् महाप्राज्ञ बहु कन्दर निर्झरः ।
न हि पश्यामि वैदेहीम् प्राणेभ्यो अपि गरीयसीम् ॥ ३-६१-२६

27. mahaapraaGYa = oh, sensible [brother]; sarvam vanam su vicitam = entire, forest, clearly, is searched; phulla pankajaaH padminyaH [vicitam] = with blossomed, lotuses, lotus-lakes [are searched]; bahu kandara nirjharaH = with many, caves, rapids; ayam giriH ca = this, mountain, also [searched]; praaNebhyaH api gariiyasiim = by lives, even, loftier than; vaidehiim = at Vaidehi; na pashyaami hi = not, I see, indeed.

"This forest in its entirety, these lotus-lakes with their blossomed lotuses, and this mountain with its many caves and mountain-rapids, all are evidently searched. But, oh, sensible brother, I do not descry Vaidehi who is loftier than my lives." [3-61-27]

एवम् स विलपन् रामः सीता हरण कर्षितः ।

दीनः शोक समाविष्टो मुहूर्तम् विह्वलो अभवत् ॥ ३-६१-२७

28. **siitaa haraNa karshitaH** = by Seetha's, abduction, languishing [appears to be]; **saH raamaH** = he, that Rama; **evam vilapan** = in this way, lamenting; **diinaH** = pitiable; **shoka sam aaviSTaH** = by sadness, besieged; **muhuurtam** = for a moment; **vihvalaH abhavat** = perturbed, he became.

Lamenting in this way Rama languished owing to the abduction of Seetha and became a pitiable one, and while sadness besieging him he is perturbed for a moment. [3-61-28]

[Verse Locator](#)

स विह्वलित सर्व अंगो गत बुद्धिः विचेतनः ।

निषसाद आतुरो दीनो निःश्वस्य अशीतम् आयतम् ॥ ३-६१-२८

29. **vihvalita sarva angaH** = fluttered, all, limbs; **gata buddhiH** = gone [functionless,] faculty; **vi cetanaH** = without, animation [frozen fervour]; **aaturaH** = flustered; **diinaH** = forlorn; **a shiitam** = not, cold [hot, swelteringly]; **aayatam** = lengthy; **niHshvasya** = on suspiring; **saH** = he [such as he is, he]; **niSasaada** = sank down / dejected.

All the limbs of Rama are fluttered, his faculty has become functionless, his fervour is frozen, he is forlorn and flustered, and such as he is he sank down suspiring swelteringly and lengthily. [3-61-29]

[Verse Locator](#)

बहुशः स तु निःश्वस्य रामो राजीव लोचनः ।

हा प्रिये ति विचुक्रोश बहुशो बाष्प गद्गदः ॥ ३-६१-२९

30. **raajiiva locanaH saH raamaH** = lotus, eyed one, he, that Rama; **bahushaH** = repeatedly [or, bahulam = muchly]; **niHshvasya** = suspired; **baaSpa gadgadaH** = by tears, becoming stifle-throated; **haa priye iti** = ha, dear, thus; **bahushaH vi cukrosha** = repeatedly, highly, shrieked.

Suspiring repeatedly he that lotus-eyed Rama shrieked repeatedly and loudly thus as, 'ha, Seetha...' with tears stifling his throat. [3-61-30]

[Verse Locator](#)

तम् सान्त्वयामास ततो लक्ष्मणः प्रिय बान्धवम् ।

बहु प्रकारम् शोक आर्तः प्रश्रितः प्रश्रित अंजलिः ॥ ३-६१-३०

31. **tataH** = then; **priya baandhavam** = loving, kinsfolk [one who has kinsfolk who hold him dear, namely Rama]; **shoka aartaH lakSmaNaH** = by sadness [of Rama,] [who is already] anguished, [such a] Lakshmana; **prashrita** = obediently; **anjaliH** = adjoining palms; **prashritaH** = obedient one - Lakshmana; **bahu prakaaram** = in divers, methods; **tam saantvayaamaasa** = him [at Rama,] started to pacify.

Though Rama has many kinsfolk who hold him dear he is now left with a single one, namely Lakshmana, and that obedient brother Lakshmana who is already anguished for Rama's sadness, then adjoining his palms obediently started to pacify Rama with divers methods. [3-61-31]

[Verse Locator](#)

अनादृत्य तु तत् वाक्यम् लक्ष्मण औष्ठ पुट च्युतम् ।

अपश्यन् ताम् प्रियाम् सीताम् प्राक्रोशत् स पुनः पुनः ॥ ३-६१-३१

32. saH = he that Rama; tu = on his part; lakSmaNa oSTha puTa cyutam = Lakshmana's, lips, cup-like, fallen from; tat vaakyam = that, sentence [word of advise]; an aadR^itya = not, agreeing - disavowing; priyaam taam siitaam = dear, her, that Seetha; a pashyan = not, seeing; punaH punaH = again, again; praa kroshat = stridently, yelled.

But disavowing the word of advice that fell out from the cupped lips of Lakshmana, Rama stridently yelled again and again when his dear Seetha has become unseeable. [3-61-32]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक षष्ठितमः सर्गः

Thus, this is the 61st chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 61

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 62

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Introduction

Rama bewails for Seetha as an ambivert, ambivalent romantic epical hero and asks Lakshmana to return to Ayodhya, as Rama is certain to perish without Seetha. He thinks his agony aloud, weighing pros and cons of his situation.

[Verse Locator](#)

सीताम् अपश्यन् धर्मात्मा शोक उपहत चेतनः ।
विललाप महाबाहू रामः कमल लोचनः ॥ ३-६२-१

1. **dharmaatmaa** = virtue-souled one; **mahaabaahuu** = long armed one; **kamala locanaH** = lotus, eyed one; **raamaH** = Rama; **siitaam a pashyan** = Seetha, not, being able to see; **shoka upahata cetanaH** = anguish, marred, sagacity; **vilalaapa** = bewailed.

In not seeing Seetha that virtue-souled Rama's sagacity is marred by his anguish and he bewailed with his lotus-like eyes that are reddening like a pair of lotuses, raising his long arms. [3-62-1]

Some mms use the word **kaama** in the compound **shoka upahata cetanaH** thus it becomes **kaama upahata cetana** and then it means 'his sagacity is marred by desire for Seetha...' and because of the adjacency of word **dharmaatmaa** 'righteous one...' 'a righteous desire is no sin to desire for...' hence his desire for Seetha is righteous...' Then **mahaabaahuu** denotes that he is wailing raising his long arms, and **kamala locana** is indicative of redness of lotuses, thus his eyes are reddening by his wailing.

[Verse Locator](#)

पश्यन् इव च ताम् सीताम् अपश्यन् मदन अर्दितः ।
उवाच राघवो वाक्यम् विलाप आश्रय दुर्वचम् ॥ ३-६२-२

2. **madana arditaH raaghavaH** = by Love-god, cowed down, Raghava; **taam siitaam** = at her, at Seetha; **a pashyan** = [even if] not, seeing; **pashyan iva** = seeing, as though; **vilaapa aashraya dur vacam** = wail, sheltered [pampered,] badly [inarticulately,] speech [articulacy - because his speech took shelter of wailing he is articulating inarticulately with a speech that is pampered by that wailing instinct; **[ittham** = this way]; **uvaaca vaakyam** = said, words [vented his heart.]

Even if Raghava is not able to see Seetha in his presence he started talking to her in a kind of inarticulate wailing, as wailing pampered his articulacy because his speech took shelter of wailing instinct, and as he is cowed down by Love-god, and thus he started to vent out his heart in this way. [3-62-2]

Here the poet is starting the sixth phase among the ten phases called **manmadha avasthaaH** 'phases of pangs of love,' and this one is called **a + rati** 'non-indulgence, the ambivalence, the ambiversion...' of the romantic hero, in romantic epical poetry.

[Verse Locator](#)

त्वम् अशोकस्य शाखाभिः पुष्प प्रिय तराअ प्रिये ।

अवृणोषि शरीरम् ते मम शोक विवर्धिनी ॥ ३-६२-३

3. **priye** = oh, dear; **tvam** = you are; **puSpa priya taraaa** = by flowers, fascinated, very much; **mama shoka vi vardhinii** = [that which] to me, anguish, highly, amplifying one; **ashokasya shaakhaabhiH** = with Ashoka tree, branches [which are in full bloom]; **te shariiram** = you, body; **aavR^iNoSi** = veiling yourself [now.]

"Flowers fascinate you very much, my dear, hence you veil yourself with the full bloomed branches of Ashoka tree, but that alone is amplifying my anguish because you both have presently became tormentors. [3-62-3]

We may recount the idea reg. Ashoka flowers expressed at 3-60-17.

[Verse Locator](#)

कदली काण्ड सदृशौ कदल्या संवृता उभौ ।

ऊरू पश्यामि ते देवि न असि शक्ता निगूहितुम् ॥ ३-६२-४

4. **devi** = oh, lady; **kadali kaaNDa [sknadha] sadR^ishau** = banana plant's, stalk [trunk,] that likens to; **kadalyaa samvR^itaa** = by banana plants [grove,] lapped in; **te ubhau uuruu** = your, both, thighs; **pashyaami** = I caught sight of; **ni guuhitum** = inside, cover them in; **shaktaa na asi** = possible, not, you are [inapt].

"Maybe, both your thighs liken to the stalks of banana plants, thinking so, now you have lapped them in grovy banana plants, but I can distinguish which is which, thus now I caught sight of them, oh, lady, you are inapt at least to cover them from me. [3-62-4]

[Verse Locator](#)

कर्णिकार वनम् भद्रे हसंती देवि सेवसे ।

अलम् ते परिहासेन मम बाधावहेन वै ॥ ३-६२-५

5. **devi** = oh, lady; **bhadre** = oh, glorious lady; **hasantii** = facetiously; **karNikaara vanam sevase** = Karnikaara [trees with flowers,] in boscage, you glorying in; **mama baadha aavahena [aa vahena]** = to me, worry, bringing, carrying [wafting]; **te parihaasena alam vai** = your, facetiousness, is enough, really.

"Oh, lady, you are facetiously glorying in the boscage of fully bloomed Karnikaara trees which is really wafting worry to me, rather than the fragrance of those flowers oh, glorious lady, enough, enough is this facetiousness of yours. [3-62-5]

[Verse Locator](#)

विशेषेण आश्रमस्थाने हासो अयम् न प्रशस्यते ।

अवगच्छामि ते शीलम् परिहास प्रियम् प्रिये ॥ ३-६२-६

आगच्छ त्वम् विशालाक्षी शून्यो अयम् उटजः तव ।

6, 7a: **visheSeNa** = especially; **aashrama sthaane** = [like] hermitage, in a place; **ayam** = this [sort of]; **haasaH** = raillery; **na prashasyate** = not, merited; **priye** = oh, dear; **te** = your; **parihaasa priyam shiilam** = humour, loving, disposition; **avagacChaami** = I am aware of [state of mind, your humour]; **vishaalaakshii** = oh, wide-eyed one; **tvam** = you; **aagacCha** = come on; **tava ayam uTajaH shuunyaH** = your, this, cottage, is empty.

"I am aware of your humour, lady, and I know that you are jocose, but in a place like hermitage unmerited is this sort of raillery, even if it is good-natured. Hence, you come back, oh, wide-eyed one, your cottage is empty. [3-62-6, 7a]

Be it a cottage or a palace, minus a housewife, it cannot be called a 'home' na gR^iham gR^iha iti aahuH gR^ihiNii gR^iham ucyate | gR^iham tu gR^ihiNii hiinam araNyam sadR^ishamatam || Maha Bharata, 12-144-6; bhaaryaahiinam gR^ihasthasya shuunyam eva gR^iham bhavet | 'a house is a house when housewife is there, otherwise it amounts to a forest...' 'a house to the householder is a void, if the housewife is not there..'

[Verse Locator](#)

सु व्यक्तम् राक्षैः सीता भक्षिता वा हता अपि वा ॥ ३-६२-७
न हि सा विलपंतम् माम् उपसम्प्रैति लक्ष्मण ।

7b, 8a. lakshmaNa = oh, Lakshmana; siitaa = Seetha; su vyaktam = very, evidently; raakshaiH = by demons; bhakshिताa vaa = gorged up, either; hR^िताa api vaa = abducted, perhaps, or; saa = she; vilapantam maam = whiny, at me; na = not; upasampraiti [upa sam pra eti = to nearby, well, easily, coming] = returning; hi = indeed.

"Oh, Lakshmana, very evidently demons have either gorged up Seetha, or perhaps abducted her, because she is not returning to me who am whiny indeed for her. [3-62-7b, 8a]

[Verse Locator](#)

एतानि मृग यूधानि स अश्रु नेत्राणि लक्ष्मण ॥ ३-६२-८
शंशन्ति इव हि मे देवीम् भक्षिताम् रजनीचरैः ।

8b, 9a. lakshmaNa = oh, Lakshmana; sa ashru netraaNi = those that are - with, with tears, eyes - with tearful eyes; etaani mR^iga yuudhaani = these, deer, mobs of; me deviim = my, lady is; rajaniicaraiH = by nightwalkers; bhakshिताam = gluttonised; shamshanti iva hi = explaining, as if, indeed.

"Indeed these teary-eyed mobs of deer look as if to explain that nightwalkers have gluttonised my lady. [3-62-8b, 9a]

[Verse Locator](#)

हा मम आर्ये क्व याता असि हा साध्वि वर वर्णिनि ॥ ३-६२-९
हा स कामा अद्य कैकेयी देवि मे अद्य भविष्यति ।

8b, 9a. haa = ha; mama aarye = my, graceful one; adya = now; kva yaataa asi = to where, strayed, have you; haa saadhvi = ha, chastely lady; vara varNini = oh, best, complexioned one; haa = ha; me = my; devi kaikeyii = lady [queen mother, dowager,] Kaikeyi; sa kaama = with [fulfilled,] ambition; adya bhaviSyati = now, she will be.

"Ha! My graceful lady, to where you have strayed now... Ha! Chastely and best complexioned lady, now the ambition of my queen mother Kaikeyi will be fulfilled, as I breath my last owing to your straying... [3-62-8b, 9a]

[Verse Locator](#)

सीताया सह निर्यातो विना सीताम् उपागतः ॥ ३-६२-१०
कथम् नाम प्रवेक्ष्यामि शून्यम् अन्तः पुरम् मम ।

9b, 10a. siitaayaa saha nir yaataH = with Seetha, along, out, I came - to exile; vinaa siitaam upa aagataH = without, Seetha, towards, arriving - go back to Ayodhya; shuunyam = empty; mama antaH puram = my, inside, palace [palace-chambers]; katham = how; naama = [in all but] name; pravekshyaami = enter [step in.]

"I have come to forests with Seetha and have to go back to Ayodhya without Seetha. How, in all but name, can I step into an oblivion called my palace-chambers? [3-62-9b, 10a]

[Verse Locator](#)

निर्वीर्य इति लोको माम् निर्दयः च इति वक्ष्यति ॥ ३-६२-११

कातरत्वम् प्रकाशम् हि सीता अपनयनेन मे ।

10b, 11a. lokaH maam = populace, of me; nir viirya iti = [a person] without, vigour, thus as; nir dayaH ca = without, pity, also; iti vakshyati = thus, they say [denounce]; siitaa apaa nayanena = in Seetha's, away, leading - regarding abduction; me = my; kaataratvam = timidity [ineptitude]; prakaasham hi = will be self-evident, indeed.

"People will denounce me as a vigourless and pitiless person, and my ineptitude will indeed be self-evident, for Seetha is led away from me by some tactical being... [3-62-10b, 11a]

[Verse Locator](#)

निवृत्त वन वासः च जनकम् मिथिल अधिपम् ॥ ३-६२-१२

कुशलम् परिपृच्छन्तम् कथम् शक्षे निरीक्षितुम् ।

11b, 12a. nivR^itta vana vaasaH ca = on completing, forest, living, also; kushalam paripR^icChantam = wellbeing [of all,] one who asks after [me]; mithila adhipam = Mithila's, king; janakam = to Janaka; niriikshitam = to gaze at [have the face]; katham shakshe = how, I am capable [how can I stand.]

"When the king of Mithila Janaka asks after the wellbeing of all the three of us after the completion of forest living, how do I have the face to stand him? [3-62-11b, 12a]

[Verse Locator](#)

विदेह रजो नूनम् माम् दृष्ट्वा विरहितम् तया ॥ ३-६२-१३

सुता विनाश संतप्तो मोहस्य वशम् एष्यति ।

12b, 13a. videha rajaH = Videha's, king; tayaa virahitam = her [Seetha,] without; maam dR^iSTvaa = me, on seeing; sutaa vinaasha santaptaH = daughter, by perishing, distraught; mohasya vasham eSyati = of perplexity, preponderance, goes under; nuunam = it is definite.

"On seeing me without Seetha the king of Videha will be distraught by the perishing of his daughter, and he defiantly goes under the preponderance of perplexity... [3-62-12b, 13a]

[Verse Locator](#)

अथवा न गमिष्यामि पुरीम् भरत पालितम् ॥ ३-६२-१४

स्वर्गो अपि हि तया हीनः शून्य एव मतो मम ।

13b, 14a. athavaa = instead; bharata paalitam puriim = by Bharata, ruled, to city [Ayodhya]; na gamiSyaami = not, I prefer to go; tayaa hiinaH = her, without; svargaH api = heaven, even; mama = to me; shuunya eva hi = void, thus, indeed; mataH = [is my] belief.

"Instead, I prefer not to go to the city Ayodhya that is ruled by Bharata, because it must be comforting to one and all under his rulership, but not to me as Seetha will not be with me... else if, that end of my life occurs now and if I were to go to heaven, even that heaven will be a void to me without her... I believe so... [3-62-13b, 14a]

[Verse Locator](#)

तत् माम् उत्सृज्य हि वने गच्छ अयोध्या पुरीम् शुभाम् ॥ ३-६२-१५

न तु अहम् ताम् विना सीताम् जीवेयम् हि कथंचन ।

14b, 15a. tat = hence; maam vane utsR^ijya = me, in forest, forsaking; shubhaam ayodhyaa puriim gacCha = to auspicious, city, to Ayodhya, [you Lakshmana] you go

back; **aham tu** = I, on my part; **taam siitaam vinaa** = her, that Seetha, without; **kathamcana** = in anyway; **na jiiveyam hi** = not, I live on, isn't it.

"Hence, Lakshmana, you go back to that auspicious city Ayodhya forsaking me in forests, because I have no existence without Seetha, isn't it! [3-62-14b, 15a]

[Verse Locator](#)

गाढम् आश्लिष्य भरतो वाच्यो मत् वचनात् त्वया ॥ ३-६२-१६

अनुज्ञातो असि रामेण पालय इति वसुंधराम् ।

15b, 16a. **bharataH gaaDham aashliSy**a = Bharata, [on your] tightly, hugging [him]; **mat vacanaat tvayaa** = my, according to word, by you; **vaacyaH** = is tellable - Bharata is to be said this; **vasundharaam paalaya iti** = the earth, you reign, thus; **raameNa anuGYaataH asi** = by Rama, authorised, you are.

"On tightly hugging Bharata you shall tell him these words as I have said, 'Rama authorises you to reign the earth...' [3-62-16]

[Verse Locator](#)

अंबा च मम कैकेयी सुमित्रा च त्वया विभो ॥ ३-६२-१७

कौसल्या च यथा न्यायम् अभिवाद्या मम अज्ञया ।

रक्षणीया प्रयत्नेन भवता सा उक्त कारिणा ॥ ३-६२-१८

17b, 18. **vibho** = oh, efficacious Lakshmana; **mama ambaa** = my, mother; **kaikeyii sumitraa ca kausalyaa ca** = Kaikeyi, Sumitra, also, Kausalya, also; **tvayaa** = by you; **mama aGYayaa** = by my, order; **yathaa nyaayam** = as per, justification [justifiably]; **abhivaadyaa** = you on revering them; you tell them my good bye; **ukta kaariNaa** = one who does whatever said to him - by Rama, namely Lakshmana; such a you are you say; **bhavataa** = by you; **prayatnena** = effortfully; **saa** = she [Kausalya]; **rakshaNiiyaa** = is to be protected.

"Oh, efficacious Lakshmana, on revering my mothers Kaika, Sumitra, and Kausalya justifiably you tell them my good bye, and you as the one who effectuates whatever is assigned to you, you have to effortfully protect my mother Kausalya by doing whatever she says. [3-62-17b, 18]

[Verse Locator](#)

सीतायाः च विनाशो अयम् मम च अमित्र सूदन ।

विस्तरेण जनन्या विनिवेद्य त्वया भवेत् ॥ ३-६२-१९

19. **a mitra suudana** = un, friendly, subjugator of; **siitaayaaH ca** = Seetha's, also; **mama ca** = mine, also; **ayam** = this; **vinaashaH** = perish; **tvayaa** = by you; **jananyaa** = to mothers; **vistareNa** = in detail; **vi nivedya** = clearly, be informed; **bhavet** = it shall be.

"Oh, the subjugator of unfriendly, Lakshmana... you shall clearly inform in detail about this perish of Seetha, also that of mine, to our mothers. [3-62-19]

[Verse Locator](#)

इति विलपति राघवो तु दीनो

वनम् उपगम्य तया विना सु केश्या ।

भय विकल मुखः तु लक्ष्मणो अपि

व्यथित मना भृशम् आतुरो बभूव ॥ ३-६२-२०

20. **diinaH** = dejected one; **raaghavaH** = Raghava; **vanam upagamyaa** = forest, on nearing [searchingly he neared every corner of forest]; **su keshyaa** = with good, tresses - lady with best

hair-locks; **tayaa vinaa** = her, without - missing from him; **iti vilapati** = thus, bewailing; **lakshmaNaH api** = Lakshmana, even; **bhaya vi kala mukhaH** = by fear, without, lustre, faced [whey-faced]; **vyathita manaa** = frantic, hearted; **bhR^isham aaturaH babhuuva** = highly, overwrought, he became.

Thus Raghava, the dejected, neared every corner of the forest in his search, and bewailed because that lady with best plaits, Seetha, is not found and missing from him. Even Lakshmana became whey-faced, frantic-hearted, highly overwrought, by the fear of uncertainty looming large on them. [3-62-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि षष्टितमः सर्गः

Thus, this is the 62nd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

the First Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 62

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 63 Verses converted to UTF-8, Nov 09

Introduction

Rama laments while searching for Seetha and reminiscing over his past, which was spent happily with Seetha. Rama and Lakshmana search for her at riversides of Godavari but she is unseen there. Though Lakshmana continuously encourages Rama for a thorough search without submitting to mere anguish, Rama sinks into his own anguish.

[Verse Locator](#)

स राज पुत्र प्रिया विहीनः
शोकेन मोहेन च पीड्यमानः ।
विषादयन् भ्रातरम् आर्त रूपो
भूयो विषादमप्रविवेश तीव्रम् ॥ ३-६३-१

1. priyaa vihiinaH = ladylove, without; saH raaja putra = he, king's, son, Rama; shokena = by agony; mohena ca = by anguish, even; piiDyamaanaH = being distressed; aarta ruupaH = anxious, in mien; bhraataram = brother Lakshmana; viSaadayan = despairing him; bhuuyaH = again; tiivram viSaadam pravivesha = dire, desperation, drifted into.

That prince Rama whom agony and anguish are distressing has become anxious in his mien, and he again drifted into a dire desperation while despairing his brother Lakshmana. [3-63-1]

[Verse Locator](#)

स लक्ष्मणम् शोक वश अभिपन्नम्
शोके निमग्नो विपुले तु रामः ।
उवाच वाक्यम् व्यसनानुरूपम्
उष्णम् विनिःश्वस्य रुदन् स शोकम् ॥ ३-६३-२

2. vipule shoke nimagnaH tu = in chasmal, sorrow, sunken, but; saH raamaH = he, Rama; sa shokam rudan = with, sorrow, wailing; shoka vasha abhipannam = sorrow, control, obtained - one who has gone under the control of sorrow; lakshmaNam = to Lakshmana; uSNam vi niHshvasya = scorchingly, severely, suspiring; vyasana anuruupam = to [Rama's] sensitivity, seemly; vaakyam uvaaca = sentence, spoke.

Rama who is sunken in a chasmal sorrow spoke this sentence while wailing sorrowfully, suspiring severely and scorchingly, and which sentence is seemly to his sensitivity, to Lakshmana who is already under the sway of sorrow. [3-63-2]

[Verse Locator](#)

न मत् विधो दुष्कृत कर्म कारी
मन्ये द्वितीयो अस्ति वसुंधरायाम् ।
शोक अनुशोको हि परंपराया
माम् एति भिन्दन् हृदयम् मनः च ॥ ३-६३-३

3. **vasundharaayaam** = on earth; **mat vidhaH** = my, kind of; **duSkR^ita** = wrong deed [blameworthy]; **karma kaarii** = deed, [wrong] doer; **dvitiyaH** = second one [another one]; **na asti manye** = not, is there, I deem; **shoka anu shokaH** = woe, followed, by woe; **paramparaayaa** = in seriation; **hR^idayam** = heart; **manaH ca** = mind, even; **bhinda maam eti** = to burst, me, getting at; **hi** = indeed.

"I am second to none among the blameworthy wrongdoers on this earth, thus I deem, and indeed woe followed by woe are getting at me in seriation to burst my heart and mind... [3-63-3]

[Verse Locator](#)

पूर्वम् मया नूनम् अभीप्सितानि
पापानि कर्माणि असत्कृत् कृतानि ।
तत्र अयम् अद्य पतितो विपाको
दुःखेन दुःखम् यद् अहम् विशामि ॥ ३-६३-४

4. **maya** = by me; **puurvam** = earlier [in previous births]; **nuunam** = definitely; **abhiipsitaani** = desirably; **paapaani karmaaNi** = damnable, deeds; **asatkR^it** = habitually; **kR^itaani** = [might be] done [committed]; **tatra** = in that [matter]; **adya ayam** = now, that [result of impious deeds]; **vi paakaH** = very much, ripened; **patitaH** = fallen; **yat** = by which; **aham** = I am; **duHkhena duHkham** = after misery, misery; **vishaami** = entering into.

"I might have definitely, habitually, and desirably committed damnable deeds in my previous births, and now the result of those impious deeds is very much ripened and has fallen on me, whereby I am entering misery after misery... [3-63-4]

As with the accrual of merit by good deeds, sin also accrues with impious or sinful acts **anena janmaantara kR^ita paapa anuruupam phalam bhavati iti arthaH** - **strii parvaaNi** - **nuunam vyapakR^itam puurveShu janmaasu** | **yena maam duHkhabhaageShu dhaataa karmasu yuktkavaan** - **mahaa bhaarata** - **dk** and this ripens and bechances at a later time in the shape of misfortune.

[Verse Locator](#)

राज्य प्रणाशः स्व जनैः वियोगः
पितुर् विनाशो जननी वियोगः ।
सर्वानि मे लक्ष्मण शोक वेगम्
आपूरयन्ति प्रविचिन्तितानि ॥ ३-६३-५

5. **lakshmaNa** = oh, Lakshmana; **raajya praNaashaH** = kingdom, deprived; **sva janaiH viyogaH** = own, from people, departed; **pituH vinaashaH** = father, demised; **jananii viyogaH** = mother, detached from; **sarvaani** = all these; **pra vi cintitaani** = very, deeply, those that are thought over; **me shoka vegam aapuurayanti** = my; agony, haste of, [they are] replenishing.

"I am deprived of the kingdom, departed from my own people, mainly Seetha, my father departed and I am detached from my mother, and Lakshmana, when all these setbacks are very deeply thought over they are replenishing the haste of my agony... [3-63-5]

[Verse Locator](#)

सर्वम् तु दुःखम् मम लक्ष्मण इदम्
शान्तम् शरीरे वनम् एतय क्लेशम् ।
सीता वियोगात् पुनर् अपि उदीर्णम्
काष्ठैः इव अग्निः सहसा प्रदीप्तः ॥ ३-६३-६

6. lakshmaNa = oh, Lakshmana; idam sarvam duHkham = this, all, sadness; [shuunyam] vanam etya = [uninhibited,] to forest, on coming; shariire shaantam = physically, [there is some] peace; siitaa viyogaat = by Seetha's, dissociation; kaaSTaiH sahasaa pradiiptaH agniH iva = by firewood [fuel,] in a flash, flaring up, fire, as with; puna api klesham udiirNam = again, even, misery, is upshot.

"All this sadness of mine has silenced physically and there is some peace on coming to these desolate forests, in association of Seetha, but with the dissociation of Seetha misery is again upshot, as with fire which flares up in a flash when fuel is added... [3-63-6]

[Verse Locator](#)

सा नूनम् आर्या मम राक्षसेन हि
अभ्याहता खम् समुपेत्य भीरुः ।
अपस्वरम् सु स्वर विप्रलापा
भयेन विक्रन्दितवति अभीक्ष्णम् ॥ ३-६३-७

7. mama = my; bhiiruH = meek lady; saa aaryaa = she that, noblewoman; raakshasena abhi aahR^itaa = by demon, [might be] abducted; hi = indeed; kham samupetya = sky, on reaching; su svara vi pralaapaa = with a good, voice, she who chit-chats - converses; bhayena = by fear; abhiikshNam = with a highly; apa svaram = with bad, with tune [untunefully]; vikranditavati = she [must have] shouted; nuunam = it is definite.

"My noblewoman might be abducted by a demon, and on reaching the sky that lady who converses with a sweet voice might have wept a lot fearfully, and it is definite that she must have shouted a lot, untunefully... [3-63-7]

[Verse Locator](#)

तौ लोहितस्य प्रिय दर्शनस्य
सदा उचितौ उत्तम चंदनस्य ।
वृत्तौ स्तनौ शोणित पंक दिग्धौ
नूनम् प्रियाया मम न अभिभात ॥ ३-६३-८

8. lohitasya = reddish [sandal-paste]; priya darshanasya = pleasant, for a look [sandal-paste]; uttama candanasya = for best, [red] sandalwood paste; sadaa ucitau = always, deserve [to bedaub]; vR^ittau = roundish; mama priyaayaaH = my, ladylove's; tau = those two; stanau = breasts; nuunam = definitely; shoNita panka digdhau = blood, mud of, bedaubed; na abhibhaata = not, shining forth.

"Those two roundish bosoms of my ladylove which always deserved the application of pleasantly looking red-sandalwood's paste might definitely be unshiny, as they might be bedaubed with muddy blood when they are extricated from her body for devouring. [3-63-8]

[Verse Locator](#)

तत् श्लक्ष्ण सु व्यक्त मृदु प्रलापम्
तस्या मुखम् कुंचित केश भारम् ।

रक्षो वशम् नूनम् उपगताया
न भ्राजते राहु मुखे यथा इंदुः ॥ ३-६३-९

9. rakshaH vasham upagataayaa = demon's, repression, went into; tasyaa [mukham] = her, [face]; shlakshNa = sweet; su vyakta = very, clear; mR^idu = softish; pralaapam = talkative; kuncita kesha bhaaram = plaited, hair, lumped together; tat mukham = the same, visage; raahu mukhe induH yathaa = in Raahu [eclipsing planet,] in the mouth of [Rahu,] moon, as with; na bhraajate nuunam = not, shiny, definitely.

"She has a sweet, softish, and very clear talkativeness on her lips. That visage with such lips is crowned with a hairdo with hair lumped together and plaited, such as her visage is, it must have become unshiny on her going into the repression of demon, as with an unshiny moon when repressed in the mouth of eclipsing planet Raahu, it is definite... [3-63-9]

[Verse Locator](#)

ताम् हार पाशस्य सदा उचित अंतम्
ग्रीवाम् प्रियाया मम सु व्रताया ।
रक्षांसि नूनम् परिपीतवन्ति
शून्ये हि भित्वा रुधिर अशनानि ॥ ३-६३-१०

10. sadaa = always; haara paashasya = necklaces, chains [wears]; ucita = worthy; antam = at contours; su vrataayaa = of strait, laced one; mama priyaayaa = my, ladylove's; taam griivaam = that, neck; rudhira ashanaani rakshaamsi = blood, eaters [thirsty,] demons; shuunye = in a secluded [place]; bhitvaa = on mangling; nuunam = definitely; pari piitavanti = completely, drank up [her blood.]

"The contours of the neck of that strait-laced ladylove of mine are always worthy for necklaces and chain-wears. The bloodthirsty demons would have indeed mangled that neck in a secluded place and they might have drunk her blood, it is definite... [3-63-10]

[Verse Locator](#)

मया विहीना विजने वने या
रक्षोभिः आहत्य विकृष्यमाणा ।
नूनम् विनादम् कुररि इव दीना
सा मुक्तवती आयत कान्त नेत्रा ॥ ३-६३-११

11. yaa = who [Seetha]; vi jane vane = without, people [uninhabited,] in forest; mayaa vihiinaa = me, without [when I was away]; saa = she [such as she is]; aayata kaanta netraa = broad, bright, eyed one; rakshobhiH aahR^itya = by demons, abducted; vi kR^iSyamaaNaa = while forcibly, hauled; diinaa kurari iva = piteous, she-dove, like; vi naadam = rough, sound [discordantly]; muktavatii = released [shrieked out]; nuunam = definitely.

"While I was away from her in this uninhabited forest demons would have forcibly hauled her up when they are abducting that lady with broad-bright eyes, and she would have discordantly shrieked out like a piteous she-dove, it is definite... [3-63-11]

[Verse Locator](#)

अस्मिन् मया सार्थम् उदार शीला
शिला तले पूर्वम् उपोपविष्टा ।
कान्त स्मिता लक्ष्मण जात हासा
त्वाम् आह सीता बहु वाक्य जातम् ॥ ३-६३-१२

12. lakshmaNa = oh, Lakshmana; udaara shiilaa = well, mannered one - Seetha; kaanta smitaa = with a bright, smile; siitaa = Seetha; asmin = in here; shilaa tale = stone, on surface; mayaa saartham = with me, along with; puurvam = once; upopaviSTaa [upa upa viSTaa] = sat very closely; jaata haasaa = birthed, smiles [with all smiles]; tvaam = you; bahu vaakya jaatam = many, words, set of [verbosely]; aaha = spoke.

"Sitting very close to me on this stone's surface, oh, Lakshmana, she that well-mannered Seetha with bright smiles was speaking to you verbosely with all smiles... [3-63-12]

He is recollecting his romantic dalliances with Seetha at the riverside of Godavari. asmin 'in here, hereabouts which now is devoid of Seetha, she used to playfully tease me in our swimming sports in this River Godavari...' maya saartham where maya sa artham 'I thought I was winning... but, she who is used to have an upper hand... hence, then I became secondary...' udaara shiilaa 'well-mannered' Seetha... for she did not bother me for such a frolicking when we were in Ayodhya, and she with all her mannerliness maintained a distance from me, as there were her father-in-law, mother-in-laws in Ayodhya, but here only two of us who are with ourselves, and we rejoiced freely...' shilaa tale upa upa viSTaa 'on the surface of any stone wherever I wanted to gain a foothold after straining myself in swim-games, she used to reach and sit on each and every acclivitous stone, prior to my reaching it, and she used to spatter water on my face, to continue more swimming... but, I was really fatigued...' then she is one jaata haasaa 'in whom laughter took birth...she used to burst out peals of laughter... that declare me as a defeated one...' And then tvaam bahu vaakya jaata aaha 'she used talk to you a lot, with lots of words, as you are in the habit of always extolling me, and she was saying to you... 'you two are mightier than the mighty, but I am a woman, you two are males and can hunt the cruellest animals, but I am woman, a rabbit in the kitchen... but, see how I defeated your almighty brother...' and the like...'

'A very interesting and linguistically important case of a prepositional verb is provided by the verses [that contain] upopaviSTa... upa vish... originally must have meant 'to sit near'. In course of time, the idea of closeness or proximity was lost and it came to be used in the sense of sitting only. Now when the idea of nearness or proximity had to be expressed one more upa was prefixed to it. Thus, we see how tautological tendencies were influencing Sanskrit in the very hoary past. The Ramayana upopaviSTa has its parallel n Hindi paas baiThnaa [where] baiThnaa is upa veshana which itself means to sit near upa= paas. But still paas is used with baiThnaa...' The Ramayana, A Linguistic Study, Pt. Satya Vrat. And to supplement Panditji's above saying, even in English this is evident and Oxford in saying meaning for proximity, says 'sat in close proximity to them' where 'proximity' itself is one upa and 'close' is another upa... Thus tautology is same everywhere.

[Verse Locator](#)

गोदावरी इयाम् सरिताम् वरिष्ठा
प्रिया प्रियाया मम नित्य कालम् ।
अपि अत्र गच्छेत् इति चिंतयामि
न एकाकिनी याति हि सा कदाचित् ॥ ३-६३-१३

13. saritaam variSTaa = among rivers, best; iyaam godaavari = this, Godavari is; mama priyaayaaH = to my, ladylove; nitya kaalam = all, time; priyaa = cherished [river]; atra gacChet api = thereunto, gone, she would have; iti cintayaami = thus, I think; saa ekaakinii = she, lonely; kadaacit na yaati hi = anytime, not, goes, indeed.

"Among rivers this Godavari is the best and it is an all the time cherished river to my ladylove, and I think she would have gone thereunto. But, at anytime she did not go there, singly... [3-63-13]

[Verse Locator](#)

पद्म आनना पद्म पलाश नेत्रा
पद्मानि वा आनेतुम् अभिप्रयाता ।
तत् अपि अयुक्तम् न हि सा कद्चित्
मया विना गच्छति पंकजानि ॥ ३-६३-१४

14. padma aananaa = lotus, faced; padma palaasha netraa = lotus, petal, eyed Seetha; padmaani aanetum = lotuses, to bring; abhi pra yaataa = towards, well [straightly,]

gone; **vaa** = or; **tat api** = that, even [thought, idea itself]; **a yuktam** = not, congruous; **saa kaddacit** = she, ever; **mayaa vinaa** = me, without; **pankajaani na gacChati hi** = for lotuses, not, she goes, indeed.

"Or, that lotus-faced, lotus-petal eyed Seetha has gone straight to bring lotuses! Nay, that idea itself is incongruous, for she never goes to get lotuses, indeed without me... [3-63-14]

[Verse Locator](#)

कामम् तु इदम् पुष्पित वृक्ष सण्डम्
नाना विधैः पक्षि गणैः उपेतम् ।
वनम् प्रयाता नु तत् अपि अयुक्तम्
एकाकिनी सा अति बिभेति भीरुः ॥ ३-६३-१५

15. **kaamam tu** = voluntarily, but; **puSpita vR^iksha saNDam** = flowered, trees, stand of; **naanaa vidhaiH pakshi gaNaiH upetam** = divers, kinds of, birds, flights, having; **idam vanam prayaataa nu** = this, thicket, went to, really; **tat api a yuktam** = that, even, not, congruent; **bhiiruH** = [as a] timid one; **saa ekaakinii ati bibheti** = she, in solitude, much, scared - to go alone.

"But has she really gone to this stand of thicket which is with flowered trees and with birds of divers kind! Nay, that thought also is incongruent, because she as a timid one is much scared of solitude... [3-63-15]

[Verse Locator](#)

आदित्य भो लोक कृत अकृत ज्ञः
लोकस्य सत्य अनृत कर्म साक्षिन् ।
मम प्रिया सा क्व गता हता वा
शंसव मे शोक हतस्य सर्वम् ॥ ३-६३-१६

16. **loka** = world's; **krR^ita a kR^ita** = performed, not, performed [deeds]; **GYaH** = knower of; **lokasya** = of world; **satya an R^ita karma saakshin** = truth, un, truth [good and bad,] deeds, witnesser; **bho aaditya** = oh, Sun; **mama priyaa** = my, ladylove; **saa** = she; **kva gataa** = where, gone [strolled]; **hR^itaa vaa** = stolen, or; **shoka hatasya** = by woe, writhing [such as I am]; **sarvam me shamsava** = all, to me, you tell.

"Oh, Sun, you are the knower of performed and unperformed deeds in the world, a witnesser of good and bad deeds in the world, tell me, who am woefully writhing, to where my ladylove strolled, or is she stolen... [3-63-16]

[Verse Locator](#)

लोकेषु सर्वेषु न नास्ति किञ्चित्
यत् ते न नित्यम् विदितम् भवेत् तत् ।
शंसस्व वयोः कुल शालिनीम् ताम्
मृता हता वा पथि वर्तते वा ॥ ३-६३-१७

17. **vayoH** = oh, Air; **sarveSu lokeSu** = in all, worlds [wheresoever]; **yat** = which [whichsoever]; **nityam** = at all times [whensoever]; **te** = to you; **na viditam** = not, known; **na bhavet** = not, will be [cannot possibly become]; **tat** = that [whatsoever]; **kimcit na asti** = in the least, not, is there [how can that exist, whencesoever]; **kula shaaliniim** = of noble heritage, a lady; **taam** = of her; **shamsasva** = you tell; **hR^itaa** = stolen; **mR^itaa vaa** = slain, or; **pathi vartate vaa** = from path, strayed, or.

"Oh, Air, whatsoever is there in the world, wheresoever it might be, or whensoever it might have happened, and whichsoever it might be, and whencesoever it might exist, that cannot possibly be unknown to you. Hence, tell me of the lady from noble heritage... is she stolen, or slain, or strayed her steps..." Thus Rama begged of the Eternals for locating Seetha. [3-63-17]

[Verse Locator](#)

इति इव तम् शोक विधेय देहम्
रामम् विसंज्ञम् विलपंतम् एव ।
उवाच सौमित्रिः अदीन सत्त्वः
न्याये स्थितः काल युतम् च वाक्यम् ॥ ३-६३-१८

18. **iti iva** = thus, this way; **shoka vidheya deham** = by anguish, subordinated [routed by,] with physique; **vi sanGYam** = without, sensation; **evam** = that way; **vilapantam** = bewailing; **tam** = to him; **raamam** = to Rama; **saumitriH** = Soumitri; **a diina sattvaH** = not, dispirited, in courage; **nyaaye sthitaH** = in justice, standing [justifiably]; **kaala yutam ca** = time, oriented [timely,] also; **vaakyam uvaaca** = sentence, spoke [suggested.]

To such a Rama whose physique is routed by his anguish in this way and who is insensately bewailing in that way, Soumitri whose courage is un-dispirited gave a justifiable and timely suggestion. [3-63-18]

[Verse Locator](#)

शोकम् विमुंच आर्य धृतिम् भजस्व
सह उत्साहता च अस्तु विमार्गणे अस्याः ।
उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मसु अति दुष्करेषु ॥ ३-६३-१९

19. **aarya** = oh, noble [brother]; **shokam vimunca** = anguish, release [banish]; **dhR^itim bhajasva** = fortitude, brace yourself; **asyaaH vimaargaNe** = in her, searching; **saha utsaahataa ca astu** = with, spiritedness, also, be there; **loke** = in world; **utsaahavantaH naraaH** = spirited, men; **ati duSkareSu** = [even though they are] highly, impracticable; **karmasu** = in enterprises; **na siidanti** = not, the sink [backslide]; **hi** = indeed.

"Oh, noble brother, banish that anguish and brace yourself with fortitude, and let you be with spiritedness in her searching... indeed, there is no backsliding for spirited men in their enterprises in this world, even though the enterprises are highly impracticable..." [3-63-19]

Lack of fortitude and spiritedness will sink anyone in a chasmal self-centred subjective grief. **anena dhairya utsaahau shokam apanudya kaarya saadhakau iti suucitam - tathaa ca bhaatate - droNa parvaaNi - abhimanyu vadhe dharma putram prati vyaasaH - shocato hi mahaa raaja hi adhame abhivartate | tasmaat shokam parityajya shreyase prayated budhaH | praharSham abhimaanam ca cintayet | evam GYaatvaa sthiro bhuutvaa jahi ariin dhairyam aapnuhi | dk** Thus Vyaasa advises Dharmaraja to have fortitude and courage when he was sinking under the grief for the merciless killing of lonesome Abhimanyu, the son of Arjuna, in Maha Bharata war.

[Verse Locator](#)

इति इव सौमित्रिम् उदग्र पौरुषम्
ब्रुवन्तम् आर्तो रघु वंश वर्धनः ।
न चिंतयामास धृतिम् विमुक्तवान्
पुनः च दुःखम् महत् अभ्युपागमत् ॥ ३-६३-२०

20. **aartaH** = who is anguished; **raghu vamsha vardhanaH** = Raghu's, lineage, enhancer of [Rama]; **iti iva bruvantam** = thus, in this way, about him who is speaking so; **udagra**

pauruSam = one with towering, bravery;; **saumitrim** = of Soumitri; **na cintayaamaasa** = not, gave heed to; **dhR^itim vimuktavaan** = fortitude, he who castaway; **punaH ca** = again, also; **mahat duHkham abhyupaagamat** = great [inexplicable,] anguish, he encountered with.

When Soumitri of towering bravery is speaking this way, Rama, the enhancer of Raghu's lineage, gave no heed to it, and since he castaway his fortitude he again encountered an inexplicable anguish. [3-63-20]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि षष्टितमः सर्गः

Thus, this is the 63rd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 63

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 64 Verses converted to UTF-8, Nov 09

Introduction

Rama finds Seetha's flowers and footprints, followed by heavy footprints of some male massive demon. On detailed probing there appear some more ruins of a combat between two warriors. Concluding that Seetha is definitely abducted by a massive demon, Rama wants to countermove the universe, even by waging a war with gods.

[Verse Locator](#)

स दीनो दीनया वाचा लक्ष्मणम् वाक्यम् अब्रवीत् ।
शीघ्रम् लक्ष्मण जानीहि गत्वा गोदावरीम् नदीम् ॥ ३-६४-१
अपि गोदावरीम् सीता पद्मानि आनयितुम् गता ।

1, 2a. saH = he [such as he is]; diinaH = a pitiable one; diinayaa vaacaa = with pitiable, voice; lakSmaNam = to Lakshmana; vaakyam abraviit = sentence, said; lakSmaNa = oh, Lakshmana; shiighram godaavariim nadiim gatvaa = quickly, to Godavari, river, on going to; siitaa = Seetha; padmaani aanayitum = lotuses, to fetch; godaavariim = to Godavari; api gataa = whether, gone there; jaaniihi = you know - find out.

A pitiable one, such as he is, he spoke to Lakshmana in a pitiable voice, "Lakshmana, go quickly to River Godavari and find out whether Seetha has gone to Godavari to fetch lotuses..." [3-64-1, 2a]

[Verse Locator](#)

एवम् उक्तः तु रामेण लक्ष्मणः पुनः एव हि ॥ ३-६४-२
नदीम् गोदावरीम् रम्याम् जगाम लघु विक्रमः ।

2b, 3a. raameNa evam uktaH = by Rama, thus, one who is said; laghu vikramaH = in briskness, becoming valiant one - quickening his pace; lakSmaNaH = Lakshmana; ramyaam godaavariim nadiim = to charming, Godavari, to river; punaH eva hi = again, thus, indeed; jagaama = went to.

When Rama said thus to him Lakshmana again went to the charming River Godavari quickening his pace. [3-64-2b, 3a]

[Verse Locator](#)

ताम् लक्ष्मणः तीर्थवतीम् विचित्वा रामम् अब्रवीत् ॥ ३-६४-३
नैनाम् पश्यामि तीर्थेषु क्रोशतो न शृणोति मे ।

3b, 4a. lakSmaNaH = Lakshmana; tiirtha vatiim = she which has many declivities, ghats; taam = her [Godavari]; vicitvaa = having searched; raamam abraviit = to Rama, said; enaam = her - Seetha; tiirthesu = at declivities, ghats; na pashyaami = not, I am

seeing; **me kroshataH** = by me, [even if] I shouted; [**saa** = she, Seetha]; **na shR^iNoti** = not, hearing [she is not replying]

Searching at many declivities which River Godavari has on its banks Lakshmana said to Rama, "I do not espy her at ghats, declivities of riverbanks, and she is not replying though I shouted for her. [3-64-3b, 4a]

[Verse Locator](#)

कम् नु सा देशम् आपन्ना वैदेही क्लेश नाशिनी ॥ ३-६४-४
न हि तम् वेद्मि वै राम यत्र सा तनु मध्यमा ।

4b, 5a. **raama** = oh, Rama; **klesha naashinii** = nervousness, neutraliser of; **saa vaidehii** = she, that Vaidehi; **kam [vaa] deshama** = to which, [or,] place; **aapannaa nu** = she reached, in fact; **saa** = she; **tanu madhyamaa** = body, slender [frailty]; **yatra** = where [she is]; **tam [desham] na vedmi** = that [place,] not, I am [not able to] know of - beyond my knowledge; **hi** = really.

"In fact, oh, Rama, to which place she that neutraliser of nervousness, namely Vaidehi, has got round to, or where that frailty is, that place is really incomprehensible to me... [3-64-4b, 5a]

[Verse Locator](#)

लक्ष्मणस्य वचः श्रुत्वा दीनः संताप मोहितः ॥ ३-६४-५
रामः समभिचक्राम स्वयम् गोदावरीम् नदीम् ।
स ताम् उपस्थितो रामः क्व सीते इति एवम् अब्रवीत् ॥ ३-६४-६

5b, 6. **raamaH** = Rama; **lakSmaNasya vacaH shrutvaa** = Lakshmana's, words, on listening; **diinaH** = despaired; **santaapa mohitaH** = by anguish, stupefied; **svayam** = personally; **godaavariim nadiim** = to Godavari, river; **sam abhi cakraama** = straight, towards, went to; **saH raamaH** = he, Rama; **taam** = her [river]; **upa sthitaH** = nearby, staying; **siite kva** = Seetha, where [are you]; **iti evam abraviit** = thus, that way, said [shouted.]

Rama who is already stupefied by anguish is now despaired on listening Lakshmana's words and he personally went straight to River Godavari, and staying nearby that river Rama shouted in this way, "Seetha... where are you?" [3-64-5b, 6]

[Verse Locator](#)

भूतानि राक्षसेन्द्रेण वध अर्हेण हताम् अपि ।
न ताम् शशंसू रामाय तथा गोदावरी नदी ॥ ३-६४-७

7. **vadha arheNa** = to be eliminated, who deserves to be; **raakSasa indreNa** = by demons, chief; **taam** = of her; **hR^itaam iti** = abducted, thus as; **bhuutaani** = creatures [that were already asked]; **tathaa** = likewise; **api godaavarii nadii** = even [now,] Godavari, river [which is being asked]; **raamaaya na shashamsuu** = to Rama, not, informed.

The forest creatures which were asked earlier have not said to Rama that a deservedly destructible demagogue of demons has divested him of Seetha, likewise now River Godavari which is now being asked has not informed Rama about Seetha. [3-64-7]

[Verse Locator](#)

ततः प्रचोदिता भूतैः शंस च अस्मै प्रियाम् इति ।
न च सा हि अवदत् सीताम् पृष्टा रामेण शोचता ॥ ३-६४-८

8. **tataH** = then; **shocataa raameNa pR^iSTaa** = by woeful, Rama, she who is asked; **saa** = she [Godavari]; **priyaam asmai shamsa ca iti** = about ladylove, to him, inform, also, thus [tell Rama the fact of Seetha's abduction]; **[iti = thus]; bhuutaiH pracoditaa** = by [all georgic] beings, [though] impelled; **saa** = she [Godavari]; **siitaam** = about Seetha; **na avadat** = not, said.

Though the woeful Rama has asked her, and even though all the georgic beings impelled her to inform Rama the fact about his ladylove, River Godavari then remained mouthless about Seetha. [3-64-8]

[Verse Locator](#)

रावणस्य च तत् रूपम् कर्माणि च दुरात्मनः ।
ध्यात्वा भयात् तु वैदेहीम् सा नदी न शशंस ह ॥ ३-६४-९

9. **saa nadii** = she, that river; **duraatmanaH raavaNasya** = of malefic-minded one, of Ravana; **tat ruupam** = that, form; **karmaaNi ca** = his manoeuvres, also; **dhyaatvaa** = recalling; **bhayaat tu** = owing to fear; **vaidehiim** = about Vaidehi; **na shashamsa ha** = not, informed, indeed.

She that River Godavari has not informed Rama about Vaidehi just out of fear on recalling the mien and manoeuvres of malefic-minded Ravana, lest Ravana may drain her away. [3-64-9]

[Verse Locator](#)

निराशः तु तया नद्या सीताया दर्शने कृतः ।
उवाच रामः सौमित्रिम् सीता दर्शन कर्षितः ॥ ३-६४-१०

10. **siitaa a darshana karshitaH** = Seetha, in not, appearance, who is run-down; **raamaH** = such Rama; **tayaa nadyaa tu** = by her, by that river, on her part; **siitaayaa** = of Seetha; **darshane** = regarding getting a glimpse of her; **nir aashaH kR^itaH** = without, hope, rendered as; **saumitrim uvaaca** = to Soumitri, spoke.

Rama who is already in a rundown condition owing to the non-appearance of Seetha, is further rendered as a hopeless being by River Godavari in the matter of his catching a glimpse of Seetha, and such a Rama spoke to Soumitri. [3-64-10]

[Verse Locator](#)

एषा गोदावरी सौम्य किञ्चन् न प्रतिभाषते ।
किम् नु लक्ष्मण वक्ष्यामि समेत्य जनकम् वचः ॥ ३-६४-११
मातरम् चैव वैदेह्या विना ताम् अहम् अप्रियम् ।

11, 12a. **saumya** = oh, kind Lakshmana; **eSaa godaavaraii** = this, Godavari; **kimcan na prati bhaaSate** = anything, not, in turn, talking - replying; **lakSmaNa** = oh, Lakshmana; **vaidehyaa vinaa** = Vaidehi, without; **aham** = I; **janakam sametya** = king Janaka, on meeting; **maataram caiva** = mother [Vaidehi's mother-in-law, Kausalya,] also thus; **a priyam** = not, pleasant [word]; **[taam** = to them]; **kim nu** = what, really; **vacaH** = word; **vakSyami** = I have to say.

"Oh, kind Lakshmana, this Godavari is talking to me anything but a reply. In the absence of Vaidehi, oh Lakshmana, really what is that unpleasant word I have to say to Vaidehi's father king Janaka, also thus to Vaidehi's mother-in-law and my mother Kausalya, when I meet them! [3-64-11, 12a]

[Verse Locator](#)

या मे राज्य विहीनस्य वने वन्येन जीवतः ॥ ३-६४-१२
सर्वम् व्यपनयत् शोकम् वैदेही क्व नु सा गता ।

12b, 13a: **raajya vihiinasya** = kingdom, one who is destitute of; **vane vanyena jiivataH** = in forests, on forest produce, surviving; **me sarvam shokam** = my, all, anguish; **yaa vaidehii** = which, Vaidehi; **vyapanayat** = led away [who is a remover]; **saa kva gataa nu** = she, to where, went to, really.

"Which Vaidehi is the remover of all my sadness who am a destitute of kingdom and surviving in forests on forest produce, such as she is, where has she gone, really! [3-64-12b, 13a]

[Verse Locator](#)

ज्ञाति वर्ग विहीनस्य राज पुत्रीम् अपश्यतः ॥ ३-६४-१३
मन्ये दीर्घा भविष्यन्ति रात्रयो मम जाग्रतः ।

13b, 14a. GYaati varga vihiinasya = relative, folk, without [though distanced from]; raaja putriim a pashyataH = king's, daughter, not, seen; jaagrataH = awaking [while becoming sleepless]; mama raatrayaH = to me, nights; diirghaaH bhaviSyanti manye = lengthy, they will become, I think.

"Though I am distanced from my relatives I deemed that princess Seetha alone would be an evermore relative of mine. But now when that princess alone is unseen I deem that my sleepless nights would be lengthy. [3-64-13b, 14a]

[Verse Locator](#)

मंदाकिनीम् जनस्थानम् इमम् प्रस्रवणम् गिरिम् ॥ ३-६४-१४
सर्वाणि अनुचरिष्यामि यदि सीता हि लभ्यते ।

14b, 15a: mandaakiniim janasthaanam = Godavari, Janasthaana; imam = this; pravaNam girim = with many, rapids, mountain; sarvaani = all [places]; anu cariSyaami = in tow [of Seetha,] I wish to ramble - I will search; yadi siitaa hi labhyate = if [perhaps,] Seetha, indeed, available.

"I will search all these places of Godavari, Janasthaana and this mountain with many rapids, perhaps Seetha may be available somewhere. [3-64-14b, 15a]

River Mandakini is River Ganga and here River Godavari is said as Ganga as there are five Ganga-s panca gangaa Cauvery, Tungabhadra, Krishna Veni, Gautami [namely Godavari,] Bhaagiirathi. in Southern India and these are held sacred on par with River Ganga.

[Verse Locator](#)

एते महा मृगा वीर माम् ईक्षन्ते पुनः पुनः ॥ ३-६४-१५
वक्तु कामा इह हि मे इंगितानि अनुपलक्षये ।

15b, 16a. viira = oh, brave one; ete mahaa mR^igaa = all these, burly, animals; punaH punaH [muhurmuhuH] maam iikshante = again, again, me, they are seeing; ingitaani anupalakshaye = [when their] body language, on gauging by; me vaktu kaama iha hi = to me, to say [something,] they desire, now - as it were.

"Now all these burly animals are repeatedly looking at me as though to speak to me, oh, brave Lakshmana, this I reckon with their body language as it were. [3-64-15b, 16a]

[Verse Locator](#)

तान् तु दृष्ट्वा नरव्याघ्र राघवः प्रत्युवाच ह ॥ ३-६४-१६
क्व सीत इति निरीक्षन् वै बाष्प संरुद्धया गिरा ।

16b, 17a. naravyaaghra raaghavaH = tigerly-man, Raghava; taan = them - animals; dR^iSTvaa = on seeing; baaSpa samruddhayaa giraa vai = with tears, stifled, voice, indeed; niriikshan = gazing at them; siita kva = Seetha, where is; iti = thus; prati uvaaca ha = to them, asked, at once.

But on seeing them pryingly that tigerly-man Raghava has indeed asked them at once with a voice stifled with tears, "where is Seetha?" [3-64-16b, 17a]

[Verse Locator](#)

एवम् उक्ता नरेन्द्रेण ते मृगाः सहसा उत्थिता ॥ ३-६४-१७

दक्षिण अभिमुखाः सर्वे दर्शयन्तो नभः स्थलम् ।

मैथिली ह्रियमाणा सा दिशम् याम् अभ्यपद्यत ॥ ३-६४-१८

तेन मार्गेण गच्छन्तो निरीक्षन्तो नराधिपम् ।

17b, 18, 19a. narendreNa = by king the best - Rama; evam uktaaH = thus, said to [asked]; te mR^igaaH sahasaa utthitaa = those, animals, in a trice, rose to their feet; sarve dakshiNa abhi mukhaaH = all of them, south, towards, faced - keeping snouts; nabhaH sthalam darshayantaH = sky, plane, while showing [with snouts]; hriyamaaNaa = one who is being abducted; saa maithilii = she, that Maithili; yam disham abhyapadyata = in which, direction, she chanced to go; tena maargeNa gacChantaH = by that, path, while going; naraadhipam = at lord of people - Rama; niriikshante = they looked [back and stared.]

When that best king has asked, those animals rose to their feet in a trice and facing themselves southward showed skyward with their snouts. And while running in the direction in which Maithili is taken away they are stopping to look back at that lord of people, Rama. Thus they are repeatedly running, stopping and staring at Rama. [3-64-17b, 18, 19a]

[Verse Locator](#)

येन मार्गम् च भूमिम् च निरीक्षन्ते स्म ते मृगाः ॥ ३-६४-१९

पुनः नदन्तो गच्छन्ति लक्ष्मणेन उपलक्षिताः ।

19b, 20a. te mR^igaaH = those, animals; yena = by which [reason]; maargam ca = [southerly] course, also; bhuumim ca = [southerly] terrain, also; niriikshantaH sma = peering at [Rama,] they are; punaH nadantaH gacChanti = again, clamorously, going [adopting the very same southerly course]; lakshmaNena upalakshitaaH = by Lakshmana, [that reason is] ascertained.

By which reason those animals are going in a southerly course on a southerly terrain, and stopping to peer at Rama, and again clamorously adopting the very same southerly course, Lakshmana ascertained that reason. [3-64-19b, 20a]

[Verse Locator](#)

तेषाम् वचन सर्वस्वम् लक्षयामास च इङ्गितम् ॥ ३-६४-२०

उवाच लक्ष्मणो धीमान् ज्येष्ठम् भ्रातरम् आर्तवत् ।

20b, 21a. dhiimaan lakshmaNaH = imaginative, Lakshmana; teSaam vacana sarvasvam = their, sentence [language,] essence [lingua franca]; ingitam ca = body language [lingua persona,] even; lakshayaamaasa = started to notice; aarta vat = striver, as a; jyeSTham bhraataram uvaaca = to elder, brother, he spoke.

On noticing the lingua franca and even the lingua persona of those animals, that imaginative Lakshmana spoke to his elder brother, alike a striver striving hard for some information. [3-64-20b, 21a]

[Verse Locator](#)

क्व सीत इति त्वया पृष्टा यथा इमे सहसा उत्थिताः ॥ ३-६४-२१

दर्शयन्ति क्षितिम् चैव दक्षिणाम् च दिशम् मृगाः ।

सधु गच्छावहे देव दिशम् एताम् च नैर्ऋतीम् ॥ ३-६४-२२

यदि तस्य आगमः कश्चित् आर्या वा सा अथ लक्ष्यते ।

21a, 22, 23a. deva = oh godly brother; ime mR^igaaH = these, animals; kva siita iti = where is, Seetha, thus; tvayaa pR^iSTaa = by you, when asked; sahasaa uthitaaH = quickly,

rose up; **kshitim caiva** = ground [track,] also thus; **dakshiNaam disham ca** = southern, direction, also; **yathaa** = as to how; **darshayanti** = they are showing; gauging by it; **etaam nairR^itiim disham** = this one, south-west, towards quarter; **sadhu gacChaavahe** = for sure, we may go; **kashchit aagamaH** = some, information; **yadi tasya [syaat]** = whether, about her, [if available, we get it]; **atha** = or else; **saa aaryaa vaa lakshyate** = she, noble lady, either, may be seen.

"Oh, godly brother, when you have asked these animals, 'where is Seetha,' they quickly rose to their feet, and as to how they are showing the track on the ground and the southern direction as well, thereby we may, for sure, go south-westward to know whether there is some information about her, or else, even that noble lady herself may be available there..." [3-64-21a, 22, 23a]

[Verse Locator](#)

बाढम् इति एव काकुत्स्थः प्रस्थितो दक्षिणाम् दिशम् ॥ ३-६४-२३

लक्ष्मण अनुगत श्रीमान् वीक्ष्यमाणो वसुन्धराम् ।

23b, 24a. **shriimaan kaakutsthaH** = illustrious, Kakutstha Rama; **baaDham iti eva** = yes, thus, that way [on saying]; **lakshmaNa anugata** = Lakshmana, followed by; **vasundharaam viikshyamaaNaH** = earth, while seeing [scrutinising]; **dakshiNaam disham prasthitaH** = towards southern, direction, he sallied forth.

On saying "Yes!" to Lakshmana that illustrious Rama of Kakutstha sallied forth to southern direction followed by Lakshmana, scrutinising the earth on his walkway. [3-64-23b, 24a]

[Verse Locator](#)

एवम् संभाषमाणौ तौ अन्योन्यम् भ्रातरौ उभौ ॥ ३-६४-२४

वसुन्धरायाम् पतित पुष्प मार्गम् अपश्यताम् ।

24b, 25a. **evam anyonyam sambhaaSamaaNau** = in this way, one-to-one, while conversing; **tau ubhau bhraatarau** = those, two, brothers; **vasundharaayaam** = on ground; **patita puSpa maargam** = fallen, flowers, walkway - a walkway bestrewn with flowers; **apashyataam** = they have seen.

Those two brothers who are proceeding while discussing among themselves have seen the walkway bestrewn with flowers fallen from a person. [3-64-24b, 25a]

[Verse Locator](#)

पुष्प वृष्टिम् निपतिताम् दृष्ट्वा रामो मही तले ॥ ३-६४-२५

उवाच लक्ष्मणम् वीरो दुःखितो दुःखितम् वचः ।

25b, 26a. **viiraH raamaH** = valiant, Rama; **mahii tale** = on earth's, surface; **nipatitaam** = fallen down; **puSpa vR^iSTim dR^iSTvaa** = flower, drizzle, on seeing; **duHkhitaH** = anguished one; **duHkhitam lakSmaNam** = to [equally] anguished, Lakshmana; **vacaH uvaaca** = [this] word, said.

That valiant Rama who is anguished to see the drizzle of flowers fallen on the surface of earth spoke this word to Lakshmana who is equally anguished. [3-64-25b, 26a]

[Verse Locator](#)

अभिजानामि पुष्पाणि तानि इमानि इह लक्ष्मण ॥ ३-६४-२६

अपिनद्धानि वैदेह्या मया दत्तानि कानने ।

26b, 27a. **lakSmaNa** = oh, Lakshmana; **iha** = here [fallen on walkway]; **taani** = them; **imaani** = these; **puSpaaNi abhijaanaami** = flowers, I recognise; **kaanane mayaa dattaani** = in forest, by me, given - these flowers; **vaidehyaa** = by Vaidehi; **apinaddhaani** = tied - tucked in her bun.

"I recognise these flowers that are fallen here, oh, Lakshmana. In forest I gave them to Vaidehi and she tucked these very flowers in her bun. [3-64-26b, 27a]

[Verse Locator](#)

मन्ये सूर्यः च वायुः च मेदिनी च यशशिविनि ॥ ३-६४-२७
अभिरक्षन्ति पुष्पाणि प्रकुर्वन्तो मम प्रियम् ।

27b, 28a. suuryaH ca vaayuH ca = sun, also, air, also; yashashivini medinii ca = glorious one, earth, also; mama priyam prakurvantaH = to me, obliging, by doing - proffering a helping hand; puSpaaNi abhi rakshanti = flowers, they are carefully safeguarding; manye = I deem so.

"These flowers are carefully safeguarded by the sun, as they are unwithered yet, by air as they are unswept by it, and by the glorious earth, as they are unspoilt by that, thus I deem that these naturals, sun, air, and earth are really proffering a helping hand to me. [3-64-27b, 28a]

[Verse Locator](#)

एवम् उक्त्वा महाबाहुः लक्ष्मणम् पुरुषर्षभम् ॥ ३-६४-२८
उवाच रामो धर्मात्मा गिरिम् प्रसवण आकुलम् ।

28b, 29a. mahaabaahuH dharmaatmaa raamaH = dextrous, virtue-souled one, Rama; puruSa rSabham lakSmaNam = best of men, to Lakshmana; evam uktvaa = thus, on saying; prasavaNa aakulam = one that is with rapids, uproarious; girim uvaaca = to mountain, spoke [asked.]

On saying thus to best one among men Lakshmana, that virtue-souled and dextrous Rama asked the mountain that is uproarious with rapids. [3-64-28b, 29a]

[Verse Locator](#)

कच्चित् क्षिति भृताम् नाथ दृष्टा सर्वाङ्ग सुंदरीम् ॥ ३-६४-२९
रामा रम्ये वनोद् देशे मया विरहिता त्वया ।

29b, 30a. kshiti bhR^itaam naatha = earth, among bolstered ones, lord [oh, lordly mountain / oh, king]; ramye = in beautiful; vanaat deshe = wood, lands; maya = by me; virahitaa = without [left out, foregone] sarva anga sundariim = all, limbs, beauteous one; raamaa = a beauty; tvayaa kaccit dR^iTaa = by you, somehow, is seen.

"Oh, lord among the earth-bolstered mountains, have you somehow seen a beauty by all her limbs, foregone by me in beautiful woodlands?" [3-64-29b, 30a]

This question contains a reply to Rama in a sort of jugglery of words / parsing as in - able was I ere I saw Elba. kshiti bhR^itaam naatha 'of earth, among bolsterers, lord; oh, lordly bolsterer of earth, oh, king Rama; tvayaa virahitaa 'by you, foregone...' maya dR^iTaa iti kaschit, kaschit= kaama pravedane ' by me, seen...'

Reply of mountain to Rama:"Oh, lordly bolsterer of earth, lord Rama, I have somehow seen a beauty by all her limbs, foregone by you in beautiful woodlands.'

When the question itself becomes an answer it is citra alankaara and the mountain gave that reply in an echo of Rama's verbiage. Rama takes this as a mere echo of the mountain, but not a clear reply, and thus angering at it he wants to splinter it down, as said in next lines.

[Verse Locator](#)

क्रुद्धो अब्रवीत् गिरिम् तत्र सिंहः क्षुद्र मृगम् यथा ॥ ३-६४-३०
ताम् हेम वर्णाम् हेम अङ्गीम् सीताम् दर्शय पर्वत ।
यावत् सानूनि सर्वाणि न ते विध्वंसयामि अहम् ॥ ३-६४-३१

30b, 31a. **tatra** = therein [the matter of unanswered question]; **simhaH kSudra mR^igam yathaa** = [like a] lion, with a puny, animal, as with; **girim** = to mountain; **kruddhaH abraviit** = becoming enraged, he spoke; **parvata** = oh, mountain; **aham** = I; **te** = your; **sarvaaNi saanuuni** = all, apices; **yaavat** = sooner than - before; **na vidhvamsayaami** = not, going to devastate apiece; **taam hema varNaam** = her, golden, tinged; **hema angiim** = golden, limbed; **siitaam darshaya** = Seetha, you show.

Because his question is unanswered he is enraged as with a lion enraging at a puny animal, and then he spoke to the mountain, "show me that golden tinged, golden limbed Seetha, oh, mountain, no sooner than I devastate all your apices, apiece..." [3-64-30b, 31]

[Verse Locator](#)

एवम् उक्तः तु रामेण पर्वतो मैथिलीम् प्रति ।
दर्शयन् इव ताम् सीताम् न दर्शयत राघवे ॥ ३-६४-३२

32. **raameNa** = by Rama; **maithiliim prati** = Maithili, about; **evam uktaH** = in that way, which is spoken to; **parvataH** = mountain; **taam darshayan iva** = her, revealing, as though - by its echo; **raaghava** = to Raghava; **siitaam na darshayata** = Seetha, not, revealed.

When Rama spoke to the mountain in this way, that mountain echoed as if it is revealing Seetha, but actually it has not revealed Seetha to Raghava. [3-64-32]

When the mountain replied echoing the same words of Rama, Rama deemed it silent on other account of Seetha, but just said 'I have seen Seetha...' Hence, that mountain said anything but a proper indication, thus it has dishonoured Rama - Maheshvara Tiirtha. The mountain appeared to have said something but kept mum on other details - Govindaraja. In either way it silent on other details for fear of later time atrocity of Ravana, thereby Rama wanted to subject it to his arrows atrocity, now itself.

[Verse Locator](#)

ततो दाशरथी राम उवाच शिलोच्चयम् ।
मम बाण अग्नि निर्दग्धो भस्मी भूतो भविष्यसि ॥ ३-६४-३३
असेव्यः सततम् चैव निस्तृण द्रुम पल्लवः ।

33, 34a: **tataH daasharathii raama** = then, Dasharatha's, Rama; **shila uccayam uvaaca** = to mountain, hefty one, said to; **mama baaNa agni nirdagdhaH** = to my, arrow's, inferno, completely burnt; **bhasmii bhuutaH** = ashes, on becoming [pared down]; **satatam** = ever; **a sevyaaH** = not, adorable [unworthy to animals or trees, a meritless mountain]; **niS** = devoid of; **tR^iNa druma pallavaH** = grass, tree, tender-leafs; **bhaviSyasi** = you will become.

Then Rama of Dasharatha said to the hefty mountain, "When the infernos of my arrows will burn you down completely and when you will be pared down ashes, you shall be grassless, treeless and tender-leafless, and thus you become a meritless mountain... hence, show Seetha before becoming so... [3-64-33, 34a]

[Verse Locator](#)

इमाम् वा सरितम् च अद्य शोषयिष्यामि लक्ष्मण ॥ ३-६४-३४
यदि न आख्याति मे सीताम् अद्य चन्द्र निभ आननाम् ।

34b, 35b. **lakSmaNa** = oh, Lakshmana; **candra nibha aananaam** = moon, shine, faced; **siitaam** = of Seetha; **adya** = now; **me na aakhyaati yadi** = to me, not, going to tell, if; **adya imaam saritam vaa** = now, this one, river [Godavari,] even; **shoSaiSyami** = I will dry up.

"Lakshmana, if this River Godavari is not going to tell me immediately about that moonshine-faced Seetha, now I will dry her up... [3-64-34b, 35a]

[Verse Locator](#)

एवम् प्ररुषितो रामो दिधक्षन् इव चक्षुषा ॥ ३-६४-३५

ददर्श भूमौ निष्क्रान्तम् राक्षसस्य पदम् महत् ।

त्रस्तया राम काङ्क्षिण्याः प्रधावन्त्या इतः ततः ॥ ३-६४-३६

राक्षसेन अनुवृत्तया वैदेह्या च पादानि तु ।

35b, 36, 37a. **evam pra ruSitaH** = this way, one who is highly, infuriated; **cakSuSaa didhakSan iva** = with eyes, to burn down, as though; **raamaH** = Rama; **bhuumau** = on ground; **niS kraantam** = heavily, trodden; **raakSasasya mahat padam** = demon's, gigantic, foot [footprint]; **[atha** = then]; **trastayaa** = one who was fearful; **raama kaa~NkshiNyaaH** = Rama, desirous of [his arrival]; **itaH tataH** = here, there; **pra dhaavantyaa** = one who ran helter-skelter; **raakshasena anuvR^ittayaa** = by demon, she who is followed; **vaidehyaa paadaani ca** = Vaidehi's, footprints, also; **dadarsha** = he has seen.

This way when Rama is highly infuriated and who appeared to burn down anything just with his eyes, then he has seen on the ground gigantic footprints of a demon, and the footprints of Vaidehi, who appeared to have run fearfully here and there in a helter-skelter manner expecting the arrival of Rama, and which footprints are heavily trodden by a demon who followed her. [3-64-35b, 36, 37a]

[Verse Locator](#)

स समीक्ष्य परिक्रान्तम् सीताया राक्षसस्य च ॥ ३-६४-३७

भंगम् धनुः च तूणी च विकीर्णाम् बहुधा रथम् ।

संभ्रांत हृदयो रामः शशंस भ्रातरम् प्रियम् ॥ ३-६४-३८

37b, 38. **saH raamaH** = he, Rama; **siitaayaa raakSasasya ca** = Seetha's, demon's [footprints,] also; **parikraantam** = overly trodden - ground by way of footprints; **bhangam dhanuH ca** = broken, bow, also; **tuuNii ca** = quivers, also; **bahudhaa vikiirNaam ratham** = variously, strewn, chariot; **samiikSya** = on scrutinising; **sambhraanta hR^idayaH** = baffled, hearted - Rama; **priyam bhraataram shashamsa** = to dear, brother, informed.

On scrutinising the overly trodden footprints of Seetha and the demon, and a broken bow, broken quiver, and broken and variously bestrewn chariot also, then Rama became baffle-hearted and said to his dear brother Lakshmana. [3-64-37b, 38]

[Verse Locator](#)

पश्य लक्ष्मण वैदेह्याः कीर्णाम् कनक बिन्दवः ।

भूषणानाम् हि सौमित्रे माल्यानि विविधानि च ॥ ३-६४-३९

39. **saumitre lakSmaNa** = oh, son of Sumitra, oh, Lakshmana; **pashya** = see; **vaidehyaaH bhuuSaNaanaam kanaka bindavaH** = Vaidehi's, of jewellery, golden, beads; **kiirNaam [shiirNaam] hi** = strewn around [dropped down] indeed; **vididhaani maalyaani ca** = many, [bits of] garlands, also - have fallen.

"See Lakshmana, many beads of jewellery and many bits of garlands of Vaidehi have indeed fallen down, and oh, Soumitri, they are strewn around... [3-64-39]

[Verse Locator](#)

तप्त बिन्दु निकाशैः च चित्रैः क्षतज बिन्दुभिः ।

आवृतम् पश्य सौमित्रे सर्वतो धरणी तलम् ॥ ३-६४-४०

40. **saumitre** = oh, Soumitri; **tapta bindu nikaashaiH ca** = molten [golden,] droplets, equal in shine, also; **citraiH kSataja bindubhiH** = variedly [big and small,] blood, with drops; **sarvataH** = everywhere; **aavR^itam** = enclosed [interspersed]; **dharaNii talam** = earth's, surface; **pashya** = you see.

"Also the surface of the earth is everywhere interspersed with big and small blood drops that are akin to golden droplets, you see them Saumitri... [3-64-40]

[Verse Locator](#)

मन्ये लक्ष्मण वैदेही राक्षसैः काम रूपिभिः ।
भित्त्वा भित्त्वा विभक्ता वा भक्षिता वा भविष्यति ॥ ३-६४-४१

40. lakSmaNa = oh, Lakshmana; vaidehii = Vaidehi; kaama ruupibhiH raakSasaiH = by wish, guise-changers, by demons; bhittvaa bhittvaa = ripping, riving; vibhaktaa vaa = divided [into poieces,] or; bhakSitaa vaa = gluttonised, or; bhaviSyati = she will be [she would have been]; manye = I think.

"I think Lakshmana, guise changing demons would have ripped and rived Vaidehi, or divided her into pieces, or they might have gluttonised her. [3-64-41]

[Verse Locator](#)

तस्या निमित्तम् वैदेह्या द्वयोः विवदमानयोः ।
बभूव युद्धम् सौमित्रे घोरम् राक्षसयोः इह ॥ ३-६४-४२

42. saumitre = oh, Soumitri; tasyaaH vaidehyaaH nimittam = for her, of Vaidehi, on account of; vivada maanayoH = those who are clashing for her; dvayoH = among two of them; raakSasayoH = between two demons; iha ghoram yuddham babhuuva = here, a deadly, clash, occurred.

"A deadly clash has occurred here, Soumitri, while two demons were clashing between themselves on account of Vaidehi... [3-64-42]

[Verse Locator](#)

मुक्ता मणि चितम् च इदम् तपनीय विभूषितम् ।
धरण्याम् पतितम् सौम्य कस्य भग्नम् महत् धनुः ॥ ३-६४-४३
राक्षसानाम् इदम् वस्त सुराणाम् अधवा अपि ।

43, 44a. saumya = oh, gentle Lakshmana; kasya = someone's; idam = this; muktaa maNi citam = pearls, gems, studded; ramaNiiya vibhuuSitam = beautifully, decorated; mahat dhanuH = great, bow; bhagnam = on becoming fragmented; dharaNyaam patitam = on earth[battlefield,] fallen; vasta = oh, dear boy Lakshmana; idam = this; raakshasaanaam = [perhaps belongs] to demons; adhavaa api = else, or; suraaNaam = of gods.

"Oh, gentle Lakshmana, studded with pearls and gems this great bow of someone is beautifully decorated, but it is fragmented and fallen to earth. Oh, dear boy, Lakshmana, this bow may perhaps belong to demons, or else to gods... [3-64-43, 44a]

[Verse Locator](#)

तरुण आदित्य संकाशम् वैदूर्य गुलिका चितम् ॥ ३-६४-४४
विशीर्णम् पतितम् भूमौ कवचम् कस्य कांचनम् ।

44b, 45a. taruNa aaditya sankasham = young [rising,] sun, similar in shine; vaiduurya gulikaa citam = lapis gems, beads, studded; kaancanam = golden one; kasya = somebody's; vishiirNam kavacam = splintered, armour; bhuumau patitam = on earth, fallen.

"Studded with lapis gem beads this golden armour of someone is similar to the rising sun in its shine, but it is splintered and fallen to earth... [3-64-44b, 45a]

[Verse Locator](#)

छत्रम् शत शलाकम् च दिव्य माल्य उपशोभितम् ॥ ३-६४-४५

भग्न दण्डम् इदम् कस्य भूमौ सौम्य निपातितम् ।

45b, 46a. **saumya** = oh, gentle Lakshmana; **shata shalaakam** = having hundred, spokes; **divya maalya upashobhitam** = divine, festoons, embellished with; **bhagna daNDam** = wrecked, central-shaft; **idam Chatram** = this, regal-parasol; **kasya** = someone's; **bhuumau** = on to earth; **nipaaititam** = it is felled down.

"This hundred-spoked regal-parasol of someone is embellished with divine festoons, but oh, gentle Lakshmana, its central-shaft is wrecked and it is felled to earth... [3-64-45b, 46a]

[Verse Locator](#)

कान्चन उरः छदाः च इमे पिशाच वदनाः खराः ॥ ३-६४-४६

भीम रूपा महाकायाः कस्य वा निहता रणे ।

46b, 47a. **kaancana uraH ChadaaH ca** = golden, chest, covered with coverings [breastplates,] also; **pishaaca vadanaaH** = ghost, faced; **bhiima ruupaaH** = macabre, in form; **mahaa kaayaaH** = massive, in frame; **raNe nihataa** = in war, hewed down; **ime kharaaH** = these, mules; **kasya** = whose; **vaa** = either.

"These ghost-faced mules with golden breastplates are macabre in form and massive in frame, but they are hewed down in war, whose are they, either... [3-64-46b, 47a]

[Verse Locator](#)

दीप्त पावक संकाशो द्युतिमान् समर ध्वजः ॥ ३-६४-४७

अपविद्धः च भग्नः च कस्य सांग्रामिको रथः ।

47b, 48a. **diipta paavaka samkaashaH** = flaring, fire, similar in shine; **dyutimaan** = irradiant one; **samara dhvajaH** = war, pennon [having]; **kasya vaa** = somebody's; **saamgraamikaH** = one used in combat / combatant's; **rathaH** = chariot; **bhagnaH ca** = is broken, as well; **apa viddhaH ca** = down, battered, also.

"Somebody's combat-chariot is irradiant and similar in shine to the flaring fire with a war-pennon, but it is broken and battered down, as well... [3-64-47b, 48a]

[Verse Locator](#)

रथ अक्ष मात्रा विशिखाः तपनीय विभूषणाः ॥ ३-६४-४८

कस्य इमे निहता बाणाः प्रकीर्णा घोर दर्शनः ।

48b, 49a. **ratha akSa maatraa** = chariot's, axle / crossbar, as much as; **vi shikhaaH** = without [shred,] arrowheads / having very sharp arrowheads; **tapaniyya vibhuuSaNaH** = in gold, decorated; **ni hataa** = down, hit [shredded down by Jataayu]; **ime** = these; **baaNaH** = arrows; **ghora darshanaH** = frightful, for sight; **kasya** = somebody's; **pra kiirNaa** = manifoldly, are strewn around;

"These frightful looking arrows of somebody are gilded and they are as much as a chariot's axle in their thickness, but their arrowheads are shred and they are manifoldly shredded and strewn around... [3-64-48, 49a]

The sizes of Ravana's arrows are calculated differently. This ratha aksha maatra is taken as the length of chariot's wheel and thus it is said four-hundred inches or some 33 feet, which is unacceptable to some as Ravana did not travel in his chariot with a mega body. In another way aksha is taken as the 'eye of axle...' Then the diameter of his arrow is said, 'as thick as an axle...' Some others said the size of arrow is eighty-four inches according to shilpa shastra 'science of chariot making...' taking this 'eye of axle' into consideration.

[Verse Locator](#)

शरावरौ शरैः पूर्णौ विध्वस्तौ पश्य लक्ष्मण ॥ ३-६४-४९

प्रतोद अभीशु हस्तो अयम् कस्य वा सारथिः हतः ।

49b, 50a. lakshmaNa = oh, Lakshmana; sharaiH puurNau = with arrows, packed with; vidhvastau = completely shattered; sharaavarau = two quivers; pashya = you see; pratoda abhiishu hastaH = whip, bridles, in hand; hataH = drop dead; ayam saarathiH = this, charioteer; kasya vaa = whose, either.

"Lakshmana, you see these two quivers packed with arrows are completely shattered, and the charioteer is drop dead with whip and bridles still in his hands... whose charioteer he might be! [3-64-49b, 50a]

The word used here for quivers is sharaavara and for this Dr. Satya Vrat says: 'Another word which is also not noticed by Monier Williams is sharaavara. It means an armour kavaca and occurs at least twice in the Ramayana...' Here and at 3-51-14 of this canto and there it was used in the meaning of armour. If this meaning of armour is adopted here also, then the meaning of the above verse may somewhat be,

Lakshmana, you see... these two armours, one belonging to the combatant from this chariot [that is ripped off by Jataayu and fallen from the body of Ravana,] and the other belonging to this charioteer, both are encrusted fully with arrows [when Jataayu winnowed the very same arrows shot by Ravana with both of his wings and thus shot them back,] thus the two armours are completely shattered... and the charioteer is drop dead with whip and bridles in his hand... either he... whose is he... and where is the presiding combatant of this chariot....

[Verse Locator](#)

पदवी पुरुषस्य एषा व्यक्तम् कस्य अपि राक्षसः ॥ ३-६४-५०

वैरम् शत गुणम् पश्य मम तैः जीवित अंतकम् ।

50b, 51a. eSaa = this is; vyaktam = evidently; kasya api = someone's; puruSasya raakshasaH = of a male, demon's; padavii = footprint [approach / modus operandi]; taiH jiiivita antakam = their, life, ending - eradicate; shata guNam = hundred, fold; mama vairam = my, animosity; pashya = you see.

"Evidently this is the modus operandi of someone who is a male demon, and you see how my animosity has become hundredfold to eradicate them... [3-64-50b, 51a]

This is the reply to Seetha for she wanted no animosity could be nurtured towards the demons without a cause, in the opening chapters of this Aranya Kanda. When she herself became a cause for that animosity, now Rama is indicating the effect of that cause, in saying: 'I have some animosity towards these demons, but I have not eliminated them sweepingly, but for some demons occasionally... I thought that Seetha strayed her way, or eaten away by some pauperised paltry demon... but on seeing the massive footprints I consider this as a calculated and culpable crime... now that my animosity is multiplied hundredfold, whole of the demonic race will be eliminated...'

[Verse Locator](#)

सुघोर हृदयैः सौम्य राक्षसैः काम रूपिभिः ॥ ३-६४-५१

हृता मृता वा सीता हि भक्षिता वा तपस्विनी ।

न धर्मः त्रायते सीताम् ह्रियमाणाम् महावने ॥ ३-६४-५२

51b, 52. saumya = oh, gentle Lakshmana; tapasvinii siitaa = saintly, Seetha; su ghora hR^idayaiH = by very, stony, hearted ones; kaama ruupibhiH = by wish, guise-changers; raakSasaiH = by demons; hR^itaa vaa = is abducted, either; bhakSitaa vaa = gluttonised, either; mR^itaa vaa = dead [killed,] or; mahaa vane = in great forest; hriyamaaNaam siitaam = while being abducted, Seetha is; dharmaH na traayate = rectitude, not, saves - has not saved her.

"The highly stony-hearted demons that are guise-changers by their wish have either abducted, or killed or gluttonised saintly Seetha... but, they say that rectitude saves such saintly persons... yet that rectitude has not saved Seetha while she is being abducted in great forest... [3-64-51b, 52]

Dharma or Righteousness does not go on safeguarding either its adherents or antagonists, everyone, everywhere, everlastingly. dharmo rakshati rakshitaH and suchlike sayings are also time-bound and when the time is negative aapatsu raksha ko dharmaH 'in difficulties which rightness safeguards?' is the ensuing dilemma.

[Verse Locator](#)

भक्षितायाम् हि वैदेह्याम् हतायाम् अपि लक्ष्मण ।
के हि लोके प्रियम् कर्तुम् शक्ताः सौम्य मम ईश्वराः ॥ ३-६४-५३

53. saumya = oh, gentle one; lakSmaNa = oh, Lakshmana; vaidehyaam = of Vaidehi; bhakSitaayaam = whether she is consumed; hR^itaayaam api = whether taken away, or; mama = to me; loka = in this world; ke iishvaraaH = who, are the gods; priyam kartum shaktaaH = benignancy, to do, capable.

"Whether Vaidehi is taken away or taken in by some unknown being, oh, gentle Lakshmana, then who are the gods who can possibly be benignant to me in this world... [3-64-53]

'No god can possibly be non-benignant to me, either in this world or in the other...' Govindaraja.

[Verse Locator](#)

कर्तारम् अपि लोकानाम् शूरम् करुण वेदिनम् ।
अज्ञानात् अवमन्येरन् सर्व भूतानि लक्ष्मण ॥ ३-६४-५४

54. lakSmaNa = oh, Lakshmana; lokaanaam kartaaram = for worlds, creator; api = even if; shuuram = Omnipotent; karuNa vedinam = leniency, heartfelt [a lenient one]; sarva bhuutaani = all, beings; aGYaanaat = by unenlightenment; ava manyeran = dis, respect.

"Lakshmana, someone, even if He were a Creator of Worlds, or an Omnipotent, if He were to be lenient at heart or in His actions, He will be disrespected by all beings, owing to the unenlightenment of those beings... [3-64-54]

[Verse Locator](#)

मृदुम् लोक हिते युक्तम् दांतम् करुण वेदिनम् ।
निर्वीर्य इति मन्यन्ते नूनम् माम् त्रिदश ईश्वराः ॥ ३-६४-५५

55. mR^idum = mellowly being; loka hite yuktam = world's, wellbeing, one who is yoked to; daantam = self-controlled one [magnanimous]; karuNa vedinam = mercy, heartfelt [merciful one]; maam = of me; tridasha iishvaraaH = heavenly, gods; nir viirya iti = without, potency [non-Omnipotent,] thus; manyante = they deem; nuunam = definitely.

"I who am mellowly, magnanimous, merciful and yoked only to the wellbeing of all worlds, such as I am, all of the heavenly gods deem me as non-Omnipotent... it is definite... [3-64-55]

Annex: 'Even if I am capable of creating, maintaining, and destructing all the worlds, I am lenient, for I am benevolent... but the unwise are unable to know me, the real me... evil-doers are revered by one and all, though negatively owing to scare... but a do-gooder is scoffed off, for his deeds are positive and do not yield quick and instant results... and my Omnipotence is looked down as my impotence...' This concept is amplified throughout Bhagavat Gita.

[Verse Locator](#)

माम् प्राप्य हि गुणो दोषः संवृत्तः पश्य लक्ष्मण ।
अद्य एव सर्वं भूतानाम् रक्षसाम् अभवाय च ॥ ३-६४-५६
संहृत्य एव शशि ज्योत्स्नाम् महान् सूर्य इव उदितः ।
संहृत्य एव गुणान् सर्वान् मम तेजः प्रकाशते ॥ ३-६४-५७

56, 57. lakSmaNa = Lakshmana; maam praapya = me, on getting; guNaH = merits [like mercifulness etc.]; doSaH = demerit; sam vR^ittaH hi = contracted - rounded off - indeed; pashya = you behold - Lakshmana; shashi jyotsnaam samhR^itya eva = moon, shine, by quelling, only; uditah mahaan suurya iva = arisen, great [sizzling,] sun, as with; mama tejaH = my, irradiance; sarvaan guNaan samhR^itya eva = all, merits, quelling, only; adya eva = now, itself; sarva bhuutaanaam = of all, beings; rakSasaam ca = of demons, also; a bhavaaya = for non, entity; prakaashte = is irradiating.

"Have you seen Lakshmana how merits like mercifulness, magnanimity and the like are inverted to become demerits on getting at me, thus I am unmerited in forgoing Seetha. As such, as with the sizzle of sun uprisen quelling all the moonshine, now you may see as to how my irradiance radiates quelling all the merits like softness and fairness for the nonentity of all beings proactive to demons, inclusive of demons. [3-64-56, 57]

[Verse Locator](#)

न एव यक्षा न गंधर्वा न पिशाचा न राक्षसाः ।
किन्नरा वा मनुष्या वा सुखम् प्राप्स्यन्ति लक्ष्मण ॥ ३-६४-५८

58. lakSmaNa = oh, Lakshmana; yakSaa = yaksha-s; sukham na praapsyanti = complaisance, will not, obtain [now]; gandharvaa na = gandharva-s, no; pishaacaa na = monsters, no; raakSasaaH na = demons, no; kinnaraa vaa = kinnaraa-s, either; manuSyaa vaa = humans, or.

"Oh, Lakshmana, will the yaksha-s be comfortable now, no; gandharva-s - no; monsters - no; demons - no; either kinnaraa-s or humans - no, none can be comfortable henceforth... [3-64-58]

[Verse Locator](#)

मम अस्त्र बाण संपूर्णम् आकाशम् पश्य लक्ष्मण ।
असंपातम् करिष्यामि हि अद्य त्रैलोक्य चारिणाम् ॥ ३-६४-५९

59. lakSmaNa = Lakshmana; mama astra baaNa = by my, missiles, arrows; sampuurNam aakaasham = packed with, welkin; adya = now; trailokya caariNaam = in three worlds, for treaders among them; a sam paatam = not, well, flyable - not moveable - as an impassable sphere; kariSyami hi = I wish to render, indeed; pashya = you notice.

"Now the welkin will be packed with my arrows and missiles, and I will render it as an impassable sphere for the treaders in the triad of worlds... [3-64-59]

[Verse Locator](#)

संनिरुद्धग्रहगणमावारितनिशाकरम् ।
विप्रनष्टानलमरुद्भास्करद्युतिसंवृतम् ॥ - यद्वा -
संनिरुद्धग्रहगणम् आवारितनिशाकरम् ।
विप्रनष्टानलमरुत्भास्करद्युतिसंवृतम् ॥ ३-६४-६०
विनिर्मथितशैलाग्रशुष्यमाणजलाशयम् ।
ध्वस्तद्रुमलतागुल्मम्विप्रणाशितसागरम् ॥ - यद्वा -
विनिर्मथितशैलाग्रशुष्यमाणजलाशयम् ।

ध्वस्त द्रुम लता गुल्मम् विप्रणाशित सागरम् ॥ ३-६४-६१

त्रै लोक्यम् तु करिष्यामि संयुक्तम् काल कर्मणा ।

60, 61, 62a. **tra**i lokyam = triad, of worlds; **sam ni ruddha** = very, completely blockaded; **graha gaNam** = with planetary, bodies - resulting into quiescence; **kariSyami** = I will make; **aavaarita nishaa karam** = blocked, night, maker [moon]; **vi pra naSTa** = very, utterly ruined; **anala marut bhaaskara dyuti** = fire's, air's, sun's, aura; **samvR^itam** = enshroud - as blackened by darkness; **vi nir mathita** = completely, down, pulverised; **shaila agram** = mountain, tops; **shuSyamaaNaa jalaashayam** = being dried up, water, receptacles [rivers, lakes]; **dhvasta druma lataa gulmam** = as devastated, trees, creeper-plants, shrubberies; **vi pra Naashita** = very, completely, ruined [depleted]; **saagaram** = ocean - oceans; **kaala karmaNaa samyuktam** = Time's, with task [in extinguishing an era,] having [relative to]; **kariSyami** = I render.

"I will make the triad of worlds quiescent by completely blockading all the planetary bodies. The night-maker moon will be barricaded, aurae of fire, air and sun will be devastated, and then everything will be overcast with darkness. Mountaintops will be completely pulverised, water receptacles will be dried out, and trees, creeping-plants and shrubberies will be destroyed, and oceans depleted, thus I will bring the triad of the worlds to nought, relative to the task of Time in extinguishing an era... [3-64-60, 61, 62a]

[Verse Locator](#)

न ते कुशलिनीम् सीताम् प्रदास्यन्ति मम ईश्वराः ॥ ३-६४-६२

अस्मिन् मुहूर्ते सौमित्रे मम द्रक्ष्यन्ति विक्रमम् ।

62b, 63a. **saumitre** = oh, Soumitri; **iishvaraaH** = gods; **siitaam kushaliniim** = Seetha, safely; **mama** = to me; **na pradaasyanti** = not, going to give; **asmin muhūrte** = this, moment; **mama vikramam te drakSyanti** = my, onslaught - blitzkrieg, they, will be seeing.

"If the gods are not going to safely restore Seetha to me, oh, Soumitri, they can see what my blitzkrieg is, at this very moment... [3-64-62b, 63a]

[Verse Locator](#)

न आकाशम् उत्पतिष्यन्ति सर्व भूतानि लक्ष्मण ॥ ३-६४-६३

मम चाप गुण उन्मुक्तैः बाण जालैः निरंतरम् ।

63b, 64a. **lakSmaNa** = oh, Lakshmana; **sarva bhuutaani** = all, beings; **mama caapa guNa unmuktaiH** = my, bow, string, released from; **baaNa jaalaiH** = with arrows, labyrinth; **nir antaram** = without, leeway; **aakaasham** = in sky; **na** = not; **ut patiSyanti** = up and about - they can fly high.

"All beings cannot fly high in the sky, oh, Lakshmana, as there will be a labyrinth of my arrows released from my bowstring, minus an intercolumniation... [3-64-63b, 64a]

[Verse Locator](#)

मर्दितम् मम नाराचैः ध्वस्त भ्रांत मृग द्विजम् ॥ ३-६४-६४

समाकुलम् अमर्यादम् जगत् पश्य अद्य लक्ष्मण ।

64b, 65a. **lakSmaNa** = oh, Lakshmana; **adya mama naaraacaiH** = now, by my, iron-shafts; **marditam** = bombarded; **dhvasta bhraanta mR^iga dvijam** = devastated, dazed, animals, birds; **samaakulam** = put to turmoil; **a maryaadam** = without, order - disorderly - topsy-turvy; **jagat** = world; **pashya** = you may witness.

"Bombarded with my iron-shafts this world will be put to disorderliness, Lakshmana, you may now witness how the animals and birds will be dazed and devastated... [3-64-64b, 65a]

[Verse Locator](#)

आकर्णपूर्णैरिषुभिर्जीवलोकदुरावरैः ॥ - यद्वा -

आकर्ण पूर्णैर् इषुभिर् जीव लोकम् दुरावरैः ॥ ३-६४-६५

करिष्ये मैथिली हेतोः अपिशाचम् अराक्षसम् ।

65b, 66a. **maithilii hetoH** = for Maithili's, because of; **jiiva lokam** = mortal, world; **aakarNa puurNaiH** = up to ear, stretched; **dur aavaraiH** = not, stoppable [arrows]; **iSubhiH** = with arrows; **a pishaacam** = without, phantoms; **a raakSasam** = without, demons; **kariSye** = I will render.

"Because of Maithili I will render this mortal world de-demonical, de-phantasmal by force-stretching my unstoppable arrows up to my ears to release them forcefully... [3-64-65b, 66a]

[Verse Locator](#)

मम रोष प्रयुक्तानाम् विशिखानाम् बलम् सुराः ॥ ३-६४-६६

द्रक्ष्यन्ति अद्य विमुक्तानाम् अमर्षात् दूर गामिनाम् ।

66b, 67. **amarSaat** = with irascibility; **vimuktaanaam** = those that released - from my bow; **vi shikhaanaam** = of great, crested [blaze-crested arrows]; **mama roSa prayuktaanaam** = by my, wrath, projected by; **duura gaaminaam** = distant, going [thoroughgoing]; **[saayakaanaam** = of arrows]; **balam** = impact; **suraaH adya drakSyanti** = gods, now, let them witness.

"Let the gods witness now the impact of the blaze-crested, thoroughgoing arrows of mine, projected by my wrath and released by my irascibility... [3-64-66b, 67a]

[Verse Locator](#)

न एव देवा न दैतेया न पिशाचा न राक्षसाः ॥ ३-६४-६७

भविष्यन्ति मम क्रोधात् त्रैलोक्ये विप्रणाशिते ।

67b, 68. **mama krodhaat** = by my, anger; **trailokye vi praNaashite** = when tri-world, while being completely ruined; **devaaH na eva bhaviSyanti** = gods, not, in that way - that being so, will be there; **daiteyaaH na** = Lady Diti's progeny [demons,] no; **pishaacaaH na** = phantoms, no; **raakSasaaH na** = demons, no.

"That being so, when the triad of worlds is completely ruined by my anger will there be gods, no; demons - no; phantoms - no, none can survive... [3-64-67b, 68a]

[Verse Locator](#)

देव दानव यक्षाणाम् लोका ये रक्षसाम् अपि ॥ ३-६४-६८

बहुधानिपतिष्यन्तिबाणोघैश्शकलीकृताः । - यद्वा -

बहुधा नि पतिष्यन्ति बाण ओघैः शकली कृताः ।

68b, 69a. **deva daanava yakSaaNaam** = gods, monsters, yaksha-s; **rakSasaam api** = of demons, even; **ye** = whatever; **lokaaH** = worlds - are there, they; **baaNa oghaiH** = by arrows, fusillades; **bahudhaa** = variedly [apiece]; **shakalii kR^itaaH** = splinters, made into; **ni patiSyanti** = down, will be falling.

"Whatever worlds of gods, or monsters, or even those of demons are there, they will be splintered and falling down apiece by the fusillades of my arrows... [3-64-68b, 69a]

[Verse Locator](#)

निर्मर्यादानिमाँल्लोकान्करिष्याम्यद्यसायकैः ॥ - यद्वा -

निर् मर्यादान् इमान् लोकान् करिष्यामि अद्य सायकैः ॥ ३-६४-६९

हृताम् मृताम् वा सौमित्रे न दास्यन्ति मम ईश्वराः ।

69b, 70a. **saumitre** = oh, Soumitri; **hR^itaam mR^itaam vaa** = [either] abducted, killed, or; **iishvaraaH** = gods; **[siitaam = Seetha]**; **mama na daasyanti** = to me, not, if going to give back; **adya** = now; **saayakaiH** = with arrows; **imaan lokaan** = these, worlds; **nir maryaadaan** = without, civility [incivility, jeopardise]; **kariSyaami** = I will do.

"Whether she is abducted, or even if she is killed, oh, Soumitri, if the gods are not going to give back my Seetha I will now jeopardise these worlds with my arrows... [3-64-69b, 70a]

[Verse Locator](#)

तथा रूपम् हि वैदेहीम् न दास्यन्ति यदि प्रियाम् ॥ ३-६४-७०

नाशयामि जगत् सर्वम् त्रैलोक्यम् स चर अचरम् ।

यावत् दर्शनम् अस्या वै तापयामि च सायकैः ॥ ३-६४-७१

70b, 71. **tathaa ruupam hi** = that way, in form, indeed [in fine fettle - in 'as is where is' condition]; **priyaam vaidehiim** = ladylove, Vaidehi; **na daasyanti yadi** = not, they are going to return, if; **sarvam** = in entirety; **sa cara a caram** = with, moving, not, moving [mobile, sessile]; **traai lokyam** = triad, of worlds; **naashayaami** = I will annihilate; **yaavat** = as long as; **asyaaH darshanam** = of her, a glimpse - I am going to get; **jagat saayakaiH taapayaami ca** = universe, by arrows, I will swelter.

"If my ladylove is not returned indeed in a fine fettle as she was before my running after Golden Deer, I will be annihilating the triad of world in its entirety, together with its mobile and sessile beings, and I will be sweltering the entire universe with my arrows as long as I am not going to get a glimpse of her." Thus Rama gave a vent to his feelings. [3-64-70b, 71a]

[Verse Locator](#)

इति उक्त्वा क्रोध ताम्र अक्षः स्फुरमाण ओष्ठ संपुटः ।

वल्कल अजिनम् आबद्ध्य जटा भारम् बन्धयत् ॥ ३-६४-७२

71. **iti uktvaa** = thus, on saying; **krodha taamra akshaH** = by fury, reddening, eyes; **sphuramaaNaa oSTa sampuTaH** = jerking spasmodically, lips, lappet-fold; **valkala ajinam aabaddhya** = jute-cloth, deerskin, girded up; **jaTaa bhaaram bandhayat** = matted hair, mass, twined up.

Rama on saying thus with his eyes reddening in fury, his lappet-fold of lips jerking spasmodically, he girded up his jute-cloths and deerskin and twined up the mass of his matted-hair. [3-64-72]

[Verse Locator](#)

तस्य क्रुद्धस्य रामस्य तथा अभूतस्य धीमतः ।

त्रि पुरम् जगनुषः पूर्वम् रुद्रस्य इव बभौ तनुः ॥ ३-६४-७३

73. **tasya dhiimataH** = that, venturesome one; **kruddhasya raamasya tanuH** = infuriated one, of Rama, physique [disposition]; **tathaa abhuutasya** = that way, on becoming; **puurvam** = once; **tri puram** = three, cities; **jagnuSaH** = intended to inflame; **rudrasya iva** = of Rudra, like that of; **babhau** = shone forth.

When the disposition of that venturesome and infuriated Rama has become in that way holocaustic, it is like that of Rudra, the All-Inflamer god, when He became like this in earlier times, intending to inflame the Triple-Cities. [3-64-73]

[Verse Locator](#)

लक्ष्मणात् अथ च आदाय रामो निष्पीड्य कार्मुकम् ।

शरम् आदाय संदीप्तम् घोरम् अशी विष उपमम् ॥ ३-६४-७४

संदधे धनुषि श्रीमान् रामः पर पुरंजयः ।

युग अन्त अग्निः इव क्रुद्धः इदम् वचनम् अब्रवीत् ॥ ३-६४-७५

74, 75. raamaH = delighter of world; shriimaan = illustrious one; para puram jayaH = others [enemy's,] cities [fastnesses,] vanquisher of; raamaH = Rama; [iti uktvaa = thus, on saying]; lakshmaNaat kaarmukam aadaaya = from Lakshmana, bow, on grabbing; niSpiiDya = gripping tightly; sam diiptam = verily, dazzling; ghoram = deadly; ashii viSa upamam = serpent, poisonous, similar to; sharam aadaaya = arrow, unholstering; samdadhe dhanuSi = readied, in bow; atha = then; yuga anta agniH iva = era, end, fire, like; kruddhaH = wrathfully; idam vacanam abraviit = this, sentence, spoke.

On saying so that illustrious Rama, the delighter of world, grabbed his bow from Lakshmana and gripped it tightly, unholstered a deadly and dazzling arrow from his quiver which is like a poisonous serpent, and readying it on the bowstring of his bow, that Rama, the vanquisher of enemies fastnesses, who looked like the Ear-End-Fire, spoke this sentence. [3-64-74, 75]

[Verse Locator](#)

यथा जरा यथा मृत्युः यथा कालो यथा विधिः ।

नित्यम् न प्रतिहन्यन्ते सर्व भूतेषु लक्ष्मण ।

तथा अहम् क्रोध संयुक्तो न निवार्यो अस्मि असंशयम् ॥ ३-६४-७६

76. lakSmaNa = oh, Lakshmana; sarva bhuuteSu = among all, [created] beings; yathaa jaraa = how, ageing; yathaa mR^ityuH = how, dying; yathaa kaalaH = how, time; yathaa vidhiH = how, fate; nityam na prati hanyante = always [at anytime,] not, counter, attacked [countervailed]; tathaa = likewise; krodha samyuktaH aham = fury, coalesced with, I am; na nivaaryaH asmi = not, stoppable [non-countervailed,] I am; a samshayam = doubtlessly.

"As to how all the created beings cannot counteract the ageing, dying, fate and the Time at anytime, likewise I too am non-countervailed, when I am coalesced with fury, no doubt about it..." [3-64-76]

Time is the all-transcending factor and none can countervail it. anena mR^ityu jara aadayoH ashakya pratiikaaraa iti suucitam | tathaa ca droNa parvaani - na hi eSha brahma caryeNa na veda adhyayanena ca | na kriyaabhiH na ca astreNa mR^ityoH kashcin nivartayate | kruura sarva vinaashaaya kaalo asau na ati vartate | mahaa bhaarata - dk

[Verse Locator](#)

पुरा इव मे चारु दतीम् अनिन्दिताम्

दिशन्ति सीताम् यदि न अद्य मैथिलीम् ।

सदेव गन्धर्व मनुष्य पन्नगम्

जगत् स शैलम् परिवर्तयामि अहम् ॥ ३-६४-७७

77. caaru datiim = suavely, teathed [smiles that sparkle her suavely teeth, occasionally]; a ninditaam = [one who will] not, [cause any] reproach - she who will not cause any reproach on my character like the burner of universe, killer of birds and animals etc., - if only I can glimpse her; maithiliim siitaam = [princes of] Mithila, Seetha is; puraa iva = previously, as [she was in fine fettle]; adya = now; me = to me; na dishanti yadi = not, going to show [give,] if; aham = I will; sa deva gandharva manuSyaa pannagam = with, gods, gandharvas [immortals,] humans, reptiles [faunas]; sa shailam = with, mountains [and waters]; jagat = universe; pari vartayaami = counter move.

"If that princess of Mithila, who has suavely and toothy smiles and who causes irreproachability to my character if only I can have a glimpse of her, is not returned to me in fine fettle as she was when she was with me, then I will countermove whole of this universe together with its gods, immortals, humans, flora and fauna, mountains and waters... and whatnot... [3-64-77]

ठे इरेफुल् लमेन्ततिओन् ओफ़ रम

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The expressions of Rama throughout this chapter are not just **weeps, wails, or moans...** but they have aesthetic values of epical hero. But to take up one in the last stanza, it bears inference like this. **puraaH iva** 'as before...' **caaru datiim** 'suavely-toothy-smiling Seetha... when she was smilingly asked me to fetch the Golden Deer, the last glimpse I had of her, still remains on my psyche... hence, in that fine fettle she shall be handed over now...' **a+ ninditaam** 'she is an irreproachable person for herself, no doubt, but she does not land even me into a reproachable situation even if I were to countermove the routine of universe for her, and my action stands rightful, as I am seeking her rightfully...' This argument is supported by Hanuma when he soliloquised on seeing Seetha in Lanka, saying: **yadi raamaH samudra antam mediniim parivartayet | asyaaH kR^ite jagat ca api yuktam iti eva me matiH** || Sundara, 16-13. 'Even if Rama is going to make this earth with its oceans, or even whole of this universe topsy-turvy for the sake of this wide-eyed Seetha, I opine that Rama is right...' Such Seetha is **siitaa** 'one born in a furrow, a better birth than mine, as I birthed from the womb of my mother Kausalya, like any other human...' Besides, she is **maithilii** 'the daughter of fitly king Janaka and thus she is a fitly consort of mine... such as she is, she is displaced by you gods in the name of fate, fortuity, and fortune... whatever it might be, bring her back to me, or else be prepared for my irreversible counteraction of this universe's routine, which perchance is manned by you, or even for its entire annihilation...' This is **viirocita sambhaaSaNa** 'brave talk of a braving hero...' and the mood is **viira rasa** 'adventurousness...' that too, not at earthly humans or animals or demons, but against the soi-disant gods.

So also is the ire of Arjuna in Maha Bharata. A valiantly victorious person does not sink deep into his own sorrow, but tries to counteract. Here Rama is counteracting with gods and nature, while Arjuna of Maha Bharata had to the same with his brothers and relatives. That is why Gita had to be imbibed into the mind of Arjuna, when he was at loss to know why he shall war his own brothers, teachers, grandparents et al. Having heard whole of Gita and having followed Krishna's advices, Arjuna though bewails a lot when his son Abhimanyu was murdered, becomes infuriated at the treacherous murder of the boy, and then escalated were his guts to fight back his enemies. **anena shoka samaye durbala iva prabalaH shokena na siidati | kintu tat pratiikaaraaya aagraheNa mahaa rathaH pravartata iti uktam | ata eva mahaa puruShasya arjunasya abhimanyu vadha anantaram evam pravR^ittiH - droNa parvaaNi dR^ishyate - haa putra iti niHshvasya vyathito nyapatad bhuvi | pratilabhya tataH sa~Njaam vaasaviH krodha muurechitaH || kampamaano jvareNa niHshvasantu muhurmuhuH | paaNau paaNim viniShpiShya - - - api droNa kR^ipau raajan chaadayaami taan sharaiH - - dk so on and so forth...** Thus, Arjuna takes a severe oath to eliminate his enemies. Here Rama too has a Krishna like counsellor in Lakshmana, but less are Lakshmana's chances in convincing Rama, as Rama is a 'doer' rather than a 'preacher' like Krishna, or a 'student' like Arjuna. However, Lakshmana pacifies the fury of Rama in the next episode.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः षष्टितमः सर्गः

Thus, this is the 64th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 64

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

<u>35</u>	<u>36</u>	<u>37</u>	<u>38</u>	<u>39</u>
<u>40</u>	<u>41</u>	<u>42</u>	<u>43</u>	<u>44</u>
<u>45</u>	<u>46</u>	<u>47</u>	<u>48</u>	<u>49</u>
<u>50</u>	<u>51</u>	<u>52</u>	<u>53</u>	<u>54</u>
<u>55</u>	<u>56</u>	<u>57</u>	<u>58</u>	<u>59</u>
<u>60</u>	<u>61</u>	<u>62</u>	<u>63</u>	<u>64</u>
<u>65</u>	<u>66</u>	<u>67</u>	<u>68</u>	<u>69</u>
<u>70</u>	<u>71</u>	<u>72</u>	<u>73</u>	<u>74</u>
<u>75</u>	<u>76</u>	<u>77</u>		

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 65

Verses converted to UTF-8, Nov 09

Introduction

Lakshmana pacifies Rama with reasonable argument in saying that, owing to the felony committed by a single soul, the entire world cannot be put to arrow. But a humanly search is to be conducted first to find him out, who abducted Seetha. If she is unavailable even after a thorough search, then that which is appropriate to the situation obtaining then, it can be effectuated.

[Verse Locator](#)

तप्यमानम् तथा रामम् सीता हरण कर्षितम् ।
लोकानाम् अभवे युक्तम् सांवर्तकम् इव अनलम् ॥ ३-६५-१
वीक्षमाणम् धनुः सज्यम् निःश्वसंतम् पुनः पुनः ।
दग्धु कामम् जगत् सर्वम् युग अन्ते च यथा हरम् ॥ ३-६५-२
अदृष्ट पूर्वम् संक्रुद्धम् दृष्ट्वा रामम् स लक्ष्मणः ।
अब्रवीत् प्राञ्जलिः वाक्यम् मुखेन परिशुष्यता ॥ ३-६५-३

1. **tathaa** = then; **tapyamaanam** = one who is searing [by his anguish]; **raamam** = one who delights world; **siitaa haraNa karshitam** = Seetha's, by abduction, careworn; **saamvartakam** = that which is related to the doomsday; **analam iva** = inferno, alike; **lokaanaam a bhava yuktam** = for [rendering] worlds, in non, being [destruction,] twinned with [the notion of]; **sa jyam** = with, bowstring - stringed to bow; **ghanuH** = at bow; **viikSamaaNam** = one who is seeing - concentrating on, kenning; **punaH punaH niHshvasantam** = again, again, one who is suspiring; **yuga ante haram yathaa** = at era, end, [seeing at] God Hara [Rudra,] as with; **sarvam jagat dagdhu kaamam** = entire, universe, to blaze away at, one who is wishing to - Rama; **a dR^iSTa puurvam** = un, seen, earlier - unseen is such a wrathful mien; **sankruddham** = highly infuriated one; **raamam** = at such Rama; **dR^iSTvaa** = having seen; **saH lakSmaNaH** = he that, Lakshmana; **praanjaliH** = with adjoined palms; **mukhena parishuSyataa** = by face, dried up [pale-facedly]; **vaakyam abraviit** = sentence, said [to Rama.]

Lakshmana on seeing Rama who is searing and careworn owing to the abduction of Seetha, blazing like the doomsday inferno, twinned with the notion of rendering the worlds into nonentity, kenning at his stringed bow, keen to blaze away entire universe, suspiring again and again, and who is alike Rudra at the end of era, and whose highly infuriated persona Lakshmana has not seen previously, became pale-faced and spoke to Rama with folded palms. [3-65-1]

[Verse Locator](#)

पुरा भूत्वा मृदुः दांतः सर्व भूत हिते रतः ।
न क्रोध वशम् आपन्नः प्रकृतिम् हातुम् अर्हसि ॥ ३-६५-४

4. **puraa** = previously; **mR^iduH** = [you are] soft - self-collected; **daantaH** = self-controlled; **sarva bhuuta hite rataH** = all, beings, wellbeing, delighted in; **bhuutvaa** = you

were; **krodha vasham aapannaH** = in fury's, control, slipped into [presently]; **prakR^itim haatum na arhasi** = [your own] disposition, to discard, not, apt of you.

"Previously, you were self-collected and self-controlled and delighted in the wellbeing of all the beings. But presently, slipping into fury you are discarding your own disposition, which is unapt of you... [3-65-4]

[Verse Locator](#)

चन्द्रे लक्ष्मीः प्रभा सूर्ये गतिः वायौ भुवि क्षमा ।
एतत् च नियतम् सर्वम् त्वयि च अनुत्तमम् यशः ॥ ३-६५-५

5. **candre lakSmiiH** = in moon, grandeur; **suurye prabhaa** = in sun, splendour; **vaayau gatiH** = in wind, motion; **bhuvi kSamaa** = in earth, composure; **niyatam** = perpetual; **etat ca** = this [perpetuity,] also; **sarvam** = all; **tvayi** = in you [available]; **ca an uttamam yashaH** = besides, unexcelled, honour.

"Grandeur in moon, splendour in sun, motion in wind, and composure in earth are perpetual and all this perpetuity is available in you, besides an unexcelled honour... [3-65-5]

[Verse Locator](#)

एकस्य न अपराधेन लोकान् हन्तुम् त्वम् अर्हसि ।
न तु जानामि कस्य अयम् भग्नः सांग्रामिको रथः ॥ ३-६५-६
केन वा कस्य वा हेतोः स आयुधः स परिच्छदः ।

6, 7a. **ekasya aparaadhena** = of single soul's, by felony; **lokaan hantum** = worlds, to vandalise; **tvam** = you are; **na arhasi** = not, apt of you; **sa aayudhaH** = with, weaponry; **sa paricChadaH** = with, paraphernalia; **ayam saangraamikaH rathaH** = this, one used in war /combatant's, chariot; **kasya** = whose is; **kena vaa** = by whom, or; **kasya vaa hetoH** = by which, or, reason; **bhagnaH** = shattered; **na jaanaami** = not, but, I know - we do not know.

"It will be unapt of you to vandalise worlds for a single-soul's felony. It is unclear as to whose combat-chariot is this, or by whom, or by what reason it is shattered with its weaponry and paraphernalia... [3-65-6, 7a]

[Verse Locator](#)

खुर नेमि क्षतः च अयम् सिक्तो रुधिर बिन्दुभिः ॥ ३-६५-७
देशो निवृत्त संग्रामः सु घोरः पार्थिव आत्मज ।

7b, 8a. **paarthiva aatmaja** = oh, king's, son - oh, prince; **khura** = hooves; **nemi** = outer circle of horseshoes - like felloies; **kSataH** = grooved; **rudhira bindubhiH siktaH** = with blood, drops, wetted with; **su ghoraH** = very, ghastly; **ayam deshaH** = this, place is; **nivR^itta sangraamaH** = fought and stalled, combat.

"This has become a very ghastly place since it is grooved by the hooves of ungulates and by the felloies of chariot-wheels, and it is wetted with drops of blood, oh, prince, thereby a combat is fought and stalled at this place... [3-65-7b, 8a]

[Verse Locator](#)

एकस्य तु विमर्दो अयम् न द्वयोः वदताम् वर ॥ ३-६५-८
न हि वृत्तम् हि पश्यामि बलस्य महतः पदम् ।

8b, 9a. **vadataam vara** = oh, among articulators, the best; **ayam** = this [combat is]; **ekasya vimardaH** = of a single [combatant's,] combat; **dvayoH na** = among two; **mahataH balasya vR^ittam** = huge, by army, eventuated; **padam** = stamps, footprints; **na hi pashyaami** = not, indeed, I observe.

"This is just a solo-combatant's combat but not among duo, oh, best articulator one among best articulators, I indeed observe that no huge army is eventuated here, nor its stamp... [3-65-8b, 9a]

[Verse Locator](#)

न एकस्य तु कृते लोकान् विनाशयितुम् अर्हसि ॥ ३-६५-९
युक्त दण्डा हि मृदवः प्रशान्ता वसुधा अधिपाः ।

9b, 10a. ekasya kR^ite = by an individual, done - perpetuated wrongdoing; lokaan vinaashayitum na arhasi = all worlds, wish to wreck havoc upon, not, apt of you; hi = why because; vasudhaa adhipaaH = earth's, lords [kings are]; yukta daNDaa = tenable, imposers of punishment; mR^idavaH = good-hearted ones; prashaantaa = good-natured ones.

"It will be inapt of you to wish for wrecking a havoc upon all worlds for an individual's wrongdoing. Why because, the good-hearted, good-natured kings are they who impose tenable punishment... [3-65-9b, 10a]

[Verse Locator](#)

सदा त्वम् सर्वं भूतानाम् शरण्यः परमा गतिः ॥ ३-६५-१०
को नु दार प्रणाशम् ते साधु मन्येत राघव ।

10b, 11a. tvam sarva bhuutaanaam = you are, for all, beings; sadaa sharaNyaH = always, a shelterer; paramaa gatiH = ultimate, recourse; raaghava = oh, Raghava; te daara praNaasham = your, wife's, ravagement; kaH nu = who, really; saadhu manyeta = appreciable [act of grace,] they deem.

"You are always the shelterer for all beings, for you're above all the good-natured and good-hearted ordinary kings, and who can really deem the ravagement of you wife as an act of grace... [3-65-10b, 11a]

[Verse Locator](#)

सरितः सागराः शैला देव गन्धर्व दानवाः ॥ ३-६५-११
न अलम् ते विप्रियम् कर्तुम् दीक्षितस्य इव साधवः ।

10b, 11a saritaH saagaraaH shailaa deva gandharva daanavaaH = rivers, oceans, mountains, gods, celestials, cacodemons; te = to you; saadhavaH = gentle people [altruists]; diikSitasya iva = to one who took a vow to conduct a Vedic-ritual [hallowed person,] as with such a hallowed person; vi priyam = without, pleasance [unpleasant, evoke indignation]; kartum = to do; na alam = not, easily - honestly they cannot do so.

"As no altruist can evoke indignation in a hallowed person who is performing Vedic-ritual, honestly, these rivers, oceans, mountains, gods, celestials, and cacodemons too cannot evoke indignation in you, because they are always gentle to you... isn't so... [3-65-10b, 11a]

[Verse Locator](#)

येन राजन् हता सीता तम् अन्वेषितुम् अर्हसि ॥ ३-६५-१२
मद् द्वितीयो धनुष् पाणिः सहायैः परम ऋषिभिः ।

12b, 13a. raajan = oh, king; dhanuS paaNiH = bow, in hand [you wielding your bow]; mat dvitiiyaH = with me, as second [as standby, me as your squire]; sahaayaiH parama R^iSibhiH = as helping hands, with sublime, sages; siitaa yena hR^itaa = Seetha is, by whom, abducted; tam = him [who abducted Seetha]; anveSitum arhasi = to search, apt of you.

"Oh, king, it will be apt of you to wield your bow and search for him who abducted Seetha, along with me as your squire and standby, and with the help of sublime sages available in this forest... [3-65-12b, 13a]

समुद्रम् च विचेष्यामः पर्वतान् च वनानि च ॥ ३-६५-१३

गुहाः च विविधा घोरा पद्मिन्यो विविधाः तथा ।

13b, 14a. samudram ca parvataan ca vanaani ca = ocean, also, mountains, also, forests, also; vividhaa ghoraaH guhaaH ca = divers, dreadful, caves, also; thathaa vividhaaH padminyaaH = likewise, different, lotus-lakes; viceSyamaaH = let us search.

"Let us search the oceans, rivers and forests, and even divers dreadful caves and different lotus-lakes... [3-65-13b, 14a]

[Verse Locator](#)

देव गन्धर्व लोकान् च विचेष्यामः समाहिताः ॥ ३-६५-१४

यावत् न अधिगमिष्यामः तव भार्या अपहारिणम् ।

14b, 15a. samaahitaaH = intently; tava bhaaryaa apa haariNam = your, wife, for abductor; yaavat na adhigamiSyamaaH = as long as, not, accessible [apprehended]; so long; deva gandharva lokaan ca = gods, celestial, worlds of; viceSyamaaH = let us search.

"Let us intently search the worlds of gods and celestials as long as the abductor of your wife is unapprehended... [3-65-14b, 15a]

[Verse Locator](#)

न चेत् साम्ना प्रदास्यन्ति पत्नीम् ते त्रिदश ईश्वराः ।

कोसल इन्द्र ततः पश्चात् प्राप्त कालम् करिष्यसि ॥ ३-६५-१५

15b, c. kosala indra = oh, Kosala kingdom's, lord of; tridasha iishvaraaH = heavenly, lords; te patniim = your, wife; saamnaa = propitiously; na pradaasyanti cet = not, going to bestow, if; tataH pashcaat = there, after; praapta kaalam = chanced, time [seasonably]; kariSyasi = you may do.

"Oh, Lord of Kosala kingdom, if the heavenly lords are not going bestow your wife propitiously, rather after our humanly effort, then you may do whatever you want, seasonably... [3-65-15b, c]

[Verse Locator](#)

शीलेन साम्ना विनयेन सीताम्

नयेन न प्राप्स्यसि चेत् नरेन्द्र ।

ततः समुत्सादय हेम पुंखैः

महेन्द्र वज्र प्रतिमैः शर ओघैः ॥ ३-६५-१६

16. narendra = oh, king; shiilena = with your traits of good conduct [sincerity]; saamnaa = placating enemies and making friendship [solidarity]; vinayena = humbleness in your behaviour [simplicity]; nayena = gaining in scrupulous way [scrupulosity]; siitaam na praapsyasi cet = Seetha, not, you redeem, if; tataH = then; hema punkhaiH = with golden, the arrow-handles where eagle feathers are stuffed - thereby which have swift egress; mahendra = mahendra' vajra pratimaiH = Indra's, Thunderbolt, which mirrors up; shara oghaiH = arrows, by torrents of; sam ut saadaya = completely, up, heave - put whole of universe to turmoil.

"If, oh, king, you with your traits of sincerity, solidarity, simplicity, and scrupulosity are not going to get back Seetha, then you may you may put whole of the universe to turmoil with the torrents of your arrows which have swift egress as they are with golden-handles which are

stuffed with eagle feathers, and which mirror up the Thunderbolts of Mahendra in their trajectories..." Thus Lakshmana appealed to ireful Rama. [3-65-16]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंच षष्ठितमः सर्गः

Thus, this is the 65th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 65

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 66

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Introduction

Lakshmana reasons with Rama regarding the drastic action Rama is about to take in annihilating the worlds. He says many pithy references in dissuading Rama. This chapter likens to Bhagavad Gita, as its terse version.

[Verse Locator](#)

तम् तथा शोक संतप्तम् विलपंतम् अनाथवत् ।
मोहेन महता आविष्टम् परिद्यूनम् अचेतनम् ॥ ४-६६-१
ततः सौमित्रिः आश्वास्य मुहूर्तात् इव लक्ष्मणः ।
रामम् संबोधयामास चरणौ च अभिपीडयन् ॥ ४-६६-२

1, 2. tataH = then; saumitriH = Sumitra's son; lakSmaNaH = Lakshmana; tathaa = thus; shoka santaptam = by anguish, scorched; mahataa mohena aaviSTam = by high, passion, possessed by; anaathavat vilapantam = like a forlorn one, who is bewailing; paridyuunam = impoverished; a cetanam = not, animated at heart; tam raamam = him, Rama; muhूर्तात् iva aashvaasya = for a moment, to say, having consoled; caraNau abhipiiDayan = feet, gripping tightly [in supplication]; sambodhayaamaasa = started to address.

While Rama is bewailing like a forlorn as his anguish is scorching him, rendered impoverished with an inanimate heart as a high passion possessed him, Lakshmana, the son of Sumitra, suppliantly gripped his feet and started to address him. [4-66-1, 2]

[Verse Locator](#)

महता तपसा राम महता च अपि कर्मणा ।
राज्ञा दशरथेन असि लब्धो अमृतम् इव अमरैः ॥ ४-६६-३

3. raama = oh, Rama; raaGYaa dasharathena = by king, Dasharatha; mahataa tapasaa = by superlative, asceticism; mahataa ca api karmaNaa = by superior, also, even, acts; amaraiH amR^itam iva = by gods, ambrosia, as with; labdhaH asi = reaped, you are.

"Oh, Rama, as gods have reaped ambrosia after a prolonged churning of Milky Ocean, you are a reap of King Dasharatha's superlative asceticism and even by his superior acts... [4-66-3]

The comparison of Rama to ambrosia is noteworthy. Ambrosia is not self-useful but it is manifoldly useful to every other being. If Rama is useful to all created, animate, or inanimate beings, inclusive of gods, and the thought of that prime mover to destruct what it is moving, is self-contradictory. Next, the prime object of ambrosia is to enliven but not to eradicate, thus that thought itself is self-contemptuous. Next, the very same demons turned destructive from day one, and now if Rama destructs everything, it tantamount to brand Rama to have taken sides with demons. This is again a self-critical phenomenon of his incarnation. And so on...

[Verse Locator](#)

तव चैव गुणैः बद्धः त्वत् वियोगात् महिपतिः ।

राजा देवत्वम् आपन्नो भरतस्य यथा श्रुतम् ॥ ४-६६-४

4. **bharatasya** = of [from] Bharata; **yathaa shrutam** = as to how, heard; **mahi patiH** = kingdom, husbander of [an enlivener of his subjects, our father Dasharatha]; **raajaa** = king - Dasharatha; **tava guNaiH baddhaH** = by your, [rosy] endowments, fastened [beholden to]; **tvat viyogaat** = by your, separation; **devatvam aapannaH** = godhood, he obtained.

"Our father was an enlivener of all the subjects and that king was beholden only to your rosy endowments, but he obtained godhood by your separation... this is what we heard from Bharata... [4-66-4]

Annex: 'You know that our father fought demons on behalf of gods and was an ablest and an impeccable ruler... and you said that our father might deride you in saying: 'you are a wilful disobedient, despicable and even that way a dishonest one, such as you are, fie on you...' [as at 3-61-8b, 9a,] but when you resort to undertake still deplorable devastation of worlds, than that of demons, what will he say of you...

[Verse Locator](#)

यदि दुःखम् इदम् प्राप्तम् काकुत्स्थ न सहिष्यसे ।

प्राकृतः च अल्प सत्त्वः च इतरः कः सहिष्यति ॥ ४-६६-५

5. **kaakutstha** = oh, Kakutstha; **praaptam idam duHkham** = chanced, this, anguish; **na sahiSyase yadi** = not, able to withstand, if; **praakR^itaH** = a simpleton; **alpa sattvaH** = one with meagre, boldness; **itaraH kaH sahiSyati** = other man, who, withstands.

"If you are unable to withstand this anguish chanced on you, oh, Kakutstha, then how a simpleton and whose boldness is meagre can withstand it... [4-66-5]

Annex: 'Kakutstha-s are the pure beings shuddha sattva, and you are still purer, because of the speciality of your birth through some divine dessert given by some yaGYa puruSa, a Ritual Deity, therefore you should have some divine endowments, if not all, and why do you compare yourself to a commoner and bewail like this, instead of making humanly efforts... and if a person of your stature sits bewailing and moaning, whereto a commoner has to go in a similar situation...

[Verse Locator](#)

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य न आपद ।

संस्पृशन्ति अग्निवत् राजन् क्षणेन व्यपयान्ति च ॥ ४-६६-६

6. **narashreSTha** = oh, best one among men [first and foremost man]; **praaNinaH** = for living beings; **kasya na aapada samspR^ishanti** = who is, not, mischance, touches [catches, uncaught]; **agnivat kshaNena vyapayaanti** = fire [-catch,] like, momentarily, takes away [lets up]; **raajan** = oh, king; **aashvasihi** = tell me.

"Oh, first and foremost man, tell me who is uncaught by mischance, which mischance will be catchy like fire-catch, and oh, king, even that, that lets up momentarily... [4-66-6]

Annex: 'I am not imparting any maiden version of Bhagavad Gita to you in saying that gataasuuna agataa suunau na anushocanti panNDitaaH; maatraa sparshaH tu kaunteya shiita uSNam sukha duHkhadaa... Gita 2-11, 13; 'This that irks- / Thy sense-life, thrilling to the elements- / Bringing thee heat and cold, sorrows and joys, / 'Tis brief and mutable!' but we are in an era of action, let us undertake some action, rather than bewailing... all this is but brief and mutable...' but think yourself, what to do next, in a human way...'

[Verse Locator](#)

दुःखितो हि भवान् लोकान् तेजसा यदि धक्ष्यते ।

आर्ताः प्रजा नर व्याघ्र क्व नु यास्यन्ति निर्वृतिम् ॥ ४-६६-७

7. nara vyaaghra = man, the tiger; duHkhitaH = ruefully; bhavaan = you; tejasaa lokaan dhakSyate yadi = by your radiance, worlds, you blaze away, if; aartaaH prajaa = rueful, people; nirvR^itim = for solace; kva yaasyanti nu = where, they go, really.

"If you are going to blaze away worlds with your radiance in your ruefulness, to where the ordinary people in rue shall go for solace, really... [4-66-7]

Annex: 'A farmer fences his farm to not to allow stray cattle to graze the crop... you are an implicit farmer of this universe and you alone fenced this universe with their respective protective areas or spheres, say stratosphere, troposphere and suchlike... thus you have come here explicitly as a fence to this world, and when the fence alone is trampling the crop of the rightness, who else will come to the rescue of that forlorn elements of crop, called the inmates of worlds...'

[Verse Locator](#)

लोक स्वभाव एव एष ययातिः नहुष आत्मजः ।

गतः शक्रेण सालोक्यम् अनयः तम् समस्पृशत् ॥ ४-६६-८

8. eSa loka svabhaavaH eva = this is, world's, disposition, only; nahuSa aatmajaH yayaatiH = Nahusha's, son, Yayaati; shakreNa saalokyam gataH = with Indra, egalitarian. on becoming; anayaH tam samaspR^ishat = writhe, him, touched off

"World's disposition is this way only, even if Nahusha, the son Yayaati, has become an egalitarian with Indra, writhe touched him off... [4-66-8]

Yayaati attains heaven after performing many Vedic-rituals. But when Indra asked Yayaati 'who is the best personality in your kingdom?' Yayaati, as a straightforward person replied 'I am the best in my kingdom...' Then Indra said 'Self-eulogisers have no place in heaven, hence you return to mortal worlds...' thus Yayaati met with a mischance. Instead of telling as Yayaati, he is said to be the 'son of Nahusha' which expression suggests disobedience. Once Nahusha made the Seven Sages, the stars in Ursa Major, as the bearers of his palanquin and hastened them saying sarpa, sarpa... where that word means 'move fast, move fast...' besides its general meaning 'serpent...' Then Sage Agastya curses Nahusha, 'be like that...' i.e., 'become a serpent...' taking the general meaning of that word. Then Nahusha, though a renowned personality, for he is accursed he had to fall supine as a big serpent. So Lakshmana is obliquely suggesting Rama, 'you may be a god supreme... but it is in your realm... not on earth... on earth you have to behave like an earthling... wrecking the system from within is meaningless... have some obedience to the set order...'

[Verse Locator](#)

महाऋषि यः वसिष्ठः तु यः पितुः नः पुरोहितः ।

अह्ना पुत्र शतम् जज्ञे तथैव अस्य पुनर् हतम् ॥ ४-६६-९

9. mahaaR^iSiH = great sage; yaH vasiSThaH = which, Vashishta is there; [yaH = who is]; naH pituH purohitaH = to our, father, he is a priest; asya = to him; ahnaa = in one day; putra shatam jaGYe = sons, hundred, parented; punaH = again; tathaiva = like that; hatam = they are eliminated.

"Which great sage Vashishta is there, who is also the priest of our father, he parented a hundred sons in one day and like that they are all eliminated in one day by Vishvamitra, for which Vashishta also lamented, but not for a long... [4-66-9]

Annex: 'world's disposition is such, a hundred living beings may take birth on one day and even die in hundreds, or thousands in one day... birth entails death... you ordained it to be so, but when the problem has come right under your seat, you go on bewailing without undertaking humanly effort... is this befitting...'

[Verse Locator](#)

या च इयम् जगती माता सर्व लोक नमस्कृता ।

अस्याः च चलनम् भूमेः दृश्यते कोसलेश्वर ॥ ४-६६-१०

10. kosala iishvara = Kosala kingdom, oh, king of; jagataH maataa = worlds, mother; sarva loka namaskR^itaa = by all, [beings in the] world, one who is venerated; yaa

iyam = she who is, this one - this Earth is there; **asyaaH bhuumeH calanam** = her, to this earth, movement [undergoes earth tremors]; **dR^ishyate** = is evident.

"This Mother Earth who is the mother of worlds and venerated by all animate and inanimate, or even celestial beings, oh, king of Kosala kingdom, even she undergoes tremors and earthquakes... [4-66-10]

Mother earth is not only held as a mother of living beings on her surface, but even Moon, Mars etc., planets are said to have emerged from her, and she is lone female in planetary system capable enough to produce offspring, and hence she is regarded as the wife of Vishnu, and hence Vishnu has to incarnate Himself on her periodically, to ease her of her problems. As such 'your weeping for your loss is subjective, while putting your other wife, namely bhuu devi, Mother Earth, to suffering by earthquakes, storms, whirlwinds, twisters, and what not... is it appropriate of you to make her suffer periodically, while you say that your one-time-suffering such as this one is nonpareil... or what... world's disposition is as such... not even you can change it, lest it boomerangs...'

[Verse Locator](#)

यौ धर्मौ जगताम् नेत्रे यत्र सर्वम् प्रतिष्ठितम् ।
आदित्य चन्द्रौ ग्रहणम् अभ्युपेतौ महाबलौ ॥ ४-६६-११

11. **yau** = which pair; **dharmau** = duteous; **jagataam netre** = for world, eyes; **yatra sarvam pratiSThitam** = wherein [in whom,] all [system of world,] is established [peremptory]; **mahaabalau** = highly, influential; **aaditya candrau** = Sun, Moon; **grahaNam abhyupetau [iva]** = eclipse, draw nigh, [as though.]

"Which duteous pair is the pair of eyes of the world in whom all the systems of world are peremptory, though that pair of Sun and Moon are doughtily influential in this solar system, eclipse draws nigh of them... [4-66-11]

Annex: 'for a while you stop thinking that you as Vishnu are reclining on me, aadi sheeSha the Divine-Thousand-hooded-serpent-recline-bed of Vishnu in vaikuNTha, yon the dwaadasha aadtya-s, 'Eleven Suns' and numerous Moons of this Universes... you are now right under the nose of this solar system, and on earth... and in this solar system there is none supreme than this mighty sun, and mellowly moon, a pair of eyes of this system, where one opens one's eye by day and the other closes that eye with his cooling effect by night... and it is also said in Veda-s: **aadityaat jaayate vR^iShTiH - vR^iShTiH tato annam abhijaayate - candramasau oShadhi vanaspatau** 'Sun causes rains, rains cause food, Moon causes herbs and plants of condiments...' and even they, they are eclipsed occasionally, for they are around the mortal world... and what if, your anguish eclipses you, temporarily...'

[Verse Locator](#)

सुमहान्ति अपि भूतानि देवाः च पुरुष ऋषभ ।
न दैवस्य प्रमुंचन्ति सर्वं भूतानि देहिनः ॥ ४-६६-१२

12. **puruSa R^iSabha** = oh, bullish man; **su mahaanti bhuutaani** = very, great, beings [incorporates like earth and suchlike planets]; **devaaH ca** = gods, also; **sarva bhuutaani** = all, beings; **dehinaH** = corporeal beings; **daivasya** = from the Supreme Being's [predestine]; **na** = not; **pramuncanti** = unloosened.

"Even very great incorporates like earth and suchlike planets, oh, bullish man, or even the gods, or even all corporeal beings, cannot get release from the predestine of Supreme Being... [4-66-12]

This verse is held as an interpolate or the problem with copyists, by the use of the word bhuutaani twice, and even the last compound is said to be self-contradictory sarva bhuutaani dehinaH or sarva bhuutaadi dehinaH Hence it is up to the grammarians to decide. Some mms use vedaaH for devaaH in first foot, thus 'even all Veda-s put together cannot transcend the Absolute...'

[Verse Locator](#)

शक्र आदिषु अपि देवेषु वर्तमानौ नय अनयौ ।

श्रूयते नर शार्दूल न त्वम् व्यथितुम् अर्हसि ॥ ४-६६-१३

13. **nara shaarduula** = oh, man, tigerly; **shakra aadiSu deveSu api** = Indra, et al., for gods, even; **naya anayau** = in ethical, unethical [course, their resultant agonies and ecstasies]; **varatamaanau** = as functional; **shruuyete** = we hear so; **tvam vyathitum na arhasi** = you, to anguish, not, apt of you.

"Oh, tigerly-man, we hear that whether gods like Indra et al., are ethical and/or unethical, yet they too have the resultant agonies and ecstasies... hence, it is inapt of you to fret thyself... [4-66-13]

The last compound in second foot na tvam vyathitum arhasi is the 'theme instruction' in Gita na tvam shocitum arhasi which again appears in the next verse. This has a near psalm in The Bible: 'Fret not thyself because of the ungodly...' Psalm 37, v 1.

[Verse Locator](#)

हतायाम् अपि वैदेह्याम् नष्टायाम् अपि राघव ।

शोचितुम् न अर्हसे वीर यथा अन्यः प्राकृतः तथा ॥ ४-६६-१४

14. **viira** = oh, brave one; **Raaghava** = oh, Raghava; **vaidehyaam** = Vaidehi is; **hR^itaayaam api** = stolen, whether; **naSTaayaam api** = slain, whether; **praakR^itaH anyaaH yathaa** = primitive [commoner,] other person, as with; **tathaa** = that way; **shocitum na arhase** = to sadden, not, apt of you.

"Whether Vaidehi is stolen or slain, oh, brave one, it will be inapt of you sadden like this as with any other commoner without tracking her whereabouts... [4-66-14]

[Verse Locator](#)

त्वत् विधा नहि शोचन्ति सततम् सर्व दर्शिनः ।

सुमहत्सु अपि कृच्छ्रेषु राम अनिर्विण्ण दर्शनाः ॥ ४-६६-१५

15. **raama** = oh, Rama; **sarva [or, satatam sama] darshinaH** = [always,] all, [equably,] seers [always equable in their outlook]; **a nir viNNa darshanaaH** = non, without, spirit, [non-dispirited,] seers; **tvat vidhaa** = your, like; **su mahatsu api** = in very, high [highly desperate straits,] even; **kR^icChreSu** = in straits; **na shocanti hi** = will not, sadden - non-dispirited, indeed.

"Persons of your like who are always equable in their outlook, oh, Rama, they will remain non-dispirited even if they are undergoing desperate straits, and they will not just sadden like this... [4-66-15]

[Verse Locator](#)

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिंतय ।

बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभ अशुभे ॥ ४-६६-१६

16. **narashreSTha** = oh, foremost among men; **tattvataH** = objectively; **buddhyaa sam anu cintaya** = brainily, well [in subtlety,] pursuit, think [ratiocinate]; **mahaa praaGYaa** = great, brains; **buddhyaa yuktaa** = with brain, having [with braininess]; **shubha** = auspicious [good]; **a shubhe** = not, auspicious [bad]; **vi jaananti** = they clearly, comprehend; **hi** = indeed.

"Oh, foremost man among men, you ratiocinate in subtle pursuit, objectively and brainily, and great brains will comprehend good and bad in subtlety with their braininess... [4-66-16]

[Verse Locator](#)

17. a dR^iSTa = not, seen [indiscernible]; guNa doSaaNaam = rights, wrongs; a dhR^ivaaNaam ca = not, definite [indefinite,] also [a dhR^itaanaam = not, firm - infirm]; teSaam karmaNaam = those, of actions; iSTam phalam ca = cherished, fruits; kriyaam antareNa = action, without [performing any action]; [phalam ca = fruits, also]; na vartate = not, will be in existence [nonexistent.]

"Indiscernible are the rights and wrongs of actions, and indefinite are the cherished fruits of those actions, and without performing any action, fruits also will be nonexistent... [4-66-17]

Vividly: We cannot discern the rights or wrongs of any action we perform now in this lifetime, nor we can recollect the actions done us in earlier births, to asses their rights or wrongs. And they are indefinite and infirm, because any action we perform it ceases to exist on its competition. And if we have not performed such an action in last birth, conducive to yield good result in this birth, its fruition is nonexistent. Thereby we may perhaps muse over our actions basing on the results occurring now. In any case, nonexistent is the fruits of action, may it be right or wrong, if there is inaction. This is according to Govindaraja. He uses word a dhR^itaanaam 'infirm' for a dhR^ivaaNaam 'indefinite' and Tilaka uses word ca vartate 'also, happens' for pravartate 'will be in existence' and in either way the meaning is the same. **anena praaptam sukham duHkham vaa puurva karma adhiinam iti uktam - tathaa ca bhaarate - aaraNyake - yaani praapnoti puruShaH tat phalam puurva karmaaNaam | dhaataa api hi sva karmaiva taiH taiH hetubhiH iishvaraH || dk**

Another way of declining the meaning is by ellipting the words from previous verse buddhya yuktaa 'with braininess' as below:

mahaa praaGYaa= great, brains; buddhya yuktaa= with brain, having [with braininess]; a + dR^iSTa= not, seen [indiscernible]; a + dhR^ivaaNaam ca= not, definite [indefinite,] also [a + dhR^itaanaam= not, firm, infirm]; guNa doSaaNaam= rights, wrongs; karmaNaam= of actions; shubha= rights; a shubhe= wrongs; vi jaananti= clearly, comprehending.

"The great brains with their braininess are clearly comprehending the indiscernible, indefinite or infirm rights and wrongs of their actions, thus they translate their thinking into action... and thus they are undertaking humanly possible action... but not sitting back, unlike you...

There is another shade to this verse with some altered verbiage as below:

adR^iShTa guNa doShaaNaam karmasu abhirataaatmaanaam |
na antareNa kriyaam viira phalam iShTam pravartate ||

Oh, brave one, to those that are interested in endeavours, whether or not they are uninterested in the results of their actions, either rights or wrongs, but even to them cherished fruits does not occur, effortlessly...

And the commentaries go on expanding these tenets, till this chapter vies with Bhagavad Gita.

[Verse Locator](#)

माम् एवम् हि पुरा वीर त्वम् एव बहुशो उक्तवान् ।

अनुशिष्यात् हि को नु त्वाम् अपि साक्षात् बृहस्पतिः ॥ ४-६६-१८

18. viira = oh, valiant one; puraa tvam eva = previously, you, alone; maam evam = me, this way; bahushaH uktavaan [anvashaH] hi = repeatedly, you have said [you instructed me,] indeed; saakSaata bR^ihaspatiH api = actually [professedly,] he were to be Jupiter, even [if]; kaH nu = who, really; tvaam anushiSyaat hi = to you, can profess, indeed.

"Oh valiant one, indeed you alone have said this way to me previously and repeatedly, who really can profess you even he were to be professedly the Jupiter... [4-66-18]

[Verse Locator](#)

बुद्धिः च ते महाप्राज्ञ देवैः अपि दुर्न्यया ।

शोकेन अभिप्रसुप्तम् ते ज्ञानम् सम्बोधयामि अहम् ॥ ४-६६-१९

19. mahaapraaGYa = oh, great discerner; te buddhiH = your, thinking process; devaiH api dur anvayaa = by gods, even, impossible, to explicate [non-explicatory]; shokena abhi prasuptam = by sadness, obliquely, utterly, slumberous; te GYaanam = your, to percipience; aham sambodhayaami = I am, addressing.

"Oh, great discerner, your thinking process is non-explicatory even to gods, but now that thinking process is obliquely and utterly slumberous owing to your sadness, hence I am addressing your percipience and this is no schoolteaching... [4-66-19]

[Verse Locator](#)

दिव्यम् च मानुषम् च एवम् आत्मनः च पराक्रमम् ।

इक्ष्वाकु वृषभ अवेक्ष्य यतस्व द्विषताम् वधे ॥ ४-६६-२०

20. kSvaaku vR^iSabha = oh, Ikshvaku's, foremost among; avekSyaa = contemplate / consider / count; divyam ca maanuSam ca = divineness, also, humanness, also; evam = that way; aatmanaH ca paraakramam = your own, valour; yatasva dviSataam vadhe = try hard, in abser's, elimination.

"Oh, foremost one among Ikshvaku, oh, Rama, contemplate the divineness of those immortals and their pure being in maintaining world order, also consider the humanness of these mortals and their helpless susceptibility to pain, also count on your own valour that which can annihilate the whole of anything... and then come to conclusion whether or not to annihilate everything... but, before that try hard to eliminate the abuser, lest he may abuse many others... [4-66-20]

ओर्

"Oh, best one among Ikshvaku-s, oh, Rama, contemplate the divine valour you have derived, also consider the human valour you have inherited, also count on your own innate valour... hence, try hard to eliminate the abuser...

The second meaning is when 'valour' is taken as main principle. This verse has another shade if the compound in first foot is read as, according to some other ancient mms: divyam ca maanuSam ca agram aatmanaH ca paraakramam | where the word aatmanaH is replaced with agram and then the meaning is 'you have missiles unknown to humans and you also have missiles unknown even to gods, by the courtesy of Vishvamitra and Agastya, and you have your own valour, then try hard for the abuser...'

[Verse Locator](#)

किम् ते सर्व विनाशेन कृतेन पुरुष ऋषभ ।

तम् एव तु रिपुम् पापम् विज्ञाय उद्धर्तुम् अर्हसि ॥ ४-६६-२१

21. puruSa R^iSabha = oh, man, the best; kR^itena sarva vinaashena = by performing, complete, annihilation; te kim = to you, what - what is the use; tam = him; paapam = malevolent; ripum eva = malefactor, alone; viGYaaya = on knowing - on finding out; ut dhartum arhasi = to up, root, apt of you.

"Oh, best one among men, what is it you gain on performing a complete annihilation owing to a single soul's malefaction, hence, mark him... that malefactor and a malevolent of yours, and it will be apt of you to uproot him... him alone... [4-66-21]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे षट्सृ षष्ठितमः सर्गः

Thus, this is the 66th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 66

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 67

Verses converted to UTF-8, Nov 09

Introduction

Rama spots Jataayu, whose wings are hacked and who is breathless, and is in his last moments. On conceding to the suggestion of Lakshmana that they should search for Seetha, they start searching the forest and at certain place the mountainous Jataayu is seen. Mistaking him to be a demon Rama wants to kill and speedily approaches Jataayu, but on listening Jataayu's words, Rama recognises and laments for his wretched situation.

[Verse Locator](#)

पूर्वजो अपि उक्त मात्रः तु लक्ष्मणेन सुभाषितम् ।
सार ग्राही महासारम् प्रतिजग्राह राघवः ॥ ३-६७-१

1. saara graahii = essence, taker [best gleaner of the gist]; raaghavaH = Raghava; puurva jaH api = earlier, born [elder brother of Lakshmana,] even though; lakSmaNena ukta maatraH tu = by Lakshmana, when he [Rama] is said, just, but; mahaa saaram = ultimate, tenor; su bhaaSitam = well, said [said expediently]; prati jagraaha = in turn, taken [himself gleaned.]

Even though Rama is elder to Lakshmana he gleaned the ultimate tenor of Lakshmana's words when Lakshmana just said them expediently because Raghava is a best gleaner of the gist of advises. [3-67-1]

If the advice is with ideation it can be taken form youngsters... yukti yuktam vaco graahyam baalaat api subhaaShitam | tathaa ca - anena baalot iiritam api yuktam vaco graahyam iti uktam - tathaa ca bhaarate udyoge - viduraH - api unmatta pralaapato baalaacca parisarpitaH | sarvataH saaram aadadyaat ashmaabhya iva kaancanam | | iti - dk 'youngsters advices can be taken like gold from the coals...'

[Verse Locator](#)

स निगृह्य महाबाहुः प्रवृद्धम् रोषम् आत्मनः ।
अवष्टभ्य धनुः चित्रम् रामो लक्ष्मणम् अब्रवीत् ॥ ३-६७-२

2. saH = such as he is - Rama; mahaabaahuH = dextrous one; raamaH = Rama; pra vR^iddham aatmanaH roSam nigR^ihya = highly heightening, his own, fury, on controlling; citram dhanuH avaSTabhya = bedazzling bow, on that bow, propping against; lakSmaNam abraviit = he, to Lakshmana, said.

Such as he is that dextrous Rama on controlling his highly heightening fury, propping against his bedazzling bow spoke this to Lakshmana. [3-67-2]

[Verse Locator](#)

किम् करिष्यावहे वत्स क्व वा गच्छाव लक्ष्मण ।
केन उपायेन पश्येयम् सीताम् इह विचिन्तय ॥ ३-६७-३

3. **vatsa** = oh, dear boy; **lakSmaNa** = Lakshmana; **kim kariSyaavahe** = what, is to be done by us; **kva vaa gacChaava** = to where, or, we go; **siitaam kena upaayena pashyeyam** = Seetha, by which, device, we can see; **iha vi cintaya** = in this matter, you clearly think.

"What is to be done by us, oh, dear boy... or, whereto we might go, or, by which device Seetha is discernable... Lakshmana, now you think of it, clearly... [3-67-3]

[Verse Locator](#)

तम् तथा परिताप आर्तम् लक्ष्मणो रामम् अब्रवीत् ।
इदम् एव जनस्थानम् त्वम् अन्वेषितुम् अर्हसि ॥ ३-६७-४
राक्षसैः बहुभिः कीर्णम् नाना द्रुम लता आयुतम् ।

4, 5a. **tathaa** = in that manner; **paritaapa aartam** = by anguish, tormented; **tam raamam** = to him, to Rama; **lakSmaNaH abraviit** = Lakshmana, said; **tvam** = you; **bahubhiH raakSasaiH kiirNam** = with many, demons, rife with; **naanaa druma lataa aayutam** = manifold, trees, climber-plants, replete with; **idam janasthaanam eva** = this, Janasthaana, alone; **anveSitum arhasi** = to search, apt of you.

To such a Rama who is tormented by anguish, Lakshmana said, "it will be apt of you to search this Janasthaana alone which is rife with many demons, and replete with manifold trees and climber-plants... [3-67-4]

[Verse Locator](#)

सन्ति इह गिरि दुर्गाणि निर्दराः कंदराणि च ॥ ३-६७-५
गुहाः च विविधा घोरा नाना मृग गण आकुलाः ।
आवासाः किन्नराणाम् च गन्धर्व भवनानि च ॥ ३-६७-६

5b, 6. **iha** = at this place; **giri durgaaNi** = mountains, unclimbable; **nirdaraaH** = glens; **kandaraaNi ca** = glyphs, as well; **vividhaa** = divers; **ghoraa** = pernicious; **naanaa mR^iga gaNa aakulaaH** = with diverse, predators, packs, tumultuous with; **guhaaH ca** = caverns, also; **kinnaraaNam aavaasaaH** = kinnaraa-s, mansions; **gandharva bhavanaani ca** = gandharva-s, palaces, as well; **santi** = are there.

"Here there are unclimbable mountains, glens and glyphs as well. There are divers and pernicious caverns tumultuous with diverse packs of predators, and here are the mansions of kinnaraa-s and palaces of gandharva-s, as well... [3-67-5b, 6]

[Verse Locator](#)

तानि युक्तो मया सार्धम् समन्वेषितुम् अर्हसि ।
त्वत् विधा बुद्धि संपन्ना माहात्मानो नरर्षभ ॥ ३-६७-७
आपत्सु न प्रकंपन्ते वायु वेगैः इव अचलाः ।

7, 8a. [**tvam** = you]; **yuktaH** = steadfastly; **maya saardham** = me, along with; **taani sam anveSitum arhasi** = them, to thoroughly search, apt of you; **nararSabha** = oh, best one among men; **buddhi sampannaaH** = cleverness, those possessed with [literati]; **tvat vidhaa** = your, sort of; **maahaa aatmaanaH** = clever souls; **vaayu vegaiH** = by wind, speed [storms]; **a calaaH** = not, fluctuating ones [i.e., mountains]; **iva** = as with; **aapatsu na pra kampante** = in calamities, will not, fluctuate.

"It will be apt of you to steadfastly search in them along with me, and oh, best one among men, your sort of literati and clever-souls will be unfluctuating in calamities like the mountains unfluctuating in windstorms..." Lakshmana said so Rama. [3-67-6, 7, 8a]

[Verse Locator](#)

इति उक्तः तत् वनम् सर्वम् विचचार स लक्ष्मणः ॥ ३-६७-८

क्रुद्धो रामः शरम् घोरम् संधाय धनुषि क्षुरम् ।

8b, 9a. kruddhaH raamaH = ireful, Rama; iti uktaH = thus, when he is said by Lakshmana; sa lakSmaNaH = along with Lakshmana; dhanuSi = in bow; ghoram = a deadly one; kSuram sharam = razor-sharp / crescent shaped, arrow; sandhaaya = on readying; sarvam tat vanam vicacaara = all, that, forest, he roved.

When Lakshmana said in this way to that ireful Rama, he roved entire forest along with Lakshmana readying a crescent-shaped razor-sharp deadly arrow on his bow. [3-67-8b, 9a]

[Verse Locator](#)

ततः पर्वत कूट आभम् महा भागम् द्विज उत्तमम् ॥ ३-६७-९

ददर्श पतितम् भूमौ क्षतज आर्द्रम् जटायुषम् ।

9b, 10a. tataH = then; parvata kuuTa aabham = mountain, top, in gleam [akin]; mahaa bhaagam = best, beatific; dvija uttamam = [among all] birds, best [brave]; bhuumau patitam = onto earth, fallen; kSataja aardram = blood, wet [bloodstained]; jaTaayuSam = at Jataayu; dadarsha = [Rama] beheld.

Then Rama beheld Jataayu who is akin to a mountaintop in his gleam, and a best beatific brave bird among all the birds, but bloodstained and buckling on earth. [3-67-9b, 10a]

[Verse Locator](#)

तम् दृष्ट्वा गिरि शृंग आभम् रामो लक्ष्मणम् अब्रवीत् ॥ ३-६७-१०

अनेन सीता वैदेही भक्षिता न अत्र संशयः ।

10b, 11a. giri shR^inga aabham = mountain, top, in gleam; tam dR^iSTvaa = him, on beholding; raamaH lakSmaNam abraviit = Rama, to Lakshmana, said; anena = by him [by this one]; vaidehii siitaa bhakSitaa = Videha king's daughter, Seetha, is gluttonised; atra samshayaH na = in that matter, doubt, is not there.

On beholding him who is like a mountaintop in his gleam, Rama said to Lakshmana, "This one has gluttonised Seetha, the princess from Vaidehi, there is no doubt about it... [3-67-10b, 11a]

Comment: 'Here is Valmiki's blatant attempt to add too many words for one Seetha...' so some may say them as: 'Stock epithets for Sita are only three in Ayodhya kaanda, but increase in Aranya kaanda and later, all relating to her being Janaka's daughter and belonging to Mithila and Videha...' in some book called 'Epic Threads' -- John Brockington on the Sanskrit Epics, by Greg Bailey & Mary Brockington, 366 pages, paperback, New Delhi: Oxford Univ. Press 2000; Reviewed by Pradip Bhattacharya. But we are told by tradition that these are neither stock epithets nor metre fillers, but each has its own significance. Here the word 'Seetha' is for the recollected wife Seetha, and 'Vaidehi' is for the reminisced Videha king. In the same numbered sarga of Bala Kanda 67, and even in Bala 66, Janaka harps on that 'Seetha is a valour's bounty... Seetha is a valour's bounty...' And as a son-in-law, if Rama were to face Janaka later, should he be shamefaced in not protecting Seetha... or shall Rama simply tell Janaka that 'a demon took away or ate away your daughter...' If he says so, what happens to his innumerable epithets - will be the collateral question. This is what Rama said "Oh, kind Lakshmana, this Godavari is talking to me anything but a reply, and on coming across Vaidehi's father Janaka, also thus Vaidehi's mother-in-law and my mother Kausalya, really what is that unpleasant word that I have to say to them, in the absence of Vaidehi..." at 3-64-11, 12a. Again, these are often-repeated epithets of Seetha by Rama after the abduction of Seetha.

Seetha is given to Rama presuming Rama to be a true valiant and befitting husband and the saviour of Seetha, as Rama established his superpower in breaking a non-liftable bow, in any dire situation. But reversed are situations in Aranya as she is likely to be abducted in its early chapters, and really abducted in later chapters. Now Rama has actually not protected Seetha, though capable enough. Leave Rama and Valmiki alone for a while in giving so many epithets to Seetha, can any self-respecting son-in-law, a protective husband, more so, a semi-super power on earth, can possibly face his father-in-law and say smilingly, 'your daughter is lost...' Hence, these 'so many epithets... that too, as Vaidehi, in particular, in this particular Aranya...' have their own meanings and subtexts, which can be known only through commentaries, unlike reading a novel. Ramayana is a dhvani kaavya 'epic with allusions...' and which word has which allusiveness is to be known first, before theorising the craft of Valmiki or the crafty interpolators. 'If the interpolators have interpolated unwittingly, will the Sanskrit grammarians and linguists keep quiet, or wage a war, until it is changed...' is the pursuant exclamation. Hence we appeal to the near extinct species called Sanskrit pundits to record somewhere as which epithet functions in which way.

गृध्र रूपम् इदम् व्यक्तम् रक्षो भ्रमति काननम् ॥ ३-६७-११

भक्षयित्वा विशालाक्षीम् आस्ते सीताम् यथा सुखम् ।

एनम् वधिष्ये दीप्त अग्रैः घोरैः बाणैः अजिह्मगैः ॥ ३-६७-१२

11b, 12. idam rakSaH = this, demon; gR^idhra ruupam = in eagle's, semblance - assuming; kaananam bhramati = in forest, skulks; vyaktam = apparently; vishaalaakSiim siitaam = wide-eyed, Seetha; bhakSayitvaa = having gluttonised; yathaa sukham = as per, his comfort [comfortably]; aaste = reposing [himself]; diipta agraiH = with blazing, arrowheads; ghoraiH = deadly ones; a jihma gaiH = not, crisscross, going [shoot off straightly]; baaNaiH = with bolts; enam vadhiSye = him, I eliminate.

"It is apparent that this demon skulks in the forest in the semblance of an eagle, and having gluttonised that wide-eyed Seetha he is now reposing comfortably. I will eliminate him with deadly arrows, whose arrowheads blaze away and which shoot off straightly..." Thus Rama declared. [3-67-11b, 12]

[Verse Locator](#)

इति उक्त्वा अभ्यपतत् गृध्रम् सन्धाय धनुषि क्षुरम् ।

क्रुद्धो रामः समुद्र अन्ताम् चालयन् इव मेदिनीम् ॥ ३-६७-१३

13. raamaH = Rama; iti uktvaa = thus, saying; kruddhaH = ireful one; dhanuSi kSuram sandhaaya = on bow, razor-sharp / crescent shaped arrow, on readying; samudra antaam mediniim caalayan iva = ocean, up to perimeter, [whole of the] earth, to a-treble, as though; gR^idhram = to eagle; abhyapatat [abhi aa patat = towards, come, and fallen] = rushed towards.

On saying thus and on readying a crescent-shaped razor-sharp deadly arrow on his bow, that ireful Rama rushed towards the eagle, as though to a-tremble the whole of the earth that which is within the perimeter of oceans. [3-67-13]

[Verse Locator](#)

तम् दीन दीनया वाचा स फेनम् रुधिरम् वमन् ।

अभ्यभाषत पक्षी तु रामम् दशरथ आत्मजम् ॥ ३-६७-१४

14. pakSii tu = bird, on its part; sa phenam rudhiram vaman = with, frothy, blood, spewing up; diina = pathetically; tam dasharatha aatmajam raamam = to him, to Dasharatha's, son, to Rama; diinayaa vaacaa = in a pathetic, tone; abhyabhaaSata = uttered [appealed.]

But that bird spewing up frothy blood pathetically appealed to such an ireful son of Dasharatha, namely Rama, in a pathetic tone. [3-67-14]

Jataayu is firstly recollecting his friend Dasharatha on his deathbed, then he recounts this Rama as that Dasharatha's son, and hence, the epithet to Rama is non-non-essential.

[Verse Locator](#)

याम् ओषधिम् इव आयुष्मन् अन्वेषसि महा वने ।

सा देवी मम च प्राणा रावणेन उभयम् हृतम् ॥ ३-६७-१५

15. aayuSman = oh, boy blest is your eternality - oh, Rama; yam = whom; mahaa vane oSadhim iva anveSasi = in vast, of forest, herb, as with, you are searching; saa devii = she, that lady; mama praaNaa ca = my, lives, too; ubhayam = both; raavaNena hR^itam = by Ravana, stolen.

"Oh, boy Rama, blest is your eternality, for whom you are searching as with the search of a rejuvenescent herb in the vast of forest, Ravana stole that lady and my lives, too... [3-67-15]

[Verse Locator](#)

त्वया विरहिता देवी लक्ष्मणेन च राघव ।
ह्रियमाणा मया दृष्टा रावणेन बलीयसा ॥ ३-६७-१६

16. Raaghava = oh, Raghava; tvayaa = with you; lakSmaNena ca = with Lakshmana, as well; virahitaa = without, absented; devii = lady - Seetha; baliiyasaa raavaNena hriyamaaNaa = by brute-forced, by Ravana, while being stolen; mayaa dR^iSTaa = by me, seen.

"I have seen that lady while being stolen by brute-forced Ravana when you and even Lakshmana absented from her... [3-67-16]

[Verse Locator](#)

सीताम् अभ्यवपन्नो अहम् रावणः च रणे मया ।
विध्वंसित रथः च अत्र पातितो धरणी तले ॥ ३-६७-१७

17. aham = I; siitaam = for Seetha; abhyavapannaH [abhi ava pad = towards, nearly, got at to rescue] = outreached to rescue; raNe = in combat; maya = by me; raavaNaH ca = Ravana, also; vidhvansita rathaH ca = [Ravana is rendered as one with a] utterly, battered, chariot, also; atra dharaNii tale paatitaH = there, on earth's, surface, felled [him and that chariot.]

"I outreached to rescue Seetha... and in a combat Ravana is rendered as one with utterly battered chariot... and I felled him and that chariot there... onto earth's surface... [3-67-17]

Some mms use Chatram 'parasol...' for the word atra for 'there...' and prabho 'oh, lord...' for mayaa 'by me...'

[Verse Locator](#)

एतत् अस्य धनुः भग्नम् एतत् अस्य शरावरम् ।
अयम् अस्य रणे राम भग्नः सांग्रामिको रथः ॥ ३-६७-१८

18. raama = oh, Rama; etat asya bhagnam dhanuH = this one is, his, fragmented, bow; etat asya sharaavaram = this one, his, armour; ayam = this one is; asya = his; raNe = in combat; bhagnaH = shattered [by me]; saangraamikaH rathaH = combatant's / used in combats, chariot.

"This one is his fragmented bow and this is his fragmented armour... oh, Rama, this is his combat-chariot... which, in combat shattered by me... [3-67-18]

Some mms use prabho 'oh, lord...' for etat and sharaaH tathaa 'arrows like that' for sharaavaram 'armour...'

[Verse Locator](#)

अयम् तु सारथिः तस्य मत् पक्ष निहतो भुविः ।
परिश्रान्तस्य मे पक्षौ छित्त्वा खड्गेन रावणः ॥ ३-६७-१९
सीताम् आदाय वैदेहीम् उत्पपात विहायसम् ।
रक्षसा निहतम् पूर्वम् न माम् हन्तुम् त्वम् अर्हसि ॥ ३-६७-२०

19. ayam tu = he is, on his part; bhuviH = on earth; mat paksha nihataH = by my, wings, drop dead; tasya saarathiH = his, charioteer; raavaNaH = Ravana; parishraantasya = overtired [such I was]; me pakSau khaDgena Chittvaa = my, two wings, with sword, on gashing; vaidehiim siitaam aadaaya = of Videha, Seetha, on taking; vihaayasam = on

skies; **utpapaata** = fallen in a trice; **rakSasaa puurvam nihatam** = by demon, earlier [already,] killed; **maam** = me; **tvam hantum na arhasi** = to you, to kill, not, apt of you.

"This is his charioteer drop dead onto earth by my wings... when I am overtired Ravana gashed my wings and flew skyward taking Seetha of Videha kingdom with him, and it will be inapt of you to kill me who am already killed by the demon..." Thus Jataayu appealed to Rama. [3-67-19, 20]

[Verse Locator](#)

रामः तस्य तु विज्ञाय सीता सक्ताम् प्रियाम् कथाम् ।
गृध्र राजम् परिष्वज्य परित्यज्य महत् धनुः ॥ ३-६७-२१

21. **raamaH** = Rama; **tasya** = of his - from him; **siitaa saktaam** = Seetha, concerning to; **priyaam kathaam** = desirable, narration - news; **viGYaaya** = came to know; **parityajya mahat dhanuH** = jettisoned, forceful, bow; **gR^idhra raajam pariSvajya** = eagle, kingly, on hugging.

Rama jettisoned his forceful bow when he heard the much desired news about Seetha while hugging that kingly eagle Jataayu. [3-67-21]

[Verse Locator](#)

निपपात अवशो भूमौ रुरोद सह लक्ष्मण ।
द्विगुणीकृत ताप आर्तो रामो धीरतरो अपि सन् ॥ ३-६७-२२

22. **raamaH** = Rama; **dhiira taraH** = bold [person,] higher in degree [comparatively bold person]; **api san** = even though, he is; **a vashaH** = without, control [involuntarily]; **bhuumau** = on earth; **nipapaata** = fell down; **saha lakshmaNa ruroda** = along with, Lakshmana, wept over [the fate of Jataayu]; **dvi guNii kR^ita taapa aartaH** = two, fold, made as [doubled,] he is scorched, by anguish.

Even though Rama is comparatively a bold person he involuntarily fell down to ground, as the onefold scorch of anguish for Seetha is doubled by this predicament of Jataayu, and he wept over Jataayu. [3-67-22]

Rama's weeping is real or unreal, is a haunted notion for commentators. Here also he is weeping over. For this Maheshvara Tiirtha says that he weeps and bewails when his adherents are ill at ease. In Ayodhya **vyasaneShu manuShyaaNaa~N bhR^isha~N bhavati duHkhitaH** || **utsaveShu ca sarveShu piteva parituShyati** | 2-2-40 'Rama feels very sad towards afflictions of men, and feels delighted in all functions celebrated by people on the occasions of child birth and the like, just as their own father does...' So, it must be true in respect of Seetha, even. This is agreeable to Govindaraja, too.

[Verse Locator](#)

एकम् एक अयने कृच्छ्रे निःश्वसन्तम् मुहुर् मुहुः ।
समीक्ष्य दुःखितो रामः सौमित्रिम् इदम् अब्रवीत् ॥ ३-६७-२३

23. **kR^icChre** = [single] strait [supine on pathway]; **eka ayane** = for single [person,] passable - on pathway; **ekam** = singly; **muhuH muhuH niHshvasantam** = again, again [for several times,] suspiring [Jataayu]; **samiikSya** = on seeing; **raamaH duHkhitaH** = Rama, became anguished; **saumitrim idam abraviit** = to Soumitri, this, spoke.

Jataayu is supine on a single-strait passable for a single-person and he is suspiring for several times, and on seeing such Jataayu Rama became anguished and spoke this to Soumitri. [3-67-23]

Here the words **ekaayane kR^irChre** may mean differently. **kR^iChre** 'difficultly...' **ekaayane** 'one-way breathing, breathing in, inhaling difficultly...' and this way of juxtaposing words, 'Jataayu is struggling for a breath...' would mean more near to the scene, than a single-strait, or a narrow pathway, which are not uncommon in forests.

राज्यम् भ्रष्टम् वने वासः सीता नष्टा मृते द्विजः ।
ईदृशी इयम् मम अलक्ष्मीः दहेत् अपि पावकम् ॥ ३-६७-२४

24. raajyam bhraSTam = kingdom, forfeited - misfired; vane vaasaH = in forest, resided [misplaced]; siitaa naSTaa = Seetha, lost [misplaced]; mR^ite dvijaH = [mischance of] death, to bird - or, dvijo hataH = bird, is killed; iidR^ishii iyam = this kind of, this; mama a lakSmiiH = my, mis, fortune; paavakam api dahet = Agni, Fire-god - Divine-Incinerator, even, incinerates.

"Misplaced is my kingdom and I am mislocated into forests, Seetha is misplaced and now this mischance of death on this bird... this kind of misfortune of mine incinerates even Agni, the Divine-Incinerator... [3-67-24]

[Verse Locator](#)

संपूर्णम् अपि चेत् अद्य प्रतरेयम् महोदधिम् ।
सो अपि नूनम् मम अलक्ष्म्या विशुष्येत् सरिताम् पतिः ॥ ३-६७-२५

25. adya = now; sampuurnam mahaa udadhim api = plethoric, limitless, ocean, even; pratareyam cet = sincerely, to take a swim [for the shore of blissfulness,] if - or, pravisheyam cet = I were to enter, if; saH saritaam patiH api = that, rivers, lord, even; mama = owing to my; a lakSmyaa = mis, fortune; vi shuSyet = completely, runs dry; nuunam = definitely.

"Even if it were to be a plethoric and limitless ocean, and now if I were to enter it, or take a swim to the other shore of blissfulness, even that Lord of Rivers runs completely dry, owing to my misfortune, it is definite... [3-67-25]

[Verse Locator](#)

न अस्ति अभाग्यतरो लोके मत्तो अस्मिन् स चराचरे ।
येन इयम् महती प्राप्ता मया व्यसन वागुरा ॥ ३-६७-२६

26. yena = by whom [me]; maya = [suchlike] me; iyam mahatii = this, great [complicated]; vyasana vaaguraa = catastrophic, enmeshment; praaptaa = chanced; mattaH = than me; abhaagyataraH [a bhaagya taraH = un, fortunate, comparatively higher - greater unfortunate being; sa cara acare = [even if] put together, mobile, sessile [all beings]; asmin = in this; loka = in world; na asti = not, is there.

"There will not be any greater unfortunate being in this world than me, even if all the sessile and mobile beings are put together, by whom such a complicated catastrophic enmeshment as this is derived... [3-67-26]

[Verse Locator](#)

अयम् पितृ वयस्यो मे गृध्र राजो जरा अन्वितः ।
शेते विनिहतो भूमौ मम भाग्य विपर्ययात् ॥ ३-६७-२७

27. me pitR^i vayasyaH = my, father's, friend; jaraa anvitaH = decrepitude, having; ayam gR^idhra rajah = this, eagle, king; mama bhaagya = [owing to] my, fortune's; viparyayaat = owing to counteraction; vi nihataH = terminally gashed; bhuumau shete = on floor, he is recumbent.

"This decrepit kingly eagle is the friend of my father who is terminally gashed and recumbent on the floor owing only to the backlash of my fortune..." So lamented Rama for the wounded eagle Jataayu. [3-67-27]

Some mms use the word mahaa balaH 'great mighty' eagle king, while others use jaraanvita 'old aged, decrepit...' for a pathetic touch.

इति एवम् उक्त्वा बहुशो राघवः सह लक्ष्मणः ।

जटायुषम् च पस्पर्श पितृ स्नेहम् निदर्शयन् ॥ ३-६७-२८

28. **raaghavaH** = Raghava; **iti evam bahushaH uktvaa** = thus, in that way, in many ways, saying - lamenting; **saha lakSmaNaH** = with, Lakshmana; **pitR^i sneham nidarshayan** = parental, regard, instancing; **jaTaayuSam pasparsha** = Jataayu is, also, patted [on body.]

Thus, lamenting in that way for many times Raghava patted the body of Jataayu along with Lakshmana instancing his parental regard. [3-67-28]

[Verse Locator](#)

निकृत्त पक्षम् रुधिर अवसिक्तम्

तम् गृध्र राजम् परिरभ्य रामः ।

क्व मैथिलि प्राण समा मम इति

विमुच्य वाचम् निपपात भूमौ ॥ ३-६७-२९

29. **raamaH** = Rama; **nikR^itta pakSam** = one with hacked off, wings; **rudhira avasiktam** = with blood, sopped; **tam gR^idhra raajam** = him, eagle, king; **parirabhya** = on hugging; **mama praaNa samaa** = to my, lives, equal; **Maithili kva** = Maithili, where is; **iti vaacam vimucya** = thus, words, on releasing - uttering this much; **bhuumau nipapaata** = onto earth, he fell down.

On hugging that kingly eagle whose wings are hacked off and who is bloodstained, and on uttering this much, "she who is identical with my lives,... where is that Maithili..." Rama collapsed to earth. [3-67-29]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्त षष्ठितमः सर्गः

Thus, this is the 67th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 67

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 68

Verses converted to UTF-8, Nov 09

Introduction

Jataayu names Ravana as the abductor of Seetha while breathing his last. Though he struggles hard to say what all has happened, the Time called death takes him away, at such a time when the important information is about to be said to Rama. Receiving that much information at least, Rama consigns Jataayu to funeral fire, like his own relative and performs other rites, and then proceeds for searching Seetha.

[Verse Locator](#)

रामः प्रेक्ष्य तु तम् गृध्रम् भुवि रौद्रेण पातितम् ।
सौमित्रिम् मित्र संपन्नम् इदम् वचनम् अब्रवीत् ॥ ३-६८-१

1. **raudreNa** = by atrocious - Ravana; **bhuvi paatitam** = on ground, felled by; **tam gR^idhram prekSyā** = at that, eagle, on seeing; **raamaH tu** = Rama, on his part; **mitra sampannam saumitrim** = friendly, asset - who has the assets of companionability,] to Soumitri; **idam vacanam abraviit** = this, sentence, said.

Rama on seeing that eagle felled to ground by the atrocious Ravana, said this sentence to Soumitri who is an asset for good companionability. [3-68-1]

[Verse Locator](#)

मम अयम् नूनम् अर्थेषु यतमानो विहंगमः ।
राक्षसेन हतः संख्ये प्राणान् त्यजति मत् कृते ॥ ३-६८-२

2. **mama artheSu** = in my respect, concerning himself - took trouble for me; **yatamaanaH** = while trying; **ayam vihan gamaH** = this, sky goer [bird]; **sankhye raakSasena hataH** = in combat, by demon, assaulted; **mat kR^ite** = to me, owing to; **[duH tyaje** = impossible to cast off - lives]; **praaNaan tyajati** = lives, leaves; **nuunam** = definitely.

"While this bird is venturing in my concern the demon felled him in combat and he is leaving off his lives owing to me, definitely... [3-68-2]

[Verse Locator](#)

अति खिन्नः शरीरे अस्मिन् प्राणो लक्ष्मण विद्यते ।
तथा स्वर विहीनो अयम् विक्लवम् समुदीक्षते ॥ ३-६८-३

3. **lakSmaNa** = oh, Lakshmana; **[asya = his]**; **asmin shariire** = in this, body; **praaNaH ati khinnaH vidyate** = lives, are very feeble, they appear - obviously; **tathaa hi** = it is natural, isn't it; **ayam** = he is; **svara vi hiinaH** = his voice, very, dull; **vi klavam** = highly anguish [in his looks]; **samudiikSate [sam ut iikshat]** = he is being seen by us - he appears.

"Obviously, lives in his body are very feeble, oh, Lakshmana, it is natural, isn't it, and he looks highly anguished with a dulled voice..." Thus on saying to Lakshmana, Rama then spoke to

जटायो यदि शक्नोषि वाक्यम् व्याहरितुम् पुनः ।
सीताम् आख्याहि भद्रम् ते वधम् आख्याहि च आत्मनः ॥ ३-६८-४

4. jaTaayoH = oh, Jataayu; punaH vaakyam vyaaharitam shaknoSi yadi = again [further,] sentence, to speak, you are able to, if; te bhadram = to you, let safe betide; siitaam aakhyaahi = about Seetha, relate; aatmanaH vadham aakhyaahi ca = your, about murder, you relate, too.

"Oh, Jataayu, if you are in fine fettle to further reiterate words, relate about Seetha, let safe betide you, and recount how you are murdered, too... [3-68-4]

किम् निमित्तो जहार आर्याम् रावणः तस्य किम् मया ।
अपराधम् तु यम् दृष्ट्वा रावणेन हता प्रिया ॥ ३-६८-५

5. raavaNaH = Ravana; kim nimittaH = for what, reason; aaryaam jahaara = noblewoman, he abducted; maya tasya kim aparaadham tu = by me, towards him [in his respect,] what, wrong is committed; yam dR^iSTvaa = which, keeping in view; priyaa raavaNena hR^itaa = my ladylove, by Ravana, is stolen.

"What is the reason for Ravana in stealing that noblewoman, and even what is the wrong I have committed in his respect, keeping which in view that Ravana stole my ladylove... [3-68-5]

कथम् तत् चन्द्र संकाशम् मुखम् आसीत् मनोहरम् ।
सीतया कानि च उक्तानि तस्मिन् काले द्विजोत्तम ॥ ३-६८-६

6. dvijottama = oh, bird, the best; tasmin kale = in that, time - of abduction; candra sankasham = moon, similar; mano haram = heart-stealing one [face]; tat mukham = that, face - of Seetha; katham aasiit = how, it was - when abducted; siitayaa = of Seetha; kaani uktaani = what are [words,] uttered.

"How was that moon similar heart-stealing face of hers at that time of abduction, oh, best bird, and even what are the words she uttered when being abducted... [3-68-6]

कथम् वीर्यः कथम् रूपः किम् कर्मा स च राक्षसः ।
क्व च अस्य भवनम् तात ब्रूहि मे परिपृच्छतः ॥ ३-६८-७

7. saH raakSasaH = he, that demon; katham viiryaH = what is, his stamina; katham ruupaH = what is, his form; kim karma = what are, his actions [strategies]; asya bhavanam kva ca = his, residence [stronghold,] where is it, also; taata = oh, sire; paripR^icChataH = the enquirer [eager to know, inquisitively]; me bruuhi = to me, you tell.

"What is his stamina of that demon? What is his form? And what are his strategies? And where is his stronghold? Oh, sire, tell me while I ask you inquisitively..." Rama urged Jataayu thus for information. [3-68-7]

तम् उद्धीक्ष्य सः धर्मात्मा विलपन्तम् अनाथवत् ।
वाचा विक्लवया रामम् इदम् वचनम् अब्रवीत् ॥ ३-६८-८

8. **dharmaatmaa saH** = virtue souled [warm-hearted,] he that Jataayu; **anaathavat vilapantam** = orphan-like, one who is wailing; **tam udviikSya** = him [at Rama,] seeing up [rolling up his eyes]; **viklavayaa vaacaa** = with a fluttery, voice; **raamam idam vacanam abraviit** = to Rama, this, sentence, said.

Then that warm-hearted Jataayu with his eyes rolling upwards saw Rama and with a fluttery voice said this sentence to Rama who is wailing like an orphan. [3-68-8]

[Verse Locator](#)

सा हृता राक्षसेन्द्रेण रावणेन दुरात्मना ।
मायाम् आस्थाय विपुलाम् वात दुर्दिन संकुलाम् ॥ ३-६८-९

9. **saa** = she is; **dur aatmanaa** = by evil minded [flagitious] one; **raakSasa indreNa raavaNena** = demons, chief, by Ravana; **vaata** = windstorm; **dur dina** = bad, day [cloud cover]; **sankulaam** = tumultuous one [on creating]; **vipulaam maayaam aasthaaya** = immense, maya [illusionistic devices,] resorting to; **hR^itaa** = is abducted.

"Resorting to his illusionistic devices like creating an immense and tumultuous windstorm and cloud-cover, the flagitious chief of demons Ravana abducted Seetha... [3-68-9]

Annex: 'he created such illusion only to render me unsteady in my flight combat... and for his escape in the dark of the day...'

[Verse Locator](#)

परिव्लांतस्य मे तात पक्षौ चित्त्वा निशाचरः ।
सीताम् आदाय वैदेहीम् प्रयातो दक्षिणा मुखः ॥ ३-६८-१०

10. **taata** = oh, dear boy; **nishaacaraH** = night-walker; **pari klaantasya** = over, tired; **me pakSau chittvaa** = my, two wings, on hacking; **vaidehiim siitaam aadaaya** = the princess from Videha, Seetha, on taking; **dakSiNaa mukhaH** = south, faced [southward]; **pra yaataH** = went away.

"That night walker hacked both my wings when I was overtired, and went southward taking the princess of Videha, Seetha, along with him... [3-68-10]

[Verse Locator](#)

उपरुध्यन्ति मे प्राणा दृष्टिर् भ्रमति राघव ।
पश्यामि वृक्षान् सौवर्णान् उशीर कृत मूर्धजान् ॥ ३-६८-११

11. **Raaghava** = oh, Raghava; **me praaNaa uparudhyanti** = my, lives, are being obstructed - stifling; **dR^iSTiH bhramati** = sight, is spinning; **ushiira kR^ita muurdhajaan** = cuscus grass, made, as their head-hair - treetops; **sauvarNaan vR^ikSaan pashyaami** = golden, trees, I am seeing.

"My sight is spinning and my lives are stifled, oh, Raghava, I am now seeing golden trees with cuscus grass as their treetops... [3-68-11]

The cuscus grass is the aromatic fibrous root of an Indian grass, *Vetiveria zizanaoides*, used for making fans, screens, etc., Urdu kaskas. This odd combination of trees of gold, instead of wood, and grass instead of leaves, is an omen of death.

[Verse Locator](#)

येन याति मुहूर्तेन सीताम् आदाय रावणः ।
विप्रनष्टम् धनम् क्षिप्रम् तत् स्वामि प्रतिपद्यते ॥ ३-६८-१२
विन्दो नाम मुहूर्तो असौ स च काकुत्स्थ न अबुधत् ।

12, 13a. **kaakutstha** = oh, Kakutstha; **raavaNaH** = Ravana; **yena muhuurtena** = by which - in which, spell of time [of the day]; **siitaam aadaaya yaati** = = Seetha, on taking away, while going - has gone; **asau vindaH naama muhuurtaH** = that one is, Vinda, named, spell of time; **vi pra naSTam dhanam** = very, utterly, lost, riches - even if riches are completely lost in that spell; **tat svaamii** = = its, [original] possessor; **kSipram** = very quickly; **prati padyate** = return, possesses - repossesses; **saH ca** = he that Ravana, even; **na abudhat** = not, aware [unmindful of it.]

"In which spell of time Ravana has gone taking away Seetha, that spell is named as Vinda... if any riches are lost during that spell, the original possessor of those riches will repossess them very quickly... oh, Kakutstha, he that Ravana is unmindful of that fact and stole Seetha only to loose her... [3-68-12, 13a]

The daytime has fifteen spells of time that have their own effects on humans. The fifteen are: **raudraH svetaH maitraH ca tathaa saarabhaTaH smR^itaH** | **saavitro vaishvadevaH ca gaandharva kutapaH tathaa** | **rauhinaH tilaka caiva vijato naiR^iitiH tathaa** | **shambaro vaaruNaH ca eva bhagaH pa~nca dasa smR^itaH** || and the Vijaya said above is also called as 'Vinda,' the eleventh spell of the day. **bindo naama bindu gulikaH** | **tasmin samaye aarabdham kaaryam kartuH vipariitem bhavati iti suucitam** | **tathaa ca - utpala parimale gauii prakaraNe - manvarka digdantirasaabdhi netraa suuryasya vaara aadi viShaa muhuurtaaH** | **gargamarendraadi muniidraadibR^indaiH te ninditaaH karmasu bindasa~nj~naaH** || - iti - dk Any action initiated in this spell of the day entails adverse effects, in so far as that aim and action of the initiator. Ravana, though an eminent astrologer, and though he is said to have written an astrological treatise called **raavaNa samhita**, did not care about it.

[Verse Locator](#)

त्वत् प्रियाम् जानकीम् हत्वा रावणो राक्षसेश्वर ।
झषवत् बडिशम् गृह्य क्षिप्रम् एव विनश्यति ॥ ३-६८-१३

13b, c. **raakshasa iishvaraH raavaNaH** = demons, chief, Ravana; **tvat priyaam jaanakiim hR^itvaa** = your, ladylove, Janaki, on stealing; **baDisham gR^ihya jhaSa vat** = baited hook, on catching [on swallowing,] fish, as with; **kSipram eva vinashyati** = shortly, only, utterly ruins himself.

"On stealing your ladylove Janaki, that chief of demons, Ravana, will ruin himself, as with a fish which swallows a baited fishhook... [3-68-13b, c]

[Verse Locator](#)

न च त्वया व्यथा कार्या जनकस्य सुताम् प्रति ।
वैदेह्या रंस्यसे क्षिप्रम् हत्वा तम् रणमूर्धनि ॥ ३-६८-१४

14. **tvayaa** = by you; **janakasya sutaam prati** = king Janaka's, daughter, towards; **vyathaa na kaaryaa** = anguishing, not, to be done; **raNa muurdhani** = in war, in vanguard of; **tam kSipram** = hatvaa = him [Ravana,] in no time, on killing; **vaidehyaa ramsyase** = with Vaidehi, you will delight.

"Impractical is your anguishing for the daughter of Janaka, as you will delight yourself with Vaidehi in no time, on killing that Ravana in the vanguard of a war..." Thus saying Jataayu paused for a while. [3-68-14]

[Verse Locator](#)

असंमूढस्य गृध्रस्य रामम् प्रति अनुभाषतः ।
आस्यात् सुस्राव रुधिरम् म्रियमाणस्य स अमिषम् ॥ ३-६८-१५

15. **raamam prati anubhaaSataH** = to Rama, towards, who is speaking on; **a sam muuDhasya** = not, together with, mindlessness [mind not yet inert, with an alert mind]; **mriyamaaNasya** = who is about to die; **gR^idhrasya** = of eagle; **aasyaat** = from mouth; **sa amiSam** = with, flesh [shreds]; **rudhiram** = blood; **su sraava** = freely flowed.

Though Jataayu is speaking on to Rama with an alert mind, blood freely flowed from his mouth with shreds of flesh as death verged on him, even then he struggled to say. [3-68-15]

[Verse Locator](#)

पुत्रो विश्रवसः साक्षात् भ्राता वैश्रवणस्य च ।
इति उक्त्वा दुर्लभान् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-१६

16. [That demon is]; **vishravasaH putraH** = of Vishravasa, son; **vaishravaNasya saakSaata bhraataa** = of Vaishravana [Kubera,] manifestly [literally,] brother; **iti uktvaa** = thus, on saying; **pataga iishvaraH** = birds, lord of; **dur labhaan** = impossible, to get [unobtainable for oneself]; **praaNaan** = lives; **mumoca** = released.

"That demon is the son of Vishravasa... literally... the brother of Kubera..." on saying thus, that lord of birds released his lives, which are unobtainable for oneself. [3-68-16]

Information about Ravana is given here in the first stanza of the verse, in a half-way-through manner. And the character of Jataayu itself is vanished by a jump cut of the couplet, only to be filled by his brother Sampaati in the later parts of Kishkindha Kanda. In between these two stanzas of one verse, where one brother says one stanza, the other by another, the episodes of Kishkindha come to take part. The second foot just contains the name of Lanka where Ravana dwells. But it is not said here for dramatic effect and for the flow of epic through its own course. Further, Jataayu is not 'dead' but he released his lives. And he is safeguarding his lives so far, only to tell Rama. For this Skanda Puraana says that Seetha blesses Jataayu to live until Rama comes to him, and listens from Jataayu. But she did not stipulate as to how much Rama has to listen or how much Jataayu has to report. **devii maa~N praahaH raajendra yaavat sambhaaShaNam mama | bhavataH taavat aasan me praaNaa iti aaha jaanakii || Maheshvara Tiirtha**. So, the bird called life flew away for bird Jataayu...

[Verse Locator](#)

ब्रूहि ब्रूहि इति रामस्य ब्रुवाणस्य कृताञ्जलेः ।
त्यक्त्वा शरीरम् गृध्रस्य जग्मुः प्राणा विहायसम् ॥ ३-६८-१७

17. **kR^itaanjanaleH raamasya** = one with palm-fold, of Rama [before = very eyes of Rama]; **bruuhi bruuhi iti bruvaaNasya** = tell, tell, thus, one who is still speaking; **gR^idhrasya praaNaH** = eagle's, lives; **shariiram tyaktvaa** = body, on leaving; **vihaayasam** = to sky - into thin air; **jagmuH** = went away.

But the lives of Jataayu departing from his body went into thin air before the very eyes of Rama who is still speaking to him with folded-palms, "tell... tell more..." [3-68-17]

[Verse Locator](#)

स निक्षिप्य शिरो भूमौ प्रसार्य चरणौ तदा ।
विक्षिप्य च शरीरम् स्वम् पपात धरणी तले ॥ ३-६८-१८

18. **saH** = he [Jataayu]; **tadaa** = then; **shiraH bhuumau nikSipya** = head, on ground, placing [flopped down]; **caraNau prasaarya** = feet - legs, on sprawling; **svam shariiram dharaNii tale** = his own, body, on earth's, surface; **vi kSipya** = jerkily, writhing; **papaata** = collapsed.

Jataayu flopped his head on earth, sprawled his feet on ground, and then his body collapsed onto the surface of earth writhing jerkily. [3-68-18]

[Verse Locator](#)

तम् गृध्रम् प्रेक्ष्य ताम्र अक्षम् गत असुम् अचलोपमम् ।
रामः सु बहुभिः दुःखैः दीनः सौमित्रिम् अब्रवीत् ॥ ३-६८-१९

19. **su bahubhiH duhkhaiH** = with - very, many, sorrows [mishaps]; **diinaH** = desolate one [worsened one]; **raamaH** = Rama; **taamra akSam** = reddened, eyed one [eyes bloodshot-

jataayu]; **gata asum** = gone, lives; **acala upamam** = mountain, similar; **tam gR^idhram** **prekSya** = him, eagle, on seeing; **saumitrim [idam]abraviit** = to Soumitri, [this way] said.

He who is worsened by very many mishaps that Rama, on seeing the mountainous eagle whose eyes are bloodshot and whose lives have gone, said this way to Soumitri... [3-68-19]

[Verse Locator](#)

बहूनि रक्षसाम् वासे वर्षाणि वसता सुखम् ।
अनेन दण्डकारण्ये विशीर्णम् इह पक्षिणा ॥ ३-६८-२०

20. **rakSasaam vase** = for demons, a habitat; **daNDakaaraNye** = in Dandaka forest; **sukham bahuuni varSaaNi vasataa** = happily [fearlessly,] many, for years together, while living; **anena pakSiNaa** = by this, bird; **[ellipt. mat kR^ite** = because of me]; **vishiirNam** = wilted [to death.]

"This bird which for years together lived fearlessly in Dandaka forest, a habitat of demons, that bird wilted to death, because of me... [3-68-20]

[Verse Locator](#)

अनेक वार्षिको यः तु चिर काल समुत्थितः ।
सो अयम् अद्य हतः शेते कालो हि दुर्भतिक्रमः ॥ ३-६८-२१

21. **an eka** = not, one [many]; **vaarSikaH** = years [of age, though having, longevity]; **yaH** = which - Jataayu; **cira kaala samutthitaH** = for a long, time, strived actively; **saH ayam adya** = such as he was, he is, now; **hataH shete** = killed, prostrating; **[ellipt. mat kR^ite** = because of me]; **kaalaH hi** = time, indeed; **dur ati kramaH** = impossible, to over, step [infringe.]

"He who has longevity over many years, who actively strived for a long for rectitude, he is now killed and prostrating before the Time, because of me... alas... it is indeed impossible to infringe the Time... [3-68-21]

[Verse Locator](#)

पश्य लक्ष्मण गृध्रो अयम् उपकारी हतः च मे ।
सीताम् अभ्यवपन्नो हि रावणेन बलीयसा ॥ ३-६८-२२

22. **lakSmaNa** = oh, Lakshmana; **siitaam** = to Seetha; **abhyavapannaH [abhi ava pannaH]** = who went [dashed] to rescue; **me upakaarii** = to me, who rendered help; **ayam gR^idhraH** = this, eagle; **[ellipt. mat kR^ite** = because of me]; **baliiyasaa raavaNena hataH** = brute-forced, by Ravana, is slain; **pashya** = you see.

"Lakshmana, this eagle which has dashed to rescue Seetha in order to render help to me is slain by that brute-forced Ravana, only because of me, you see... [3-68-22]

[Verse Locator](#)

गृध्र राज्यम् परित्यज्य पितृ पैतामहम् महत् ।
मम हेतोः अयम् प्राणान् मुमोच पतगेश्वरः ॥ ३-६८-२३

23. **ayam patageshvaraH** = this, birds, lord; **pitR^i paitaamaham** = of father, forefathers; **mahat gR^idhra raajyam** = great, eagle's, empire; **parityajya** = on abandoning; **mama hetoH** = for my, sake - on my account; **praaNaan mumoca** = lives, released [abandoned.]

"On abandoning great empire of eagles belonging to his father and forefathers this lord of bird has now abandoned his lives too, only for my sake... [3-68-23]

[Verse Locator](#)

सर्वत्र खलु दृश्यन्ते साधवो धर्म चारिणः ।

शूराः शरण्याः सौमित्रे तिर्यक् योनि गतेषु अपि ॥ ३-६८-२४

24. **saumitre** = oh, Soumitri; **shuuraaH** = valiant ones; **sharaNyaH** = shelterers; **dharma caariNaH** = probity, followers of; **saadhavaH** = principled ones; **sarvatra** = everywhere [universally]; **tiryak yoni gateSu api** = in avian and bestial, uterine, having gone in, even in; **dR^ishyante khalu** = are noticeable, really.

"Universally noticeable are the protective, prepotent, principled ones that are the followers of probity, oh, Soumitri, even though their births are avian or bestial... [3-68-24]

[Verse Locator](#)

सीता हरणजं दुःखम् न मे सौम्य तथा गतम् ।

यथा विनाशो गृध्रस्य मत् कृते च परंतप ॥ ३-६८-२५

25. **parantapa** = oh, enemy-inflamer; **saumya** = oh, gentle one - Lakshmana; **gR^idhrasya vinaashaH** = in perish, of eagle - compared to the perish of eagle; **mat kR^ite** = by me, done [because of me]; **ca** = too [that too]; **yathaa** = as to how; **me** = to me; **siitaa haraNa jam duHkham** = Seetha, by abduction, caused, anguish; **tathaa gatam** = thus, obtained [or, tathaa vidham = that, kind of - that much]; **na** = it is not.

"To me, oh, enemy-inflamer, oh, gentle Lakshmana, anguish caused by Seetha's abduction is not that much, when compared with the anguish caused by the perish of this eagle, that too, because of me... [3-68-25]

[Verse Locator](#)

राजा दशरथः श्रीमान् यथा मम मया यशाः ।

पूजनीयः च मान्यः च तथा अयम् पतगेश्वरः ॥ ३-६८-२६

26. **mahaayashaaH** = highly renowned [Dasharatha]; **shriimaan raajaa dasharathaH** = celebrated, king, Dasharatha; **mama** = to me; **yathaa** = as to how - he is; **puujaniiyaH** = venerable; **maanyaH ca** = honourable, also; **tathaa** = likewise; **ayam patageshvaraH** = this, birds', lord.

"As to how the celebrated and highly renowned king Dasharatha is venerable and honourable for me, likewise this lord of birds is also a venerable and honourable one to me... [3-68-26]

[Verse Locator](#)

सौमित्रे हर काष्ठानि निर्मथिष्यामि पावकम् ।

गृध्र राजम् दिधक्षामि मत् कृते निधनम् गतम् ॥ ३-६८-२७

27. **saumitre kaaSThaani hara** = oh, Soumitri, firewood, get; **paavakam nirmathiSyaami** = fire, churn out [produce by friction]; **mat kR^ite** = me, because of; **nidhanam gatam** = expiry, went into [expired]; **gR^idhra raajam didhakSaami** = eagle's, lord, I wish to incinerate - cremate.

"Oh, Soumitri, get the firewood and I will produce fire by friction of two sticks, as I wish to cremate this lord of birds who expired because of me... [3-68-27]

The fire produced in ritual acts is called **araNi** where a small concavity is made on one stick, and a pointed end to the other, and this pointed end is rubbed in churning mode in the concavity of the other stick, and then both the dry wood-sticks give out a small fire, which then is taken on cotton, to lit a huge pyre.

[Verse Locator](#)

नाथम् पतग लोकस्य चिताम् आरोपयामि अहम् ।
इमम् धक्ष्यामि सौमित्रे हतम् रौद्रेण रक्षसा ॥ ३-६८-२८

28. saumitre = oh, Soumitri; aham = I; raudreNa rakSasaa hatam = by feral, demon, killed; imam = this one; pataga lokasya naatham = birds, of realm, lord of; citaam aaropayaami dhakSyami = onto pyre, mounting, I will incinerate.

"Oh, Soumitri, I will mount this lord of realm of birds onto the pyre and cremate him who is killed by a feral demon..." Thus saying to Lakshmana, Rama said this to dead eagle Jataayu. [3-68-28]

[Verse Locator](#)

या गतिः यज्ञ शीलानाम् आहित अग्नेः च या गतिः ।
अ पर आवर्तिनाम् या च या च भूमि प्रदायिनाम् ॥ ३-६८-२९
मया त्वम् समनुज्ञातो गच्छ लोकान् अनुत्तमान् ।
गृध्र राज महा सत्त्व संस्कृतः च मया व्रज ॥ ३-६८-३०

29, 30. mahaa sattva gR^idhra raja = oh, great, mighty, eagle, king; mayaa = by me; sam anuj~naataH = aptly, consented to; tvam = you; yaj~na shiilaanaam for Vedic-rituals, virtuosos [where virtuoso is a person with a special knowledge of or taste for works of art or virtue, and where virtue is the usu. moral worth inherent in a person or thing]; yaa gatiH = which, worlds, [destined]; a para aavartinaam = not, return, comes [to sanyasi-s, loners, anchorites in forests, or, those that do not retreat in combats]; yaa ca = which, is also - the course / worlds; bhuumi pradaayinaam yaa ca = to land, donors, which, also - is the course / worlds; aahita agneH [= to those who practices amid five Ritual-fires; yaa gatiH = which, is also - the course / worlds; that course / to those worlds; gacCha = you go; mayaa sanskR^itaH = by me, ritually cremated; an uttamaan lokaan vraja = to un, excelled, worlds, you go.

"Oh, greatly mighty king of eagles, by me cremated ritually and by me aptly consented to, you depart to the unexcelled heavenly worlds... you depart to those worlds that are destined for the virtuosos of Vedic-rituals, and to those worlds that are destined for the practisers of asceticism amid Five-Ritual-fires, and to those that are destined for un-retreating combatants, and to those worlds that destined for the donors of lands..." So said Rama to the departed Jataayu. [3-68-29, 30]

'When a Vedic-ritual is performed the resultant factor is undoubtedly puNya 'merit' for those, yaj~naaH shiilam sadvR^ittam yeSaam te and the worlds yaa gatiH gamyata iti gatiH - lokaH. And this is different to that of practising asceticism amid Five-Fires. ahita agne, ahitaH paristhaapitaH agnyaH yaH pancaagnayoH yasya saH... 'But animals or birds have no faculty to perform those rituals and they have their own course of lifecycle after their demise. Then where is the question of a bird going to heaven, which heaven is scheduled to some specialists...' is the objection. But Jataayu acquired all those 'merits' when he combated without any retreat a paraa vartinaam and he is getting a short cut without undergoing too many other kinds of births, and he is given mukti 'emancipation' from lifecycles, for his action on behalf of a godlike Rama is justifiable and befitting to get a final release, by word of Rama by me cremated ritually and by me aptly consented to... where He alone can transcend the manmade rules.

'Then the cremation, that too ritualistic one, is unavailable for birds and animals, how then can Rama perform funerals for birds, or get them performed for monkeys, as in the case of Vali...' For this it is said, 'that's why Rama had to cremate Jataayu and further said by me cremated ritually and by me aptly consented to... as sort of special sanction of mukti, because the animality has no authority in scriptures or its rites. Taking some action, endeavouring to protect dharma, or obstructing a dharma, itself is superior to mere reverencing a god, or performing a daily rot of yaj~na, yaaga-s, etc., which in itself is a subjective performance. Here Jataayu did not attack Ravana keeping Rama or Seetha in view, but attacked Ravana only to play his part in stalling a dharma, which is not that easy, like purchasing some temple tickets to perform some ritual, for and on behalf of ticket holders and their families.

For this it is said in nR^simha puraaNa says that mat kR^ite nidhan yasmaat tvayaa praaptaa tam dvijottama | tasmaat mama prasaadena viShNu lokam avaapyasi || 'because of me you attained your demise, thereby you get the realms of Vishnu...' where 'because of me' is to be taken not as an individual godhood, but

as **dharm**a, 'because of dharma...' itself. Hence the special sanctions to Jataayu, where such sanctions are absent in the case of Vali, as he followed the course of a **dharm**a and there are many scripts that say Rama gave this emancipation to Jataayu, in chorus **uvaaca gaccha bhadram te mama viShNo paramam padam - aadhyaatma raamaayana - raaghavasya prasaadena sa gR^idhraH paramam padam - padma puraaNa - sugrivo hanumaan R^ikSho gajo grdhrio vaNik patha - tilaka -teShu bhagavad a~NsheShu anuraagiNaH kosala nagara janapadaaH te api tan manasaaH satsaalokyataam aapuH | | viShnu puraaNa**

'Has this Rama got no other work than weeping for his beloved ones and patiently performing obsequies to all lowborn, lowly subjects like dead monkey, birds, or even each individual demonic soldiers... they are all shuudra-s' is haunted feeling to some. For this it is said **na shuudraa bhagavat bhaktaa vipraa bhaagavataa smR^itaa | te shuudraa ye hi a bhaktaa janaardane | |** 'one who is devotee of Vishnu cannot be called a shuudra... he is to be called **vipra**, **Bhaagavata**... but a non-devotee, may he be in any caste, he is a shuudra...' And **shuudra** is **upa lakshaNa** to birds or animals, thereby even animals and birds are on an even footing, if it comes to paying deference to god, and god alone is capable to decree emancipation to every or any being. 'Again it is said that Rama is god, but yet he weeps... is it not self-contradictory...' Not so, when a neighbour weeps for the hardships of his neighbour, won't the neighbourly god weep...' that too on incarnating as a human... **vyasaneShu manuShyaaNaam bhR^isham bhavati duHkhitaH** 'when humans are in difficulties, He wails much...' but waits much also, till those humans can correct or come over their problems on their own, keeping a little faith on Him...' Here also, the sobbing of Rama is comparatively nothing when compared to the sobbing for Seetha, because the action of Jataayu is not that sob-ful, in encountering a **dharm**a... thus Valmiki is aware of 'good' sobbing and 'bad' sobbing in this sob-stuff, called Ramayana.

And for this Dharmakuutam says: **anena mahad anuj~naya uttamaa gatiH bhavati it suucitam | tathaa ca adharvaNii shrutiH - yam yam lokam manasaa sa~Nvibhaati vishuddha sattvaH kaamayate yaashca kaamaan | tam tam lokam jayate taam ca kaamaan tasmaat aatmaj~nam hi arcayet bhuuti kaamaH - bhaaShyam - ukta lakshaNam sarvaatmanam aatmatvena pratipannaH | tasya sarva aatmatvaat eva sarvaa avaapti lakshaNam phalam aaha - - - aatmaj~nam aatmaj~natena vishuddha antaHkaraNam hi arcet puujayet - ataH puujarha eva asau |**

[Verse Locator](#)

एवम् उक्त्वा चिताम् दीप्ताम् आरोप्य पतगेश्वरम् ।
ददाह रामो धर्मात्मा स्व बन्धुम् इव दुःखितः ॥ ३-६८-३१

31. **dharmaatmaa raamaH** = ethical-souled, Rama; **evam uktvaa** = that way, on saying; **patageshvaram citaam aaropya** = bird's, lord, onto pyre, on mounting; **duHkhitaH** = sorrowfully; **sva bandhum iva** = his own, relative, as with; **diiptaam** = in flaring fire; **dadaaha** = incinerated.

On saying that way, that ethical-souled Rama mounted that lord of birds onto the pyre and he sorrowfully incinerated that eagle in a flaring fire of pyre, as he would do in respect of his own deceased relative. [3-68-31]

[Verse Locator](#)

रामो अथ सह सौमित्रिः वनम् यात्वा स वीर्यवान् ।
स्थूलान् हत्वा महा रोहीन् अनु तस्तार तम् द्विजम् ॥ ३-६८-३२

32. **atha** = then; **viiryavaan raamaH** = resolute one, Rama; **saha saumitriH** = with, Soumitri; **vanam yaatvaa** = to forest, on going; **sthuulaan mahaa rohiin hatvaa** = robust-bodied, big, Rohi [or, Kesari animals,] on killing - hunted; **tam dvijam** = for him, the bird; **saH** = he; **anutastaara** = spread sacred grass - to place offerings.

Then that resolute Rama on going into forest along with Soumitri hunted a robust-bodied, big Rohi animal, or, Kesari animal, and then he spread sacred grass on ground to place that offering to the deceased soul of that bird. [3-68-32]

[Verse Locator](#)

रोहि मांसानि च उद्धृत्य पेशी कृत्वा महायशाः ।
शकुनाय ददौ रामो रम्ये हरित शाद्वले ॥ ३-६८-३३

33. **mahaayashaaH** = highly renowned one - for his observance of religious ceremonies; **raamaH** = Rama; **rohi maamsaani** = Rohi animal's, meat; **uddhR^itya** = pulling out; **peshii kR^itvaa** = to gobbets, on lumping it; **ramye harita shaadvale** = on pleasant, greenish, on pastures; **shakunaaya dadau** = for the bird [Jataayu,] gave [as offering.]

On drawing up the flesh of that Rohi animal and lumping it to gobbets, that highly observant Rama placed those gobbets on pleasant greenish pasturelands as obsequial offerings in respect of that bird Jataayu. [3-68-33]

[Verse Locator](#)

यत् तत् प्रेतस्य मर्त्यस्य कथयन्ति द्विजातयः ।

तत् स्वर्गं गमनम् पितृयम् क्षिप्रम् रामो जजाप ह ॥ ३-६८-३४

34. **tat yat** = that, which; **dvijaatayaH** = Brahmans; **pretasya martyasya** = departed, mortal's [soul]; **svarga gamanam** = to heaven, going [leading to]; **kathayanti** = [Brahmans] say; **tat pitryam** = that [chanting of,] in ritual for paternal, manes; **kSipram raamaH jajaapa ha** = immediately, Rama, chanted, indeed.

Rama immediately chanted Vedic hymns that are employed in such funerals of one's own paternal people, as Brahmans say that those hymns are employable in such rites as they lead the soul of the departed to heaven. [3-68-34]

Rama chants two Vedic passages **yaamyaa suukta**, **naaraayaNa suukta** - **aapastamba sutra-s** as they are usually recited by Brahmans in such funeral rites. Here it is 'so imperfectly conducted, because it is for an ineligible bird, that too by an unrelated highborn Kshatriya Rama, reciting unconcerned Vedic hymns...' is the objection. Jataayu is beyond any caste or creed by way his devotion to duty and by his self-sacrifice while on duty. Hence, he is beyond eligibility or opposite of it. Funerals are to be conducted by one's own sons or nearest relatives. If none of the relatives of the dead is present to cremate, they are to be undertaken by the king of that kingdom. When Rama blessed the soul of Jataayu to go to highest realms, which are far beyond the Veda-s of mortals, it is a sacrosanct act to chant those hymns... on human level; hence, Rama's action is clearly pro-Vedic. And in Vaishnavaitenets everything culminates into one - Vishnu. 'the adherents of Vishnu, may it be an animal, like Gajendra, the elephant, or humans, like Shabari et al., or a bird, like Jataayu, by Him, by Vishnu alone, they are led to the Ultimate course of the realm of Vishnu...'

[Verse Locator](#)

ततो गोदावरीम् गत्वा नदीम् नर वर आत्मजौ ।

उदकम् चक्रतुः तस्मै गृध्र राजाय तौ उभौ ॥ ३-६८-३५

35. **tataH** = then; **ubhau tau** = both, of them; **nara vara aatmajau** = among men, notable one, sons of - Dasharatha's sons; **godaavariim nadiim gatvaa** = to Godavari, to river, on going; **tasmai gR^idhra raajaaya** = for him, to eagle's, for king; **udakam cakratuH** = water [oblations] they did [offered.] =

Then both the sons of that notable man, namely Dasharatha, on going to River Godavari they have obliterated waters for that king of eagles, Jataayu. [3-68-35]

[Verse Locator](#)

शास्त्र दृष्टेन विधिना जले गृधाय राघवौ ।

स्नात्वा तौ गृध्र राजाय उदकम् चक्रुः तदा ॥ ३-६८-३६

36. **tadaa** = then; **tau** = both of them; **raaghavau** = both Raghava-s; **shastra dR^iSTena vidhinaa** = from scriptures, viewpoint, by custom; **gR^idhraaya** = for eagle; **jale snaatvaa** = in waters, bathed - funeral baths, cleansing ceremony; **gR^idhra raajaaya udakam cakruH** = for eagle's, king, waters, made [offered.]

Both of the Raghava-s took funeral baths in the waters of River Godavari and then made water oblations to the king of eagles. [3-68-36]

स गृध्र राजः कृतवान् यशस्करम्
 सु दुष्करम् कर्म रणे निपातितः ।
 महर्षि कल्पेन च संस्कृतः तदा
 जगाम पुण्याम् गतिम् आत्मनः शुभाम् ॥ ३-६८-३७

37. raNe = in combat [with Ravana]; su duS karam = highly, not, possible; yashas karam = credit, worthy; karma kR^itavaan = deed, having performed; nipaatitaH = one who felled down; saH gR^idhra rajah = he, that eagle, king; tadaa = then; maharSi kalpena ca = by sublime-sage, one who is equal to [by such Rama]; sanskR^itaH = consecrated; puNyaam shubhaam = merited, auspicious; aatmanaH = of his own; gatim jagaama = to [heavenly] realms, went away.

That king of eagle Jataayu, who has performed a creditworthy deed of stalling and combating Ravana, but who is felled by that Ravana, went away to the merited and auspicious heavenly realms of his own, as and when consecrated by sublime sage like Rama. [3-68-37]

[Verse Locator](#)

कृतोदकौ तौ अपि पक्षि सत्तमे
 स्थिराम् च बुद्धिम् प्रणिधाय जग्मुतुः ।
 प्रवेश्य सीता अधिगमने ततो मनो
 वनम् सुरेन्द्रौ इव विष्णु वासवौ ॥ ३-६८-३८

38. tau api = those two, even; kR^ ita udakau = having performed, water oblations; pakshi sattame = regarding bird, best one; sthiraam buddhim praNidhaaya = firmed up [assertively,] thought, on keeping [giving thought to Jataayu's information]; tataH = then; siitaa adhigamane = Seetha, to get at [in searching for]; manaH praveshya = mind, entering [mindset to]; sura indrau = gods', chiefs; viSnu vaasavau iva = Vishnu, Indra, like; [ellipt. dakshiNaam] vanam jagmutuH = to [southern] woods, went.

Even those two, Rama and Lakshmana, on performing water oblations in respect of that best bird Jataayu, and on assertively giving thought to the information given by Jataayu, they like the chiefs of gods, namely Vishnu and Indra, went to southerly woods when their mind is set to search for Seetha. [3-68-38]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे अष्ट षष्ठितमः सर्गः

Thus, this is the 68th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 68

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	



Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 69

Verses converted to UTF-8, Nov 09

Introduction

Kabandha captures Rama and Lakshmana while they are searching forests for Seetha. In the meantime, a demoness named Ayomukhi wanted to romance with Lakshmana, but Lakshmana cuts her ear and nose and chases away. The episode of Kabandha has a turning point in the epic.

[Verse Locator](#)

कृत्वा एवम् उदकम् तस्मै प्रस्थितौ राघवौ तदा ।
अवेक्षन्तौ वने सीताम् जग्मतुः पश्चिमाम् दिशम् ॥ ३-६९-१

1. **evam** = in this way; **raaghavau** = Raghava-s; **tasmai udakam kR^itvaa** = to him - to Jataayu, water [oblations,] on making [on offering]; **prasthitau** = [again] started; **tadaa** = then; **pashcimaam disham** = westerly, direction [south-westward]; **vane** = in forest; **siitaam avekSantau** = for Seetha, looking for; **jagmatuH** = proceeded.

In this way, Raghava-s on offering water oblations to Jataayu went southwestward in the forest and proceeded looking around for Seetha. [3-69-1]

They firstly have to go westward in order to go south as said by Jataayu, and as continued in next verse onwards.

[Verse Locator](#)

ताम् दिशम् दक्षिणाम् गत्वा शर चाप असि धारिणौ ।
अविप्रहतम् ऐश्वाकौ पन्थानम् प्रतिपेदतुः ॥ ३-६९-२

2. **shara caapa asi dhaariNau** = arrows, bows, swords, handling [wielding ones]; **aikSvaakau** = two Ikshvaku-s; **taam disham dakSiNaam** = in that, direction, southern; **gatvaa** = on going; **a vi pra hatam** = not, verily, regularly, beaten [off the beaten track]; **panthaanam** = a pathway; **pratipedatuH** = came about.

On going in southwest direction, both the Ikshvaku-s wielding bows, arrows, and swords, have come about a pathway which is an off the beaten track. [3-69-2]

[Verse Locator](#)

गुल्मैः वृक्षैः च बहुभिः लताभिः च प्रवेष्टितम् ।
आवृतम् सर्वतो दुर्गम् गहनम् घोर दर्शनम् ॥ ३-६९-३

3. **bahubhiH** = with numerous; **gulmaiH vR^ikSaiH ca [panthaa]** = with hedgerows, trees, also [that pathway]; **lataabhiH ca** = with climber plants; **pra veSTitam** = thickly wrapped; **sarvataH aavR^itam** = all over, penned in; **dur gam** = impossible, to tread [blocked]; **gahanam** = jammed; **ghora darshanam** = horrid, in appearance - such a pathways they have seen.

That pathway is thickly wrapped in and penned up with numerous trees, climber plants, and hedgerows from all over, thus that is jammed, blocked and horrid in its appearance. [3-69-3]

[Verse Locator](#)

व्यतिक्रम्य तु वेगेन गृहीत्वा दक्षिणाम् दिशम् ।
सु भीमम् तन् महाअरण्यम् व्यतियातौ महाबलौ ॥ ३-६९-४

4. **mahaabalau** = spryly energetic twosome [bothers]; **gR^ihiitvaa dakSiNaam disham** = on taking up, southern, direction; **su bhiimam tat mahaa araNyam** = highly horrendous, that, thick, forest; **vegana** = speedily; **vyatikramya [vi ati kram** = verily, over, crossed] **tu** = crossed over, but; **vyatiyaatau [vi ati yaatau** = really, ahead, moved] = crossed over.

On taking up the southern direction, and on crossing over that highly horrendous and thick of the forest, both those spryly energetic brothers moved ahead, speedily. [3-69-4]

[Verse Locator](#)

ततः परम् जनस्थानात् त्रि क्रोशम् गम्य राघवौ ।
क्रौंच अरण्यम् विविशतुः गहनम् तौ महौजसौ ॥ ३-६९-५

5. **tataH param** = there, after; **mahaa ojasau tau raaghavau** = highly, vigorous, those two, Raghava-s; **janasthaanaat** = from Janasthaana; **tri krosham** = three, krosa-s; **gamyā** = on going; **gahanam kraunca araNyam vivishatuH** = impassable, Kraunca, forest, entered.

Thereafter, both the highly vigorous Raghava-s have entered the impassable Kraunca forest, on going three krosa-s from Janasthaana. [3-69-5]

The Ancient Indian measures for distance, as per Kautilya's Artha Shaastra, a republication of Penguin are: 1 **angula** = 3/4 of present day inch; 4 **angula-s** = **dharnugraha** [bow grip]= 3 in; 8 **angula-s** = 1 **dhanurmuSTi** [fist with thumb raised]= 6 in; 12 **angula-s** = 1 **vitasta** [span-distance of stretched out palm between the tips of a person's thumb and little finger]= 9 in; 4 **vitasta-s** = 1 **aratni** / **hasta** [cubit]= 18 in; 4 **aratni-s** = 1 **danDa** / **dhanus** [bow]= 6 ft; 10 **danDa-s** = 1 **rajju** = 60 ft; 2 **rajju-s** = 1 **paridesha** = 120 ft; 2000 **dhanus-s** = 1 **krosa** / **goruTa** = 4000 yards or 2 1/4 miles, nearly 3.66 km; 4 **krosa-s** = 1 **yojana** = 9 miles, nearly 15 km; and this being so, the British revenue measured a **yojana** as a 5 mile distance and Chambers and Oxfords has this 5 mile figure in their dictionaries, while traditionally a **yojana** is said as a distance of 10 miles.

[Verse Locator](#)

नाना मेघ घन प्रख्यम् प्रहृष्टम् इव सर्वतः ।
नाना वर्णैः शुभैः पुष्पैः मृग पक्षि गणैः युतम् ॥ ३-६९-६
दिदृक्षमाणौ वैदेहीम् तत् वनम् तौ विचिक्वतुः ।
तत्र तत्र अवतिष्ठन्तौ सीता हरण दुःखितौ ॥ ३-६९-७

6-7. **siitaa haraNa duHkhitau** = by Seetha's, stealing, disquieted ones; **tau** = those two [brothers]; **vaidehiim** = for Vaidehi; **didR^ikSamaaNau** = agog to find; **tatra tatra** = there, there; **ava tiSThantau** = back, standing [temporizing]; **naanaa megha ghana prakhyam** = many, black-cloud, congeries, known to be [evocative of]; **sarvataH** = everywhere; **pra hR^iSTam iva** = highly, rejoiced, as though - forest, it is happy for being a secluded forest; **naanaa varNaiH shubhaiH** = numerous, colourful, auspicious ones; **puSpaiH** = with flowers; **pakSi gaNaiH** = with birds, flights of; **mR^iga** = animals; **yutam** = having [inclusive of]; **tat vanam** = that, forest; **vi cikyatuH** = intently, explored.

Those two brothers who are disquieted by the abduction of Seetha are now agog to find her, and they intently explored that forest temporising there and there. That forest is evocative of a congeries of many a black-cloud, and it embodies numerous flowers on many a flowered tree, numerous flights of birds flitting over them, and numerous animals sprawling under them, and with them that forest is as though highly rejoiced everywhere. [3-69-6, 7]

ततः पूर्वेण तौ गत्वा त्रि क्रोसम् भ्रातरु तदा ।
 क्रौंचारण्यम् अतिक्रम्य मातंग आश्रम अंतरा ॥ ३-६९-८
 दृष्टा तु तद् वनम् घोरम् बहु भीम मृग द्विजम् ।
 नाना वृक्ष समाकीर्णम् सर्वम् गहन पादपम् ॥ ३-६९-९
 ददृशाः ते गिरौ तत्र दरीम् डशरथ आत्मजौ ।
 पाताल सम गम्भीराम् तमसा नित्य संवृताम् ॥ ३-६९-१०

8, 9, 10. tadaa = then; bhraataru = both brothers; tau = those two; dasharratha aatmajau = Dasharatha's sons; tataH = therefrom; puurveNa = eastward; tri krosam = three, krosha-s [route]; gatvaa = on going; kraunca araNyam atikramya = Kraunca, forest, on passing over; maatanga aashrama antaraa = Matanga, hermitage, in between; ghoram = horrendous; bahu = numerous; bhiima mR^iga dvijam = gigantic, predators, vulturine birds [sprawling]; naanaa vR^iksha sam aakiirNam = with various, trees, overspread; gahana paadapam = impassable, by its [thicketed] trees; sarvam = everywhere; tat vanam = that, forest; dR^iSTaa = on seeing [on scrutinising]; tatra = there; girau = in a mountain; paataala sama = infernal region, equal to; gambhiiraam = abyssal; tamasa nitya samvR^itaam = by gloom, ever, enshrouded; dariim = at a cave; dadR^ishaaH te = saw, they.

Then, both the brothers on passing over that Kraunca forest and on going from there eastwardly on a three-krosha route, those sons of Dasharatha have seen a horrendous forest in between Kraunca forest and Matanga hermitage, which is overspread with various thicketed and impassable trees, and over-sprawled by numerous gigantic predators and vulturine birds, and on scrutinising such a forest everywhere, there they saw a cave in a mountain, which is abyssal, equal to infernal region, and ever enshrouded by gloom. [3-69-8. 9, 10]

Verse Locator

आसाद्य च नरव्याघ्रौ दर्याः तस्या अविदूरतः ।
 ददर्श तु महारूपाम् रक्षसीम् विकृत आननाम् ॥ ३-६९-११

11. naravyaaghrau = manly-tigers; aasaadya = on getting at; tasyaaH daryaaH = of that, cave; a vi duurataH = not, very, far from it [nearby]; mahaa ruupaam = with massive, in shape; vi kR^ita aananaam = anti, made, faced [misshapen faced]; rakshasiim = at a demoness; dadarsha = they have seen.

On getting at that cave those manly-tigers have seen a demoness nearby that cave, who is massive in shape and misshapen in her face. [3-69-11]

Verse Locator

भयदाम् अल्प सत्त्वानाम् भीभत्साम् रौद्र दर्शनाम् ।
 लंबोदरीम् तीक्ष्ण दंष्ट्राम् करालीम् परुष त्वचम् ॥ ३-६९-१२
 भक्षयन्तीम् मृगान् भीमान् विकटाम् मुक्त मूर्धजाम् ।
 अवैक्षताम् तु तौ तत्र भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१३

12-13. tataH = then; bhraatarau tau raama lakshmaNau = brothers, those, Rama, Lakshmana; alpa sattvaanaam bhaya daam = to less, courageous ones [dunderheaded dullards,] horror, giver [inducer]; bhiibhatsaam = traumatic [in her acts]; raudra darshanaam = truculent, in appearance; lamba udariim = long, stomach [paunchy, pot-bellied]; tiikshNa damSTraam = pierce, fanged; karaaliim = huge [overblown, i.e., of a woman's beauty etc., past its prime, an oldie]; paruSa tvacam = thick, skinned [pachydermatous]; bhiimaan mR^igaan bhakshayantiim = massive, beasts, she who is going on eating; vi kaTaam = disfigured, waisted [lumpy-bumpy in body shape]; mukta muurdha jam =

release, head, born [head hair shaggy]; such a demoness; **tatra** = there; **avaikshataam** = they have seen.

Both the brothers, Rama and Lakshmana, have seen a demoness there, who is an inducer of horror to the dunderheaded dullards, traumatic in her acts and truculent in her appearance, pot-bellied, pierce-fanged, overblown, pachydermatous, head hair shaggy, body shape lumpy-bumpy, and she is going on eating massive beasts. [3-69-12, 13]

[Verse Locator](#)

सा समासाद्य तौ वीरौ व्रजन्तम् भ्रातुः अग्रतः ।
एहि रंस्यावहे इति उक्त्वा समालंबत लक्ष्मणम् ॥ ३-६९-१४

14. **saa** = she; **viirau tau** = valorous duo, them; **samaasaadya** = on coming nigh of; **ehi ramsyaavahe** = come, let us romance; **iti uktvaa** = thus, on saying; **bhraatuH agrataH vrajantam** = [elder] brother, ahead of, who is going; **lakshmaNam** = onto Lakshmana; **sam aalambata** = well, clung - to him.

Drawing nigh of those valorous brothers who are journeying on their way, that demoness actually clung onto Lakshmana who is going ahead of his elder brother, saying, "come... let's romance..." [3-69-14]

[Verse Locator](#)

उवाच च एनम् वचनम् सौमित्रिम् उपगुह्य सा ।
अहम् तु अयोमुखी नाम लाभः ते त्वम् असि प्रियः ॥ ३-६९-१५
नाथ पर्वत दुर्गेषु नदीनाम् पुलिनेषु च ।
आयुः चिरम् इदम् वीर त्वम् मया सह रंस्यसे ॥ ३-६९-१६

15-16. **saa** = she; **saumitrim** = Soumitri is; **upa guhya** = nearly, concealed [on completely closeting him in her embrace]; **enam** = to him; **vacanam uvaaca ca** = sentence, told, also; **aham tu ayomukhii naama** = I am, on my part, Ayomukhi, named one; **te laabhaH** = by you, I am gained [won]; **tvam priyaH asi** = you [alone,] [my] lover, you are; **viira** = oh, hero; **naatha** = oh, [my] husband; **tvam maya saha** = you, me, along with; **idam aayuH ciram** = this, life, long [till the end of this life]; **parvata durgeSu** = on mountain, tops; **nadiinaam** = in rivers; **pulineSu ca** = in sandy isles / banks, also; **ramsyase** = you romance.

Closeting Soumitri in her embrace she told him this sentence, "I am Ayomukhi, by my name... you won me by your heroic personality, by that way, none can win me over... thus, you alone are my lover... oh, hero, oh, my husband... you will romance with me on mountaintops, in rivers, and on sandy isles, till the end of this life..." So is the love prattle of that demoness Ayomukhi. [3-69-15, 16]

[Verse Locator](#)

एवम् उक्तः तु कुपितः खडगम् उद्धृत्य लक्ष्मणः ।
कर्ण नास स्तनम् तस्या निचकर्ता अरिसूदनः ॥ ३-६९-१७

17. **evam uktaH tu** = that way, when he is said to; **arisuudanaH** = enemy-suppressor; **lakshmaNaH** = Lakshmana; **kupitaH** = he became furious; **khaDagam ud dhR^itya** = sword, on upraising; **tasyaaH** = her; **karNa naasa stanam** = one ear, nose, one breast; **nicakartaa** = sheared off.

When said that way that enemy-suppressor Lakshmana became furious, and upraising his sword he sheared off her nose, one ear, and one of her breasts. [3-69-17]

[Verse Locator](#)

कर्ण नासे निकृते तु विस्वरम् विननाद सा ।

यथा आगतम् प्रदुद्राव राक्षसी घोर दर्शना ॥ ३-६९-१८

18. *ghora darshanaa saa raakshasii* = hideous, in mien, she, that demoness; *karNa naase nikR^itte* = ear, nose, when cut off; *vi svaram* = with high, voice; *vi nanaada* = highly, yelled; *yathaa aagatam* = as is, arrival [rushed at]; *pra dudraava* = verily, ran back [rushed off.]

When her nose and ear are cut off that demoness of hideous mien yelled highly in a high voice, and she rushed off as she had rushed in at Lakshmana. [3-69-18]

[Verse Locator](#)

तस्याम् गतायाम् गहनम् व्रजन्तौ वनम् ओजसा ।

आसेदतुः अरि मित्र घ्नौ भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-१९

19. *tasyaam gataayaam* = of her, when she fled; *vrajantau bhraatarau* = who are travelling, brothers; *ari mitra ghnau* = enemy's, friends, eliminators of; *raama lakshmaNau* = Rama, Lakshmana; *ojasaa* = by spiritedness; *gahanam vanam aasedatuH* = dense [area of that,] forest, arrived in - entered into.

When she fled those two brothers who are the eliminators of the friends of their enemies, have travelled further into the forest and entered a dense area of that forest, with their spiritedness as their guiding force. [3-69-19]

[Verse Locator](#)

लक्ष्मणः तु महातेजाः सत्त्ववान् शीलवान् शुचिः ।

अब्रवीत् प्रांजलिः वाक्यम् भ्रातरम् दीप्त तेजसम् ॥ ३-६९-२०

20. *mahaa tejaaH* = highly-fulgent one; *sattvavaan shiilavaan shuciH* = one with preparedness, properness, pureness; such; *lakSmaNaH tu* = Lakshmana, on his part; *praanjaliH* = with palm-fold [prayfully]; *diipta tejasam* = [one with am- radiantly fulgorous [anima]; *bhraataram* = to brother Rama; *vaakyam abraviit* = sentence, said.

Though Lakshmana is the one with preparedness, properness, and pureness and thus a highly fulgent one by his persona, he prayfully said this sentence to his brother Rama whose anima is radiantly fulgorous. [3-69-20]

[Verse Locator](#)

स्पंदन्ते मे दृढम् बाहुः उद्विग्नम् इव मे मनः ।

प्रायशः च अपि अनिष्टानि निमित्तानि उपलक्षये ॥ ३-६९-२१

21. *me baahuH dR^iDham spandante* = my, [left] arm, strongly, shuddering; *me manaH udvignam iva* = my, heart, distraught, as though; *praayashaH ca api* = manifoldly, also, even; *an iSTaani nimittaani* = un, desirable, forebodings; *upalakSaye* = bidding fair.

"My left arm is strongly shuddering and my heart is as though distraught... and even undesirable forebodings are also bidding fair... [3-69-21]

[Verse Locator](#)

तस्मात् सज्जी भव आर्य त्वम् कुरुष्व वचनम् हितम् ।

मम एव हि निमित्तानि सद्यः शंसन्ति संभ्रमम् ॥ ३-६९-२२

22. *aarya* = oh, exalted brother; *tasmaat* = thereby; *tvam sajjii bhaava* = you, at ready, you be; *hitam vacanam kuruSva* = expedient ones, my words, you make happen - mind my

words; **nimittaani** = forebodings; **sadyaH** = immediately ensuing; **sambhramam** = [some] hazard; **mama shamsanti iva hi** = to me, portending, as if, indeed.

"Oh, exalted brother, thereby you be at the ready by paying attention to my expedient words... these forebodings are indeed portending to me as if some hazard is immediately ensuing... [3-69-22]

[Verse Locator](#)

एष वंजुलको नाम पक्षी परम दारुणः ।
आवयोः विजयम् युद्धे शंसन् इव विनर्दति ॥ ३-६९-२३

23. **parama daaruNaH** = eerily, dreadful one; **vanjulakaH naama** = Vanjulaka, known as; **eSa pakSii** = this, bird; **yuddhe** = in [any given] conflict; **aavayoH** = to us; **vijayam** = triumph; **shamsan iva** = presaging, as though; **vi nardati** = loudly, ululating.

"This eerily dreadful bird known to be Vanjulaka is loudly ululating as though presaging our triumph in any given conflict that may ensue..." So said Lakshmana to Rama. [3-69-23]

[Verse Locator](#)

तयोः अन्वेषतोः एवम् सर्वम् तत् वनम् ओजसा ।
संजज्ञे विपुलः शब्दः प्रभञ्जन् इव तत् वनम् ॥ ३-६९-२४

24. **tayoH** = by them; **evam** = that way; **sarvam tat vanam** = in entirety, that, forest; **ojasaa** = steadfastly; **anveSatoH** = when they are searching [for Seetha]; **tat vanam** = that, forest; **pra bhanjan iva** = to completely, shatter down, as though; **vipulaH shabdaH** = broad [boisterous,] brouhaha; **sam jaGYe** = they clearly, noticed.

When those two brothers are searching entire forest for Seetha in that way, they heard a boisterous brouhaha emanated as though to completely shatter down that forest. [3-69-24]

[Verse Locator](#)

संवेष्टितम् इव अत्यर्थम् गहनम् मातरिश्वना ।
वनस्य तस्य शब्दो अभूत् दिवम् आपूरयन् इव ॥ ३-६९-२५

25. **gahanam [gaganam]** = forest [sky]; **ati artham** = too, much [unbearable]; **maatarishvanaa** = by wind [storm]; **samveSTitam iva** = muffle up, as though; **tasya vanasya shabdaH** = that, forest's, sound [cacophony]; **vanam [divam]** = forest [sky]; **[ati artham** = unbearably;] **aapuurayan iva abhuut** = filling up, as though, became [appeared to be.]

As though an unbearable windstorm muffles up the forest, that forest's cacophony appeared to be unbearably filling up that forest.

Or

As though an unbearable windstorm muffles up the sky, that forest's cacophony appeared to be unbearably filling up that forest. [3-69-25]

[Verse Locator](#)

तम् शब्दम् कांक्षमाणः तु रामः खड्गी सह अनुजः ।
ददर्श सु महा कायम् राक्षसम् विपुल उरसम् ॥ ३-६९-२६

26. **tam shabdam** = that, noise; **kaankSamaaNaH tu** = desiring [to know its source,] built; **saha anujaH** = with, younger brother; **raamaH** = Rama; **khaDgii** = wielding sword; **[kakshe** = in a section of forest - a brushwood]; **su mahaa kaayam** = gigantically, giant, bodied one; **raakSasam** = demon; **vipula urasam** = gigantesque, chested one; **dadarsha** = has seen.

But desiring to know the source of that noise that sword-wielder Rama has seen a gigantically giant-bodied and gigantesque-chested demon in a section of brushwood along with his younger brother Lakshmana. [3-69-26]

[Verse Locator](#)

आसेदतुः च तत् रक्षः तौ उभौ प्रमुखे स्थितम् ।
विवृद्धम् अ-शिरो ग्रीवम् कबंधम् उदरे मुखम् ॥ ३-६९-२७

27. tataH = then; tau ubhau = they, both; tatra = there; sthitam = frontally, situated; tat rakshaH = that, demon; pramukhe vi vR^iddham = with overly, grown [body]; a shiraH griivam = without, head, neck - who has no neck, no head; udare mukham = in paunch, who has mouth; kabandham = at Kabandha; aasedatuH = reached - they had to drew nigh of hum because he is waylaying.

Then they both had to drew nigh of a waylaying demon Kabandha, who is situated frontally with an overgrown body, which is neckless, ergo headless, ergo mouth in paunch. [3-69-27]

[Verse Locator](#)

रोमभिर्निश्चितैस्तीक्ष्णैर्महागिरिमिवोच्छ्रितम् - यद्वा -
रोमभिः निचितैः तीक्ष्णैः महागिरिम् इव उच्छ्रितम् ।
नील मेघ निभम् रौद्रम् मेघ स्तनित निःस्वनम् ॥ ३-६९-२८

28. nicitaiH tiikSNaiH romabhiH = with thickset, horripilate, hairs; ucChritam mahaagirim iva = peaking, huge mountain, as with - who is like; niila megha nibham = dark, cloudlike, in gleam; raudram = diabolical; megha stanita [stana antara stanayitnu] = in cloud's, heart [that which is contained in the heart of a cloud, namely the thunder, suchlike]; niH svanam = out, sounding.

That diabolical demon is peaking like a huge mountain, his hair is horripilate and thickset, and his gleam is like a dark cloud, and his sounding is like a thunder. [3-69-28]

[Verse Locator](#)

अग्नि ज्वाल निकाशेन ललाटस्थेन दीप्यता ।
महापक्षेण पिङ्गेन विपुलेन आयतेन च ॥ ३-६९-२९
एकेन उरसि घोरेण नयनेन आशु दर्शिना ।
महा दंष्ट्र उपपन्नम् तम् लेलिहानम् महा मुखम् ॥ ३-६९-३०

29. agni jvaala nikaashena = inferno, tongue of, similar to; lalaaTasthena = situated on forehead; diipyataa = blazing [eye]; mahaa pakSeNa [pakshmeNa] = large, with [winglike] eyelids; pingena vipulena aayatena ca = ochry, broad [beaming,] wide [angled,] also; aashu darshinaa = sharp, sighted; ghoreNa = incisive [sight]; urasi = in chest; ekena = only one; nayanena = with eye; mahaa danSTra upapannam = great [spearhead like,] fangs; lelihaanam = licking [with tongue]; mahaa mukham = with giant, mouth; tam = at him - that demon; [tau ubhau = they, both; aasedatuH = drew nigh of.]

Only one ochry eye blazing like the tongue of an inferno is there on his forehead, which forehead situated on his chest. That single eye with incisive and sharp-sight is broad beaming and wide angling, on which there are winglike eyelids. That monster is now licking his giant mouth that is stuffed with spearhead like fangs, as he has just finished a gobble, and the brothers had to drew nigh of such a demon. [3-69-29, 30]

[Verse Locator](#)

भक्षयन्तम् महा घोरान् ऋक्ष सिम्ह मृग द्विपान् ।
घोरौ भुजौ विकुर्वाणम् उभौ योजनम् आयतौ ॥ ३-६९-३१

31. mahaa ghoraan = highly, brutal; R^ikSa simha mR^iga dvipaana = bears, lions, predators, elephants; bhakSayantam = one who is eating; yojanam aayatau = yojana [distance,] long [stretchable for a yojana]; ghoraubhau bhujau = with deadly, both, shoulders [arms up to shoulders]; vi kurvaaNam = who is out, making [outstretching his arms]; they neared such a demon.

He is eating the highly brutal bears, lions, predators, and elephants, and he is outstretching both of his deadly arms, each of which is stretchable to a yojana distance, and the bothers neared such a demon. [3-69-31]

[Verse Locator](#)

कराभ्याम् विविधान् गृह्य ऋक्षान् पक्षि गणान् मृगान् ।
आकर्षन्तम् विकर्षन्तम् अनेकान् मृग यूथपान् ॥ ३-६९-३२
स्थितम् आवृत्य पन्थानम् तयोः भ्रात्रोः प्रपन्नयोः ।

33, 34a. R^ikshaan = bears; vividhaan = divers; pakSi gaNaan = bird, flights of; mR^igaan = animals; an ekaan = not, one [numerous]; mR^iga yuuthapaan = animals, [choicest in those and those] herds; karaabhyaam gR^ihya = by both hands, on gripping; aa karSantam = in, pulling [catching in]; vi karSantam = without, pulling [hauling, or dropping them off]; prapannayoH tayoH bhraatroH = [two brothers] who chanced there, of both of those, of brothers; panthaanam aavR^itya sthitam = pathway, besieging staying [waylaying]; those two brothers reached.

That demon stayed waylaying the pathway of both the brothers who chanced there, while he is catching bears, divers flights of birds, and numerous choicest animals of those and those herds, gripping them with both of his long-reaching hands and hauling towards his mouth at his paunch, or dropping them off if they are unpalatable, and the brothers reached nearby of such a demon. [3-69-32, 33a]

[Verse Locator](#)

अथ तम् समतिक्रम्य क्रोश मात्रम् ददर्शतुः ॥ ३-६९-३३
महान्तम् दारुणम् भीमम् कबन्धम् भुज संवृतम् ।
कबन्धम् इव संस्थानत् अति घोर प्रदशनम् ॥ ३-६९-३४

33b, 34. atha = then; sam ati kramya = well, over, treading [travelling over]; krosha maatram = krosha [2 1/4 miles,] just [before]; mahaantam = colossal bodied; daaruNam = heinous; bhiimam = hideous; bhuja samvR^itam = by shoulders [and arms,] enclosed [fenced]; samsthaanat = by his physique itself; kabandham iva = a trunk, torso, like; ati ghora pradashanam = very, deadly, in appearance; tam = him; kabandham = at Kabandha; dadarshatuH = they saw.

On travelling just a krosha distance, then they have seen Kabandha, whose body is colossal, and who is heinous and hideous, and who is like living trunk fenced by its shoulders and arms, and who by his physique is very deadly in appearance. [3-69-33b, 34]

Earlier it is said that they saw Kabandha in brushwood and now they are seeing him alone at a distance of 2 1/4 miles away from them. Their seeing him is continuous and thereby the height of Kabandha is established and he can be seen from a distance, as with a hillock. Their pathway is this only and it is waylaid by this demon.

[Verse Locator](#)

स महा बाहुः अत्यर्थम् प्रसार्य विपुलौ भुजौ ।
जग्राह सहितौ एव राघवौ पीडयन् बलात् ॥ ३-६९-३५

35. **mahaa baahuH saH** = overlong, armed, he - that Kabandha; **vipulau bhujau** = broad, shouldered [arms]; **atyartham prasaarya** = overlong, outstretching; **sahitau eva raaghavau** = [keeping them in his fists] side by side, thus, Raghava-s; **balaat piiDayan jagraaha** = by might, by wringing, snatched them.

He that overlong-armed Kabandha outstretching his overlong arms snatched both of the Raghava-s, keeping them side-by-side in his fists, and wringing them with his might. [3-69-35]

Though both the arms of the demon came to these brothers apart and aside, he snatched them and kept his closed fists together, in which they are wrung, so that he can examine them clearly with his single eye. This also gave a chance for the conversation between the brothers. Otherwise, if one arm goes one way and the other in another way, there will be a gap of 2 yojana-s, as each arm can stretch to a yojana distance.

[Verse Locator](#)

खड्गिनौ दृढ धन्वानौ तिग्म तेजौ महा भुजौ ।
भ्रातरौ विवशम् प्राप्तौ कृष्यमाणौ महा बलौ ॥ ३-६९-३६

36. **khaDginau** = twosome with swords [though grapplers of]; **dR^iDha dhanvaanau** = having firm [unerring,] bows [though brandishers of]; **tigma tejau** = having outblazing, pneuma; **mahaa bhujau** = great [outstanding,] armed one [dextrous ones]; **mahaa balau** = great, mighty ones; **bhraatarau** = both brothers; **kR^iSyamaaNau** = while dragged; **vi vasham** = without, control [on themselves, yielded to demon]; **praaptau** = they obtained.

Though they are the grapplers with swords and brandishers of unerring bows, and though outblazing is their pneuma and outstanding is their dexterity, both of those great mighty brothers lost control and had to yield themselves to that demon when he captured and dragged them. [3-69-36]

[Verse Locator](#)

तत्र धैर्यात् च शूराः तु राघवो न एव विव्यधे ।
बाल्यात् अनाश्रयत्वात् च एव लक्ष्मणः तु अतिविव्यधे ॥ ३-६९-३७
उवाच च विषण्णम् सन् राघवम् राघव अनुजः ।

37, 38a. **tatra** = in that [situation]; **shuuraaH raaghavaH** = valiant, Rama; **dhairyaat na eva vi vyadhe** = by courage, not, that way, verily, anguished; **lakshmaNaH tu** = Lakshmana, on his part; **baalyaat** = by boyishness [callowly]; **an aashrayatvaat ca** = un, sheltered - by such a state, also; **ati vi vyadhe** = very, much, anguished; **raaghava anujaH** = Raghava's, later born - younger brother - Lakshmana; **viSaNNam san** = dejectedness, he is in; **raaghavam uvaaca** = to Raghava, said.

In that situation, that valiant Rama, the legatee of Raghava-s, is not verily anguished owing to his courage, but Lakshmana is very much anguished, as if he is callow and in an unsheltered state, and he that younger brother of Raghava, namely Lakshmana, also dejectedly said this to Rama, the legatee of Raghava-s. [3-69-37, 38a]

The expression of 'unsheltered one' of Lakshmana is found as a self-sympathetic and unbecoming to him in a crisis. But, when read with the following dialogue of Lakshmana it is correct. He wanted to edge over Jataayu in self-sacrifice for the sake of brotherhood. And the boyish callowness is to tell that Lakshmana has not recollected for a while, as to how they have handled Viradha, in the opening chapters of this canto. His overalled thinking is that his brother should be safe, at the cost of his own self, if that comes to that.

[Verse Locator](#)

पश्य माम् विवशम् वीर राक्षसस्य वशम् गतम् ॥ ३-६९-३८

मया एकन तु निर्युक्तः परिमुच्यस्व राघव ।

38b-39a. **viira** = oh, valiant brother; **vi vasham** = one without, inner-self-control; **raakshasasya vasham gatam** = demon's, control, gone into; **maam pashya** = me, you see; **Raaghava** = oh, Raghava; **ekana mayaa tu** = by one, me, but; **nir yuktaH** = without, having; **pari mucyasva** = completely, release yourself [by me left, I will leave you, or, you leave me to get yourself released.]

"Oh, valiant brother, see me, who am out of control on my inner-self, and gone into the control of the demon... oh, Raghava, you leave me and get yourself released from the grip of the demon... [3-69-38b, 39a]

[Verse Locator](#)

माम् हि भूत बलिम् दत्त्वा पलास्व यथा सुखम् ॥ ३-६९-३९

अधिगता असि वैदेहीम् अचिरेण इति मे मतिः ।

39b, 40a. **maam** = me; **bhuuta balim dattvaa hi** = to [this] quiddity, as offering, on offering, indeed; **yathaa sukham** = as per, your pleasure; **palaayasva** = seek safety; **vaidehiim** = at Vaidehi; **a cireNa** = not, long after [shortly]; **adhigantaa asi** = reach out, you will; **iti me matiH** = this, my, belief.

"Indeed offer me as an offering to this quiddity, and you seek safety at your pleasure... and you will reach Vaidehi shortly... this is my belief... [3-69-39b, 40a]

[Verse Locator](#)

प्रति लभ्य च काकुत्स्थ पितृ पैतामहम् महीम् ॥ ३-६९-४०

तत्र माम् राम राज्यस्थः स्मर्तुम् अर्हसि सर्वदा ।

40b, 41. **kaakutstha** = oh, Kakutstha; **raama** = oh, Rama; **pitR^i paitaamaham mahiim** = father's, forefather's, [father] land [kingdom]; **prati labhya ca** = in turn, on gaining, also; **tatra raajyasthaH** = there, established in kingdom [enthroned]; **sarvadaa** = always; **maam smartum arhasi** = me, to think of, apt of you.

"Oh, Kakutstha, on regaining the kingdom of our father and forefathers, and when enthroned, oh, Rama, it will be apt of you to reminisce me always..." So said Lakshmana to Rama. [3-69-40b, 41a]

[Verse Locator](#)

लक्ष्मणेन एवम् उक्तः तु रामः सौमित्रिम् अब्रवीत् ॥ ३-६९-४१

मा स्म त्रासम् वृथा वीर न हि त्वा दृक् विषीदति ।

41b, 42a. **lakshmaNena evam uktaH** = by Lakshmana, that way, said; **raamaH saumitrim abraviit** = Rama, to Soumitri, said; **viira** = oh, brave one; **vR^ithaa** = futilely; **traasam maa sma** = fretful, let not, you be - don't fear; **tvaa dR^ik** = your, sort [of a person]; **na viSiidati hi** = not, gets dismayed, indeed.

But when Lakshmana said that way, Rama said to Soumitri, "Fret not thyself, futilely... oh, brave one, your king of persons will not get dismayed, futilely... [3-69-41b, 42a]

[Verse Locator](#)

एतस्मिन् अन्तरे क्रूरो भ्रातरौ राम लक्ष्मणौ ॥ ३-६९-४२

तौ उवाच महाबाहुः कबन्धो दानव उत्तमः ।

42a, 43b. etasmin antare = in this, meantime; kruuraH daanava uttamaH mahaa baahuH kabandhaH = ruthless, demon, best [fiercest one,] long-armed, Kabandha; bhraatarau tau raama lakshmaNau = to brothers, to them, to Rama, Lakshmana; [ghana nirghoSaH = having thunderous voice]; uvaaca = said [asked after.]

In the meantime, that ruthless, log-armed, fiercest demon Kabandha thunderously asked those brothers, Rama and Lakshmana. [3-69-42b, 43a]

[Verse Locator](#)

कौ युवाम् वृषभ स्कन्धौ महा खड्ग धनुर् धरौ ॥ ३-६९-४३
घोरम् देशम् इमम् प्राप्तौ दैवेन मम चाक्षुषौ ।

43b, 44a. vR^iSabha skandhau = bullish [nape of neck - like that of bull,] shouldered; mahaa = broad / long; khaDga dhanuH dharau = sword, bow, handling [brandishing]; ghoram imam deshau praaptau = deadly, province, this one, who came across; yuvaam kau = you two are, who; daivena mama caakshuSau = for god's sake, by my, eyes front; [Chaukambha Version: bhakshau anuttamau = food, unexcelled - most dainty morsel; Eastern Version: bhakshaa upasthitau = as food, staying before; as readymade food.]

"Who are you two? Your shoulders are akin to the bull-humps, and you are shouldering longbows and brandishing broad swords, how have you come about this province? For god's sake, I come across my most dainty morsel... [3-69-43b, 44a]

The last compound has different compositions in different mms. It is taken here, as 'dainty morsel' as the 'eyes' is ill fitting in the compound, as this demon has only one eye.

[Verse Locator](#)

वदतम् कार्यम् इह वाम् किम् अर्थम् च आगतौ युवाम् ॥ ३-६९-४४
इमम् देशम् अनुप्राप्तौ क्षुधा आर्तस्य इह तिष्ठतः ।

44b, 45a. iha vaam [kim,] kaaryam = here, to you, [what,] business; vadatam = that may be said; yuvaam kim artham aagatau = you, for what, reason, arrived; kSudhaa aartasya = by hunger [ravenously,] painful; iha tiSThataH = here, sitting; for me; imam deshau anupraaptau = to this, province, you chanced.

"What business you have here, and for which reason you have come here... you chanced for me who am sitting here and painfully ravenous... [3-69-44b, 45a]

[Verse Locator](#)

स बाण चाप खड्गौ च तीक्ष्ण शृंगौ इव ऋषभौ ॥ ३-६९-४५
मम तूर्णम् उपसंप्राप्तौ दुर्लभम् जीवितम् वाम् ।

45b, 46a. sa baaNa caapa khaDgau ca = with, arrows, bows, swords, also; tiikSNa shR^ingau R^iSabhau iva = sharp, horned, bulls like[you are like bulls with sharp horns]; mama = my; upa sam praaptau = to nigh, well, on reaching; vaam jiivitam = to you, life; tuurNam dur labham = readily, [became] un, gainful.

"Though you are with arrows, bows and swords, and though you are like bulls with sharp horns ready to gore... but they are all a waste, as your life has readily become ungainful on reaching nigh of my sight and arms..." So said Kabandha, in his arrogant tone. [3-69-45b, 46a]

[Verse Locator](#)

तस्य तत् वचनम् श्रुत्वा कबंधस्य दुरात्मनः ॥ ३-६९-४६
उवाच लक्ष्मणम् रामो मुखेन परिशुष्यता ।

46b, 47a. **duraatmanaH tasya kabandhasya** = vile-souled one, of that, Kabandha's; **tat vacanam shrutvaa** = his, that, sentence, on hearing; **raamaH parishuSyataa mukhena** = Rama, with a drying, face; **lakSmaNam uvaaca** = to Lakshmana, said [this.]

On hearing that sentence of that vile-souled Kabandha, Rama said this to Lakshmana with a wilted face. [3-69-46b, 47a]

[Verse Locator](#)

कृच्छ्रात् कृच्छ्रतरम् प्राप्य दारुणम् सत्य विक्रम ॥ ३-६९-४७
व्यसनम् जीवित अन्ताय प्राप्तम् अप्राप्य ताम् प्रियाम् ।

47b, 48a. **satya vikrama** = oh, truth-valiant Lakshmana; **kR^icChraat** = catastrophe after; **kR^icChra tarām** = catastrophe, worse; **praapya** = having obtained; **priyaam taam** = ladylove, her; **a praapya** = without, come across; **jiivita antaaya** = for life, ending; **daaruNam** = disastrous; **vyasanam** = despair; **praaptam** = came off.

"Oh, truth-valiant Lakshmana, now coming to pass is a worst catastrophe, after a worse catastrophe, after a catastrophe...namely, the expiration at the hands of this demon presently, and the expropriation of Seetha previously, and the expulsion from kingship, still previously... nonetheless, without coming across that ladylove, this disastrous despair of ending our lives is coming about... [3-69-47b, 48a]

[Verse Locator](#)

कालस्य सुमहत् वीर्यम् सर्व भूतेषु लक्ष्मण ॥ ३-६९-४८
त्वाम् च माम् च नरव्याघ्र व्यसनैः पश्य मोहितौ ।

48b, 49a. **naravyaaghra** = oh, manly-tiger; **lakSmaNa** = oh, Lakshmana; **sarva bhuuteSu** = among all, beings; **kaalasya viiryam su mahat** = Time's, efficacy, is pre, ponderant; **vyasanaiH** = by tangles [of life]; **mohitau** = who are entangled; **tvaam ca** = yourself, too; **maam ca** = myself, also; **pashya** = see [at ourselves].

"Oh, Lakshmana, the efficacy of Time is preponderant and proportional among all beings... oh, manly-tiger, why generalisation... see, as to how yourself and even myself are entangled in the tangles of life, even though we assert ourselves to be brave and best... [3-69-48b, 49a]

[Verse Locator](#)

न हि भारो अस्ति दैवस्य सर्व भूतेषु लक्ष्मण ॥ ३-६९-४९
शूराः च बलवन्तः च कृत अस्त्राः च रण आजिरे ।
काल अभिपन्नाः सीदन्ति यथा वालुक सेतवः ॥ ३-६९-५०

49b, 50. **lakSmaNa** = oh, Lakshmana; **[kaalasya] daivasya** = [Time] for God; **sarva bhuteSu** = on all [each and every,] beings [to show its impact]; **bhaaraH** = encumbrance; **na asti** = not, there [unencumbered]; **shuuraH ca** = brave ones, also; **balavantaH ca** = brawny one, also; **raNa aajire** = on battle, fields; **kR^ita astraaH ca** = those that have perfected, their missilery; **kaala abhi pannaaH** = Time, nigh, on chancing; **siidanti** = they founder; **vaaluka setavaH yathaa** = sand, levee, as with.

Oh, Lakshmana, to show its impact on each and every being Time, or God is unencumbered and unremitting... may he be a brave one or a brawny one... or, may they be those that have perfected their missilery... when Time chances their nigh, they have to founder... as with a sandy levee... [3-69-49b, 50]

The use of word God for Time is to say that time is a created phenomenon, and to say Absolute is beyond time and nature as said **na vR^iksha kaalaa prakR^itbhiH yasmaat prapancam parivartae ayam...** **shvetaashvatara upanishat 6-6.**

[Verse Locator](#)

इति ब्रुवाणो दृढ सत्य विक्रमो
महायशा दाशरथिः प्रतापवान् ।
अवेक्ष्य सौमित्रिम् उदग्र विक्रमम्

स्थिराम् तदा स्वाम् मतिम् आत्मना अकरोत् ॥ ३-६९-५१

51. dR^iDha satya vikramaH = firmly, factually, valorous Rama; mahaayashaa = [by which he earned] great renown; prataapavaan = indomitable one [for he is]; daasharathiH = Dasharatha's son; iti bruvaanaH = thus, telling; udagra vikramam = uprisen [recalcitrantly] vengeful; saumitrim avekSyaa = at Soumitri, on looking over; tadaa svaam = then, his own; sthiraam matim = steadied, thinking; aatmanaa akarot = by himself, has done [he readied himself.]

Rama being the son of Dasharatha is an indomitable one, besides, a firmly and factually valorous one, by which he earned a great renown, and he on telling thus, and on looking over that recalcitrantly vengeful Soumitri, then Rama readied himself by his own steadied thinking. [3-69-51]

[Verse Locator](#)

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एको न सप्ततितमः सर्गः

Thus, this is the 69th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India.

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 69

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46	47	48	49
50				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 70

Verses converted to UTF-8, Nov 09

Introduction

Kabandha's overlong arms are cut off when he wanted to devour Rama and Lakshmana as godsend dainty morsels. Then Kabandha wishes to know who these two are and when Lakshmana informs him of Rama, that demon feels elated for his accursed state is over at the hands of Rama.

[Verse Locator](#)

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ राम लक्ष्मणौ ।
बाहु पाश परिक्षिप्तौ कबन्धो वाक्यम् अब्रवीत् ॥ ३-७०-१

1. baahu paasha pari kSiptau = arms, [hangman's] halter, completely stowed by; tatra sthitau = therein [within the grip,] staying [enduring]; bhraatarau = at brothers; tau raama lakSmaNau = them, at Rama, Lakshmana; dR^iSTvaa = on seeing [prying]; kabandhaH vaakyam abraviit = Kabandha, sentence, said.

On prying at those two brothers, Rama and Lakshmana, who are completely stowed in the hangman's halter-like arms of the demon, and who are enduring within it, Kabandha said this sentence to them. [3-70-1]

[Verse Locator](#)

तिष्ठतः किम् नु माम् दृष्ट्वा क्षुधा आर्तम् क्षत्रिय ऋषभौ ।
आहार अर्थम् तु सन्दिष्टौ दैवेन गत चेतसौ ॥ ३-७०-२

2. kSatriya R^iSabhau = oh, Kshatriya, best ones among; kSudhaa aartam = by hunger, anguished [miserably famished]; maam dR^iSTvaa = me, on seeing; kim nu tiSThataH = what for, really, you stay [cool]; gata cetasaH = gone, your lives [you are almost dead]; daivena aahaara artham tu sandiSTau = by god, food [my gobbets,] for purpose of, only, you are sent.

"Oh, excellent Kshatriya-s, on seeing me who am miserably famished, really what for you stay cool? You are the godsend gobs of mine, and hence now you are almost dead..." So said Kabandha to brothers. [3-70-2]

[Verse Locator](#)

तत् श्रुत्वा लक्ष्मणो वाक्यम् प्राप्त कालम् हितम् तदा ।
उवाच आर्तिम् समापन्नो विक्रमे कृत निश्चयः ॥ ३-७०-३

3. lakSmaNaH = Lakshmana; tat shrutvaa = that, one hearing; tadaa aartim sam aapannaH = then [who is by now,] anguish, possessed by; vikrame kR^ita nishcayaH = in valour [to wreck revenge on demon,] making, determination; praapta kaalam = chanced, time [expedient]; hitam vaakyam uvaaca = advisable, words, said [to Rama.]

Lakshmana who is possessed by anguish, and who is determined to wreck revenge on that demon, said these expedient and advisable words to Rama on hearing that demon's word. [3-70-3]

[Verse Locator](#)

त्वाम् च माम् च पुरा तूर्णम् आदत्ते राक्षस अधमः ।
तस्मात् असिभ्याम् अस्य आशु बाहू चिन्दावहे गुरू ॥ ३-७०-४

4. raakSasa adhamaH = demon, scurrilous; tuurNam = quickly; tvaam ca = you, also; maam ca = me, also; puraa = prior to; aadatte = can take in / hauled us in; tasmaat = therefore; asya = his; guruu baahuu = lengthy, arms; asibhyaam = with two [of our] swords; aashu = swiftly; chindaavahe = we hack off.

"This scurrilous demon quickly hauled in you and me to his face level, and he will quickly take us in, therefore, we will have to swiftly hack off his lengthy arms at his shoulder level... [3-70-4]

[Verse Locator](#)

भिषणो अयम् महाकायो राक्षसो भुज विक्रमः ।
लोकम् हि अति जितम् कृत्वा हि अवाम् हन्तुम् इह इच्छति ॥ ३-७०-५

5. bhiSaNaH = gruesome one; mahaakaayaH = gargantuan bodied; bhuja vikramaH = by arms, triumphing one; ayam raakshasaH = such, a demon; lokam ati jitam kR^itvaa = world [his province,] completely, conquered [devastating,] on making; iha avaam hantum icChati hi = now, us, to finish off, wishes, indeed.

"Gruesome is this gargantuan bodied demon, and triumphing over just with his arms he has utterly devastated this province, and he now wishes to end us... [3-70-5]

[Verse Locator](#)

निश्चेष्टानाम् वधो राजन् कुत्स्तितो जगती पतेः ।
क्रतु मध्य उपनीतानाम् पशूनाम् इव राघव ॥ ३-७०-६

6. raajan raaghava = oh, king, Raghava; niH cheSTaanaam = without, gesticulations [motionless, those that are non-aggressive]; vadhaH = [their] killing; kratu madhya = Vedic-ritual, in the midst of; upa niitaanaam pashuunaam iva = to nigh, led in, animal, like [tantamount to]; jagatii pateH kutstitaH = for world's, lords [kings,] despicable.

"Oh, king Raghava, killing the non-aggressive is tantamount to the killing of animals that are led into Vedic-ritual in its midst is despicable to the kings... [3-70-6]

The text varies with other mms. kratu madhye upa niitaam will change to kratu madhye apa niitaam in Maheshvara Tiirtha's version, then it translates as 'an animal led out of the ritual half way through the ritual...' meaning that 'the animal unbecoming for sacrifice...' And that is to say 1] an animal not prearranged and sanctified right from the beginning, but brought in the middle of ritual; 2] or, one that is brought for ritual which has to yield without being aggressive pratikaara hiina shakti; 3] or, paryagni kR^itaa na araNyaam utsR^ijyam a himsaayaa 'unsanctified or wild animals brought from wilds are to be let off, unhurt...' 4] or, one that which is not at the sacrificial post - it is not to be sacrificed...' and Lakshmana says addressing Rama as 'oh, king, you have to let off those beasts, but not this beastly demon who is aggressive and contemplating a regicide...'

[Verse Locator](#)

एतत् संजल्पितम् श्रुत्वा तयोः क्रुद्धः तु राक्षसः ।
विदार्य आस्यम् ततो रौद्रम् तौ भक्षयितुम् आरभत् ॥ ३-७०-७

7. kruddhaH raakshasaH tu = infuriated, demon, on his part; tataH = then; tayoH = their; sam jalpitam = together, talked [conversation]; etat shrutvaa = all that, on

hearing; **raudram aasyam vidaarya** = ferocious, mouth, broke open - opening wide; **tau bhakshayitum aarabhat** = both, to wolf down, started to.

On hearing all of their conversation that demon is infuriated, and then widely opening his ferocious mouth he started to wolf down both of them. [3-70-7]

[Verse Locator](#)

ततः तौ देश कालज्ञौ खड्गाभ्याम् एव राघवौ ।
अच्छिन्दताम् सुसंहृष्टौ बाहू तस्य अंस देशतः ॥ ३-७०-८

8. **tataH** = then; **su sam hr^iSTau** = very, highly, gladdened; **desha kaalaj~nau** = place, time knowers of [brothers with circumspection]; **tau raaghavau** = those, Raghava-s; **khaDgaabhyaam eva** = with two swords, only; **tasya baahuu** = his, arms; **amsa deshataH** = shoulder joint, from the place of; **acChindataam** = mutilated.

Then both the Raghava-s are very highly gladdened as the demon is hauling them towards his eye at shoulder level, and as they are the brothers with circumspection, they instantly mutilated his arms right at their shoulder joints only with two swords. [3-70-8]

This compound **su sam hr^iSTau** is as per the text of Govindaraja and Maheshvara Tiirtha states this as **su sam vignau** meaning 'very highly agitated...' agitated at the short time available to cut off his hands, before falling into his well-head like mouth. And this expression 'very highly gladdened' is for the righteous advice given by Lakshmana, circumspectly.

[Verse Locator](#)

दक्षिणो दक्षिणम् बाहुम् असक्तम् असिना ततः ।
चिच्छेद रामो वेगेन सव्यम् वीरः तु लक्ष्मणः ॥ ३-७०-९

9. **tataH** = then; **dakSiNaH raamaH** = dextrous, Rama; **a saktam** = not, restrained; **vegena** = with speed; **dakSiNam baahum** = right, arm; **asinaa cicCheda** = with sword, hacked off; **viiraH lakSmaNaH tu** = valiant one, Lakshmana, on his part; **savyam [baahum cicCheda]** = left [arm, hewed down.]

Then that dextrous Rama with an unrestrained speed hacked off the right arm, and valiant Lakshmana on his part hewed down the left arm that speedily. [3-70-9]

[Verse Locator](#)

स पपात महाबाहुः चिन्न बाहुः महा स्वनः ।
खम् च गाम् च दिशः चैव नादयन् जलदो यथा ॥ ३-७०-१०

10. **mahaabaahuH** = overlong-armed; **saH** = he, Kabandha; **chinna baahuH** = with mangled, arms; **mahaa svanaH** = with cacophonous, voice; **jala daH yathaa** = rain, giver [black-thunderous-cloud,] as with; **kham ca** = sky, also; **gaam ca** = earth, also; **[dasha] dishaH caiva** = [ten] points of horizons, also, thus; **naadayan** = reverberating; **papaata** = he, fell down.

He that overlong-armed Kabandha fell down with mangled arms, reverberated the sky, earth, and all of the ten points of horizon with a cacophonous voice, like a black-thunderous-cloud. [3-70-10]

[Verse Locator](#)

स निकृत्तौ भुजौ दृष्ट्वा शोणित ओघ परिप्लुतः ।
दीनः पप्रच्छ तौ वीरौ कौ युवाम् इति दानवः ॥ ३-७०-११

11. **saH daanavaH** = he, that demon; **nikR^ittau bhujau** = at his dissevered, shoulders; **dr^iSTvaa** = on seeing; **shoNita ogha pari plutaH** = blood, gushes, with over,

flowing; **diinaH** = self-piteously; **yuvaam kau** = you two, who; **iti** = thus; **tau viirau papracCha** = those, two bold ones, has asked.

That demon on seeing at his dis severed shoulders on which the gushes of blood are overflowing, he self-piteously asked those two bold ones thus as, "who are you..." [3-70-11]

[Verse Locator](#)

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभ लक्षणः ।

शशंस तस्य काकुत्स्थम् कबंधस्य महाबलः ॥ ३-७०-१२

12. **tasya iti bruvaaNasya** = his, this way, who is speaking [asking]; **shubha lakSaNaH** = one with prosperous, characteristics; **lakSmaNaH** = Lakshmana; **mahaabalaH** [mahaatmaanaH] = great-mighty [or, great souled]; **tasya kabandhasya** = to him, to Kabandha; **kaakutstham shashamsa** = about Kakutstha Rama, informed.

When that great mighty Kabandha is asking thus, Lakshmana who has prosperous characteristics has informed him about Rama of Kakutstha, an unremitting dynasty. [3-70-12]

[Verse Locator](#)

अयम् इक्ष्वाकु दायादो रामो नाम जनैः श्रुतः ।

तस्य एव अवरजम् विद्धि भ्रातरम् माम् च लक्ष्मणम् ॥ ३-७०-१३

13. **ayam** = he is; **raamaH naama** = Rama, by name; **janaiH shrutaH** = by people, heard [known]; **ikSvaaku daayaadaH** = Ikshvaaku's, legatee; **maam tasya avarajam bhraataram** = me, his, later born [younger,] as brother; **lakSmaNam** [naama naamataH] = as Lakshmana [named one by my name]; **viddhi** = you know.

"He is known to people by the name of Rama, the legatee of Ikshvaku dynasty, and you know me as his younger brother, Lakshmana, by my name... [3-70-13]

[Verse Locator](#)

मात्रा प्रतिहतो राज्ये रामः प्रवाजितो वनम् ।

मया सह चरति एष भार्यया च महत् वनम् ॥ ३-७०-१४

14. **eSa** = this one; **raamaH** = Rama; **maatrasa** = by mother; **prati hataH** = counter, vailed; **raajye** = from kingdom; **vanam pra vaajitaH** = to forest, bluntly, sent to; **mayaa saha** = me, along with; **bhaaryayaa ca** = with his wife, also; **mahat vanam carati** = great, forest, he moves about.

"Countervailed from kingdom by mother this Rama is bluntly sent to forests, and he is on the rove in great forests along with me ad his wife... [3-70-14]

[Verse Locator](#)

अस्य देव प्रभावस्य वसतो विजने वने ।

रक्षसा अपहृता भार्या याम् इच्छन्तौ इह आगतौ ॥ ३-७०-१५

15. **vi jane vane** = without, people, in forest; **vasataH** = while living; **deva prabhaavasya** = god [like that of,] in his leverage; **asya bhaaryaa rakSasaa apahR^itaa** = his, wife, by demon, abducted; **yaam icChantau iha aagatau** = whom, wishing [to retrieve,] to here, [we] came.

"A demon stole his wife while he whose leverage is like that of god is living in the unpopulated forest... and wishing to retrieve her we came here... [3-70-15]

[Verse Locator](#)

त्वम् तु को वा किम् अर्थम् वा कबन्ध सदृशो वने ।
आस्येन उरसि दीप्तेन भग्न जन्धो विचेष्टसे ॥ ३-७०-१६

16. tvam tu = you, but; kaH vaa = who, or; kabandha sadR^ishaH = trunk, alike; urasi diiptena aasyena = in chest, infernal, with mouth; bhagna janghaH = broken, calves [legs, legless]; vane = in forest; kim artham vaa = for what, reason, or; vi ceSTase = sprawling.

"But who are you? Your legs are broken, and your mouth is infernal, yet it is on your chest, and alike a topless, rootless tree trunk you are sprawling in the forest, how so, or, for what reason?" Lakshmana asked the demon thus. [3-70-16]

[Verse Locator](#)

एवम् उक्तः कबंधः तु लक्ष्मणेन उत्तरम् वचः ।
उवाच परम प्रीतः तत् इन्द्र वचनम् स्मरन् ॥ ३-७०-१७

17. lakSmaNena evam uktaH = by Lakshmana, that way, when spoken; kabandhaH tu = Kabandha, on his part; tat indra vacanam smaran = that, Indra's, words, on memorising; parama priitaH = highly, delighted; uttaram vacaH uvaaca = in reply, words, spoke.

But Kabandha is highly delighted when Lakshmana spoke that way, as the words of Indra came to his memory, and he said these words in reply. [3-70-17]

[Verse Locator](#)

स्वागतम् वाम् नरव्याघ्रौ दिष्ट्या पश्यामि वाम् अहम् ।
दिष्ट्या च इमौ निकृत्तौ मे युवाभ्याम् बाहु बन्धनौ ॥ ३-७०-१८

18. naravyaaghrau = oh, manly-tigers; vaam svaagatam [su aagatam] = to you, well, come; aham vaam diSTyaa pashyaami = I am, you, providentially, seeing you [instead, you are a revelation to me]; diSTyaa = providentially; yuvaabhyaam = by you two; me imau = my, these; baahu bandhanau = arms, shackles of [or, bondage]; nikR^ittau = sheared.

"Oh, manly tigers, by my providence you are revealed to me... welcome to you... and providentially sheared are these shackles, called my two arms, by you... [3-70-18]

The arms, mouth-to-stomach, and another organ are the epitomes of mortals. A mortal does everything with arms and devours anything with mouth. martyaa kartaa bhoktaa ca Now those shackles of mortality are severed and he is ready for immortality.

[Verse Locator](#)

विरूपम् यत् च मे रूपम् प्राप्तम् हि अविनयात् यथा ।
तत् मे शृणु नरव्याघ्र तत्त्वतः शंसतः तव ॥ ३-७०-१९

19. naravyaaghra = oh, manly tiger; me = my; vi ruupam = dis, figure; yat ruupam = mine, which, form - is there; that; yathaa = as to how; a vinayaat = by dis, respect; praaptam = chanced on me; tava = to you; tattvataH shamsataH = actually, while being narrated; tat me shR^iNu = that, from me, you listen.

"Oh, manly tiger, actually how this form of mine is disfigured, of course owing to my distrustful behaviour, that you may listen while I narrate it to you. [3-70-19]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे सप्ततितमः सर्गः

Thus, this is the 70th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 70

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 71 Verses converted to UTF-8, Nov 09

Introduction

Kabandha requests Rama to incinerate him, so that he would get his divine form and then would be able to give some clues in regaining Seetha. He admits that the present hideous state has chanced only because of his arrogant behaviour, thereby a sort of repentance has occurred in him. A course of conversations occurs among these two, as each is distrustful of the other.

[Verse Locator](#)

पुरा राम महाबाहो महाबल पराक्रम ।
रूपम् आसीत् मम अचिंत्यम् त्रिषु लोकेषु विश्रुतम् ॥ ३-७१-१
यथा सूर्यस्य सोमस्य शक्रस्य च यथा वपुः ।

1, 2a. **mahaabaaho** = oh, great dextrous one; **mahaa bala paraakrama raama** = oh great, daring, dashing, Rama; **puraa** = at one time - my form was; **suuryasya** = sun's; **somasya** = of moon's; **yathaa** = how it was - physiques of those gods; **shakrasya ca** = Indra's [physique,] also; **vapuH** = body; **yathaa** = as to how it is; [**tathaa** = in that way]; **mama ruupam** = my, form - was there; which is; **a cintyam** = unbelievable; **triSu lokeSu vishrutam** = in three, world, renowned; **aasiit** = was there.

"Oh, great dextrous Rama with great daring and dashing, as to how the physique of sun, moon, and even that of Indra is there now, my physique was also like that earlier, an unbelievable mien and renowned in all the three worlds... [3-71-1, 2a]

[Verse Locator](#)

सो अहम् रूपम् इदम् कृत्वा लोक वित्रासनम् महत् ॥ ३-७१-२
ऋषीन् वन गतान् राम त्रासयामि ततः ततः ।

2b, 3a. **raama** = oh, Rama; **saH aham** = such as, I was [with an admirable body]; **loka vitraasanam** = for world, utterly scaring; **mahat idam ruupam kR^itvaa** = horrendous, this sort of, form, on making [on disguising]; **tataH tataH** = there, there; **vana gataan** = forest, gone in - forest moving; **R^iSiin** = sages; **traasayaami** = I was scaring,.

"Such as I was with an admirable body, disguising myself in this kind of horrendous form which is utterly dreadful to the world, I was scaring the forest living sages, there and there... [3-71-2]

[Verse Locator](#)

ततः स्थूलशिरा नाम महर्षिः कोपितो मया ॥ ३-७१-३
संचिन्वन् विविधम् वन्यम् रूपेण अनेन धर्षितः ।

3b, 4a. **tataH** = then - on one day; **vividham vanyam sancinvan** = divers, forest produce, on who is collecting; **sthuulashiraa naama maharSiH** = Sthuulashariira, named, great

sage; **anena ruupeNa dharSitaH** = by this, [ugly] form, [by me] scared; and; **mayaa kopitaH** = by me, he is exasperated.

"On one day, when a great sage named Sthuulashira was collecting divers forest produce for his Vedic-ritual, I scared him with this ugly form and I even exasperated him... [3-71-3b, 4a]

[Verse Locator](#)

तेन अहम् उक्तः प्रेक्ष्य एवम् घोर शाप अभिधायिना ॥ ३-७१-४

एतत् एव नृशंसम् ते रूपम् अस्तु विगर्हितम् ।

4b, 5a. **prekSya** = on seeing [me]; **ghora shaapa abhidhaayinaa** = deadly, curse, enforcer of; **tena aham evam uktaH** = by him, I am, this way, said - cursed; **te** = to you; **nR^ishansam** = diabolic; **vi garhitam** = verily, despicable; **etat** = this; **ruupam eva astu** = [present] form, alone, will be [you will abide in.]

"On seeing me that sage who is an enforcer of deadly curse cursed me in this way, 'that which is presently diabolic and despicable form of yours, hereinafter you will abide in this form alone...' [3-71-4b, 5a]

[Verse Locator](#)

स मया याचितः क्रुद्धः शापस्य अन्तो भवेत् इति ॥ ३-७१-५

अभिशाप कृतस्य इति तेन इदम् भाषितम् वचः ।

5b-6a. **kruddhaH saH** = enraged, he; **abhishaapa kR^itasya** = by blasphemy, committed - wrong of mine; **shaapasya antaH bhavet iti [cet]** = curse's, end, [whether] there is [or not,] thus; **iti mayaa yaacitaH** = thus, by me, when begged; **tena idam vacaH bhaaSitam** = by him, this, word, is spoken.

"When I begged that enraged sage as, 'even if I have committed this blasphemy owing to my blasphemous fate, will there be an end to this blasphemed form of mine, or not...' and then he spoke this word to me... [3-71-5b, 6a]

[Verse Locator](#)

यदा छित्त्वा भुजौ रामः त्वाम् दहेत् विजने वने ॥ ३-७१-६

तदा त्वम् प्राप्स्यसे रूपम् स्वम् एव विपुलम् शुभम् ।

6b-7a. **raamaH** = Rama; **bhujau Chittvaa** = shoulders, on chopping off; **tvaam yadaa vijane vane dahet** = you, when, in uninhibited, forest, incinerates; **tadaa** = then; **tvam** = you; **svam eva** = your own, only; **vipulam shubham ruupam praapsyase** = grand, auspicious form, will be regained

" 'When Rama incinerates you in an uninhibited forest on chopping off your shoulders, then you will regain your own grand and auspicious form...' So said the sage to me... [3-71-6b, 7a]

[Verse Locator](#)

श्रिया विराजितम् पुत्रम् दनोः त्वम् विद्धि लक्ष्मण ॥ ३-७१-७

इन्द्र कोपात् इदम् रूपम् प्राप्तम् एवम् रण आजिरे ।

7b, 8a. **lakSmaNa** = oh, Lakshmana; **danoH** = of Danu; **shriyaa viraajitam** = with splendidness, who shone forth - most handsome; **putram** = as the son of - Danu; **tvam viddhi** = you, know thus; **indra kopaat** = Indra, by ire of; **raNa aajire** = in battle, field; **evam** = in this way; **idam ruupam** = this, form; **praaptam** = chanced.

"Oh, Lakshmana, you may know as the most handsome son of Danu, and this misshapen form has chanced on me owing the ire of Indra in battlefield... [3-71-7b, 8a]

The cause of curse is said so far and now the effect is narrated,
and tiivrataratapaHpratyaaahitapitaamahavaralabhaashastravadhyabhaavadarpitena mayaa raNe vikramya
pradharShita shakraH - so says dk about it.

[Verse Locator](#)

अहम् हि तपसा उग्रेण पितामहम् अतोषयम् ॥ ३-७१-८
दीर्घम् आयुः स मे प्रादात् ततो माम् विभ्रमो अस्पृशत् ।

8b, 9a. aham ugreNa tapasaa = I have, by asceticism, severe; pitaamaham atoSayam = Grandparent Brahma, gladdened; saH me = he, to me; diirgham aayuH praadaat = long, life, granted; tataH maam vibhramaH aspR^ishat = then, to me, headstrongness [a kind of recalcitrance,] touched off [in my mind.]

"I have gladdened Grandparent Brahma with severe asceticism and He granted longevity to me, and then a kind of recalcitrance touched off in my mind... [3-71-8b, 9a]

[Verse Locator](#)

दीर्घम् आयुः मया प्राप्तम् किम् मे शक्रः करिष्यति ॥ ३-७१-९
इति एवम् बुद्धिम् आस्थाय रणे शक्रम् अधर्षयम् ।

9b, 10a. mayaa diirgham aayuH praaptam = by me, long, life, acquired; shakraH me kim kariSyati = Indra, to me, what, can do; iti evam = thus, that kind of; buddhim aasthaaya = certitude, relying upon; raNe shakram adharSayam = in a bout, with Indra, I jousting with.

" 'When longevity is acquired by me what Indra can do to me...' thus relying upon that kind of certitude, I jousting with Indra in a bout... [3-71-9b, 10a]

[Verse Locator](#)

तस्य बाहु प्रमुक्तेन वज्रेण शत पर्वणा ॥ ३-७१-१०
सक्थिनी च शिरः चैव शरीरे संप्रवेशितम् ।

10b, 11a. tasya baahu pramuktena = his, hand, launched; vajreNa shata parvaNaa = by Thunderbolt, of hundred cutting edges; sakthinii ca = thighs, also; shiraH caiva = head, also thus; shariire sam praveshitam = into body, to verily, enter [rammed in.]

"But the Thunderbolt that has a hundred cutting edges and that which is launched from Indra's hand has rammed by head and thighs into my body... [3-71-10b, 11a]

[Verse Locator](#)

स मया याच्यमानः सन् न आनयत् यम सादनम् ॥ ३-७१-११
पितामह वचः सत्यम् तत् अस्ति इति मम अब्रवीत् ।

11b, 12a. saH = he, Indra; mayaa yaacyamaanaH san = by me, begged, even though; yama saadanam na aanayat = to Yama's, residence [world,] not, led [not led me to hell - spared lives]; tat pitaamaha vacaH satyam astu = that [word of,] Grandparent's, word, true, let come; iti = thus; mama abraviit = to me, said.

"When I begged of him saying, 'lead me to the hell of Yama, rather than making me to live this hell of a body...' Then Indra said this to me, 'Let the Grandparent Brahma's word about your longevity come true...' Thus Indra spared me to me... [3-71-11b, 12a]

[Verse Locator](#)

अनाहारः कथम् शक्तो भग्न सक्थि शिरो मुखः ॥ ३-७१-१२
वज्रेण अभिहतः कालम् सु दीर्घम् अपि जीवितुम् ।

12b, 13a. vajreNa abhihataH = by Thunderbolt, hit down [thus, by its impact]; bhagna = broken [disarranged]; sakthi shiraH mukhaH = thighs, head, mouth; an aahaaraH = without, food; su diirgham kaalam = for very, long, time; jiivitum api = to live, at least; katham shaktaH = how, I am capable.

" 'By the impaction of Thunderbolt disarranged are my thighs and head, thereby my mouth went into my stomach... and without thighs how can I prowl, without arms how can I scabble, and without a mouth how can I guzzle... and how am I capable to live on, and even that living too, is destined for too long a time...' [3-71-12b, 13a]

[Verse Locator](#)

स एवम् उक्तः मे शक्रो बाहू योजनम् आयतौ ॥ ३-७१-१३
तदा च आस्यम् च मे कुक्षौ तीक्ष्ण दंष्ट्रम् अकल्पयत् ।

13b, 14a. saH evam uktaH = he, Indra, this way, said to [by me]; shakraH me = Indra, for me; yojanam aayatau baahuu = yojana, long, arms; tadaa ca = that way, also; tiikSNa danSTram aasyam ca = rapier, fanged, mouth, also; me kukSau akalpayat = in paunch, he devised.

"When I said to Indra this way, Indra devised for me yojana long arms, also that way a rapier-fanged mouth in my paunch... [3-71-13b, 14a]

[Verse Locator](#)

सो अहम् भुजाभ्याम् दीर्घाभ्याम् संकृष्य अस्मिन् वने चरान् ॥ ३-७१-१४
सिंह द्विपि मृग व्याघ्रान् भक्षयामि समंततः ।

14b, 15a. saH aham = such as, I am; diirghaabhyaam bhujaabhyaam = with overlong ones, both arms; asmin vane = in this, forest; samantataH caraan = all over, moving; simha dvipi mR^iga vyaaghraan = lions, elephants, animals, tigers; samkR^iSyaa = hauling in; bhakSyaami = I am eating.

"Such as I am, I have been eating the lions, elephants, animals, and tigers that are on the move in this forest, hauling them in with both of my overlong arms... [3-71-14b, 15a]

[Verse Locator](#)

स तु माम् अब्रवीत् इन्द्रो यदा रामः स लक्ष्मणः ॥ ३-७१-१५
छेत्स्यते समरे बाहू तदा स्वर्गम् गमिष्यसि ।

15b, 16a. saH indraH tu = he, that Indra, on his part; maam abraviit = to me, said; yadaa sa lakSmaNaH raamaH = as and when, with, Lakshmana, Rama; samare baahuu Chetsyate = in conflict, arms, hacks off; tadaa svargam gamiSyasi = then, to heaven, you can go.

"Indra has also said to me, 'as and when Rama hacks off your arms along with Lakshmana in a conflict, then you can go to heaven...' Thus Indra said to me and vanished. [3-71-15b, 16a]

[Verse Locator](#)

अनेन वपुषा तात वने अस्मिन् राजसत्तम ॥ ३-७१-१६
यत् यत् पश्यामि सर्वस्य ग्रहणम् साधु रोचये ।

16b, 17a. raja sattama = oh, king, the powerful; taata = oh, sire; asmin vane = in this, forest; anena vapuSaa = with this, body; yat yat pashyaami = what, what [whatever,] I am seeing; sarvasya grahaNam saadhu rochaye = them all, grabbing, meetly, I feel.

"Oh, sire, I am grabbing whatever I see in this forest while living with this body... oh, powerful king, as I feel it meetly and a must for me... [3-71-16b, 17a]

[Verse Locator](#)

अवश्यम् ग्रहणम् रामो मन्ये अहम् समुपैष्यति ॥ ३-७१-१७

इमाम् बुद्धिम् पुरस्कृत्य देह न्यास कृत श्रमः ।

17b, 18a. raamaH = Rama; avashyam grahaNam samupaiSyati [sam up eS] = certainly, into captivity, comes nigh of; thus; aham manye = I, believed; imaam buddhim puras kR^itya = this kind of, determination, confiding in; deha nyaasa = body, to dislodge; kR^ita shramaH = made, toil [I became a toiler.]

"I believed that Rama will certainly come nigh of my captivity, and confiding myself in this kind of determination, presaged by sage Sthuulashira, as well... I have been toiling to dislodge this body... [3-71-17b, 18a]

[Verse Locator](#)

स त्वम् रामो असि भद्रम् ते न अहम् अन्येन राघव ॥ ३-७१-१८

शक्यो हन्तुम् यथा तत्त्वम् एवम् उक्तम् महर्षिणा ।

18b, 19a. raaghava = oh, Raghava; tvam saH raamaH asi = you, that, Rama, you are; te bhadram = safe betides you; maharSiNaa tattvam = by sage, fact [gravamen]; evam = this way; yathaa uktam = as to how, said; thereby; aham anyena hantum shakyaH na = I am, by other [person,] to be killed [mangle,] capable, not.

"Oh, Raghava, as to how this has happened in this way according to the sum and substance told by the sage Sthulashira, you alone are that Rama, let safe betide you, and none other than you is capable to mangle me... [3-71-18b, 19a]

[Verse Locator](#)

अहम् हि मति साचिव्यम् करिष्यामि नर ऋषभ ॥ ३-७१-१९

मित्रम् चैव उपदेक्ष्यामि युवाभ्याम् संस्कृतो अग्निना ।

19b, 20a. nara R^iSabha = oh, man, bullish [impetuous]; aham = I; [yadi cet = if, it were to be]; agninaa samskR^itaH = by Fire, beatified by incineration; yuvaabhyaam = to you two; mati saacivyam = by mind, ministerial help [advice]; kariSyami = I will do [give]; mitram caiva upadekSyami = friend, also thus, I will [further] advise.

"Oh, impetuous man Rama, if I were to be beatified by you two by incinerating me in Fire, I will advice you about the next course of your action... I will further advise you about your prospective friend..." So said Kabandha to Rama. [3-71-19b, 20a]

[Verse Locator](#)

एवम् उक्तः तु धर्मात्मा दनुना तेन राघवः ॥ ३-७१-२०

इदम् जगाद वचनम् लक्ष्मणस्य उपशृण्वतः ।

20b, 21a. tena danunaa = by him, by Danu [Danu's son]; evam uktaH = thus, who is said - Rama; dharmaatmaa raaghavaH = duty-minded, Raghava; lakSmaNasya upa shR^iNvataH = of Lakshmana's, nearby, hearing [while Lakshmana is hearing]; idam vacanam jagaada = this, word, said [to Kabandha]

When Raghava is said thus by that Kabandha, the heir of Danu, that duty-minded Rama said this word to Kabandha while Lakshmana is hearing. [3-71-20b, 21a]

This Kabandha and his lineage is an enigma and variously said at various places, just by deflection of one or two words. This being the riddle of grammarians, we are supposed to know that he is a demon blessed for gandharva-hood, and then accursed to demon-hood, and then becomes a gandharva again and goes to heaven, at the blessing of Rama. The last compound in second stanza differs with that of other mms, in wording, but not in its meaning.

[Verse Locator](#)

रावणेन हृता सीता मम भार्या यशस्विनी ॥ ३-७१-२१

निष्क्रान्तस्य जनस्थानात् सह भ्रात्रा यथा सुखम् ।

21b, 22a. janasthaanaat = from Janasthaana; saha bhraatraa = with, brother; niSkraantasya = one who exited - when I exited; mama bhaaryaa yashasvinii siitaa = my, wife, illustrious, Seetha; raavaNena yathaa sukham hR^itaa = by Ravana, as per, convenience [conveniently,] stolen.

"Ravana conveniently stole my illustrious wife when myself and my brother exited from Janasthaana... [3-71-21b, 22a]

[Verse Locator](#)

नाम मात्रम् तु जानामि न रूपम् तस्य रक्षसः ॥ ३-७१-२२

निवासम् वा प्रभावम् वा वयम् तस्य न विद्महे ।

22b, 23a. tasya rakSasaH = that, of demon; naama maatram tu jaanaami = name, only, but, I know; ruupam na = [his] form, not - I don't know; tasya = his; nivaasam vaa = residence [stronghold,] either; prabhaavam vaa = staying power, or; vayam na vidmahe = we, of his, not, in the know of [unaware of.]

"I only know his name but not the form of that demon... and we are unaware either of his stronghold or of his staying power... [3-71-22b, 23a]

It appears that Rama is dealing with this Kabandha with a half-belief, because he is rehashing the same good old parroting. Here there is a mutual distrust. 'What if this demon when reduced to ashes cannot say anything... like Viraadha...' is the distrust in Rama, and 'what if I am going to say the name of Sugreeva now itself, before they incinerate me, and on knowing the name of Sugreeva, what if this Rama departs quickly to Sugreeva, without burning me...' is the mistrust of Kabandha. The averral of Rama to Kabandha is unclear so far, and in order to put his case straight Rama has to rehash, so he is going over again. The same is the case with Sugreeva. He blatantly lies to Rama that he does not know Ravana, in Kishkindha Kanda. And if insisted Sugreeva, or to that matter of fact Seetha, both are ready with their self-assertive dialogue: kaH na aparaadhyati 'who errs not...'

[Verse Locator](#)

शोक आर्तानाम् अनाथानाम् एवम् विपरिधावताम् ॥ ३-७१-२३

कारुण्यम् सदृशम् कर्तुम् उपकारे च वर्तताम् ।

23b, 24a. shoka aartaanaam = by agony, anguished - we are; a naathaanaam = un, sheltered ones; evam = this way; vi pari dhaavataam = verily, all over, running [we are running helter-skelter]; upakaare vartataam ca = in helpfulness [in your restitution,] [we who will be] following [comply with]; kaaruNyam = mercifulness; sadR^isham kartum [arhasi] = this type of [befitting,] to do, [apt of you to show mercy on us.]

"It will be apt of you to show befitting mercy on us who are anguished by agony, running all over helter-skelter like unsheltered ones, and we who will be compliant for your restitution... [3-71-23b, 24a]

[Verse Locator](#)

काष्ठानि आनीय भग्नानि काले शुष्काणि कुंजरैः ॥ ३-७१-२४

धक्ष्यामः त्वाम् वयम् वीर श्वभ्रे महति कल्पिते ।

24b, 25a. viira = oh, brave Kabandha; kaale kunjaraaiH bhagnaani = at times, by elephants, rent; shuSkaaNi kaaSThaani aaniya = dried up, firewood, on brining in; kalpita mahati shvabhre = on arranging [digging,] large, in trench; vayam tvaam dhakSyaamaH = we, you, will incinerate.

"Oh, brave Kabandha, on bringing dried up firewood that was rent at times by elephants, and on digging a large trench, we will incinerate you in it... [3-71-24b, 25a]

[Verse Locator](#)

स त्वम् सीताम् समाचक्ष्व येन वा यत्र वा हृता ॥ ३-७१-२५
कुरु कल्याणम् अत्यर्थम् यदि जानासि तत्त्वतः ।

25b, 26a. saH tvam = such as, you are; tattvataH jaanaasi yadi = actually, you know, if; siitaam = about Seetha; yena vaa = by whom, or; yatra vaa = to where, or; hR^itaa = stolen; samaacakSva = inform clearly; ati artham = very much - most; kalyaaNam kuru = gracious deed, you do.

"Such as you are, if you actually know who stole Seetha, or whereto she is stolen, either... you clearly inform of her when incinerated, thus you will be rendering a most gracious deed to me, and to all concerned..." Thus Rama made clear of his case. [3-71-25b, 26a]

[Verse Locator](#)

एवम् उक्तः तु रामेण वाक्यम् दनुः अनुत्तमम् ॥ ३-७१-२६
प्रोवाच कुशलो वक्तुम् वक्तारम् अपि राघवम् ।

26b-27a. raameNa = by Rama; evam uktaH = thus, who is spoken - Kabandha; vaktum kushalaH danuH = in articulation, expert, Kabandha of Danu; vaktaaram raaghavam = to enunciator, to Raghava; anuttamam vaakyam = unexcelled [expedient words,] words; provaaca = replied.

When he is said thus that expert articulator Kabandha replied Rama, who is also an expert enunciator, with expedient words. [3-71-26b, 27a]

[Verse Locator](#)

दिव्यम् अस्ति न मे ज्ञानम् न अभिजानामि मैथिलीम् ॥ ३-७१-२७
यः ताम् ज्ञास्यति तम् वक्ष्ये दग्धः स्वम् रूपम् आस्थितः ।

27b, 28a. me divyam GYaanam na asti = to me, divine, knowledge, not, is there; na abhijaanaami maithiliim = not, I can identify, Maithili; dagdhaH = when I am burnt down; svam ruupam aasthitaH = [my] own, form, on assuming; yaH = he; taam = her; GYaasyati = will know [will find out]; tam = him; vakSye = I tell of.

"There is no divine knowledge to me as of now... nor I can identify Maithili... but when I am burnt I assume my own original divine form, and then I will be able tell about him, who will find her out... [3-71-27b, 28a]

[Verse Locator](#)

यो अभिजानाति तद् रक्षः तद् वक्ष्ये राम तत् परम् ॥ ३-७१-२८
अदग्धस्य हि विज्ञातुम् शक्तिः अस्ति न मे प्रभो ।
राक्षसम् तम् महावीर्यम् सीता येन हृता तव ॥ ३-७१-२९

28b, 29. prabho = oh, lord; raama = Rama; yena = by whom; tava siitaa hR^itaa = your, Seetha, is stolen; tam mahaa viiryam raakSasam = about that, great mighty, demon; viGYaatum = to know; a dagdhasya = when not, incinerated - with an unburnt body; me shaktiH na asti = ability, is not, there; tat param hi = there, after, indeed - after incineration; yaH abhijaanaati tat rakshaH = who, can familiarise, that [incineration,] demon; tat vakshye that, I speak about.

"With this unburnt body, oh, Rama, I indeed have no ability to discern anything, hence oh, lord, I will be able to speak about him who can familiarise you with that great mighty demon, by

विज्ञानम् हि महत् भ्रष्टम् शाप दोषेण राघव ।
स्वकृतेन मया प्राप्तम् रूपम् लोक विगर्हितम् ॥ ३-७१-३०

30. raaghava = oh, Raghava; shaapa doSeNa = by curse's, blemish; [mama = my]; viGYaanam = acumen; mahat bhraSTam hi = utterly, distorted, isn't it; mayaa sva kR^itena = by me, by my own, deeds - my own antics towards sages and Indra; loka vigarhitam = world, despicable; ruupam praaptam = form, bechanced.

"Oh, Raghava, utterly distorted is my acumen, indeed, by the blemish of curse... and this form which is despicable to world has bechanced only because of my own antics... [3-71-30]

किम् तु यावत् न याति अस्तम् सविता श्रान्त वाहनः ।
तावत् माम् अवटे क्षिप्त्वा दह राम यथा विधि ॥ ३-७१-३१

31. raama = oh, Rama; kim tu = but; savitaa = Sun; shraanta vaahanaH = one with fatigued, vehicle [here, horses]; astam = to dusk; yaavat na yaati = soon before, not, goes; taavat = sooner than; maam avaTe kSiptvaa = me, in trench, on tossing; yathaa vidhi daha = as per, custom, burn.

"Oh, Rama, soon you have to toss me into trench to burn me customarily, sooner than the Sun's going to Mt. Dusk when his horses are fatigued... [3-71-31]

Now Rama started to believe Kabandha because the simile used by him refers to the dusking Sun with fatigued horses. Though Kabandha is always telling that 'I have no knowledge... I lost my discernment...' etc., half told is the fact that there is someone out there to help Rama. Hence, the believability is bechanced. Sun's horses will never be fatigued, but fatigued is this Kabandha in this grotesque physique, as a vehicle predestined to communicate some information to Rama. And when a dusking Sun is indicated, another dawning Sun is also indicated, in his freshness. So also, Kabandha is about to resurrect after this incineration, as a vehicular messenger for Rama.

दग्धः त्वया अहम् अवटे न्यायेन रघुनन्दन ।
वक्ष्यामि तम् महावीर यः तम् वेत्स्यति राक्षसम् ॥ ३-७१-३२

32. mahaa viira = oh, great valiant Rama; raghunandana = oh, legatee of Raghu; aham tvayaa = I, by you; nyaayena = justifiably [scripturally]; avaTe dagdhaH = in trench, when burnt; yaH = who; tam raakSasam vetsyati = about that, demon, knows [quite fathoms]; tam = about him; vakSyami = I [for sure] tell of.

"Oh, Rama, the legatee of Raghu, when I am scripturally burnt by you in a trench, oh, great valiant Rama, for sure, I will tell of him, who can quiet fathom that demon... [3-71-32]

तेन सख्यम् च कर्तव्यम् न्याय्य वृत्तेन राघव ।
कल्पयिष्यति ते प्रीतः साहाय्यम् लघु विक्रमः ॥ ३-७१-३३

33. raaghava = oh, Raghava; nyaayya vR^ittena = with amicable, comportment; tena sakhyam ca kartavyam = with him, friendship, also, made [effectuated]; laghu vikramaH = that quick-paced, valiant [valiantly alacritous Sugreeva]; priitaH = gladdened; te saahaayyam kalpayiSyati = to you, succour, evolves.

"Oh, Raghava, you have to befriend him with an amicable comportment... and that valiantly alacritous one will be gladdened by the sequel of your friendship, and he will evolve a succour to

न हि तस्य अस्ति अविज्ञातम् त्रिषु लोकेषु राघव ।
सर्वान् परिवृतो लोकान् पुरा वै कारण अन्तरे ॥ ३-७१-३४

34. **raaghava** = oh, Raghava; **triSu lokaSu** = in three, worlds; **tasya** = to him; **a viGYaatam** = not, familiar; **na asti hi** = not, is there, indeed; **puraa** = once; **kaaraNa antare** = on cause, different [causa sine qua non]; **sarvaan lokaan pari vR^itaH vai** = all, worlds, circum, navigated, remarkably.

"Oh, Raghava, nothing is there in all the three worlds that is unfamiliar to him, for he circumnavigated all worlds once, in a different context... [3-71-34]

Even now Kabandha is not naming Sugreeva, only for fear of losing Rama, without burning the half dead Kabandha. Kabandha knows that humans do not burn or bury the undead, and Rama may now leave this dying Kabandha to his natural death, and go away. But Rama is already acquainted with the dying ceremonies of demons, where they die only after a physically dead, perforce, by consigning them to fire or burying them alive, as in the case of Viraadha. Hence this stingy maiming and baiting of Kabandha is continued, to burn him down, perforce.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे एक सप्ततितमः सर्गः

Thus, this is the 71st chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 71

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 72

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Introduction

When Rama incinerates Kabandha he resurrects as a celestial being and detailing about Sugreeva he urges Rama to befriend him. He informs Rama that Sugreeva is also in a similar condition and he needs some one to rely upon, in order to overcome his problems, and thus Kabandha asks Rama to help Sugreeva, and get help as requital from Sugreeva.

[Verse Locator](#)

एवम् उक्तौ तु तौ वीरौ कबन्धेन नर ईश्वरौ ।
गिरि प्रदरम् आसाद्य पावकम् विससर्जतुः ॥ ३-७२-१

1. kabandhena = by Kabandha; evam uktau = that way, those two who are said; nara iishvarau = people's, lords; tau viirau = those, brave men; giri pradaram aasaadya = mountain, cleft, on getting at [throwing the body of Kabandha in it]; paavakam visasarjatuH = fire [firewood,] bestrewn [embedded it.]

When Kabandha said that way, both those brave men and lords of people, on throwing the body of Kabandha into a mountain cleft and then embedded it with firewood. [3-72-1]

[Verse Locator](#)

लक्ष्मणः तु महा उल्काभिः ज्वलिताभिः समन्ततः ।
चिताम् आदीपयामास सा प्रजज्वाल सर्वतः ॥ ३-७२-२

2. lakSmaNaH tu = Lakshmana, on his part; jvalitaabhiH = with blazing; mahaa ulkaabhiH = with highly, sparkling torches; samantataH = all over; citaam = pyre; aadiipayaamaasa = started to torch; saa = that - pyre; sarvataH = on all sides; prajajvaala [pra ja jvaaala] = suddenly, blazingly, blazed.

On his part Lakshmana started to torch that pyre with highly sparkling torches from all over, and even that pyre too suddenly blazed with blazes from all over. [3-72-2]

[Verse Locator](#)

तत् शरीरम् कबन्धस्य घृत पिण्ड उपमम् महत् ।
मेदसा पच्यमानस्य मन्दम् दहति पावकः ॥ ३-७२-३

3. medasaa = [full] with fat; pacyamaanasya = while being cooked - being burnt in fire; kabandhasya = Kabandha's; mahat = massy; ghR^ita piNDa upamam = ghee, gob, in simile; tat shariiram = that, body; paavakaH mandam dahati = fire, tardily, burnt it [stewed the body.]

That massy body of Kabandha is full with fat and while it is being cooked, it is in simile with a massy gob of ghee. But the Fire had to stew that body tardily, though that stewed meat is Fire's favourite dish, because of that body's massiveness. [3-72-3]

स विधूय चिताम् आशु विधूमो अग्निर् इव उत्थितः ।
अरजे वाससी बिभ्रत् मालाम् दिव्याम् महाबलः ॥ ३-७२-४

4. mahaabalaH = highly, dynamic; saH = he [Kabandha]; a raje = un, tarnished [lily-white]; vaasasii = vestments; divyaam maalaam = angelic, garlands; bibhrat = attired in; citaam vidhuuya = pyre, on shoving off; aashu = in a trice; vi dhuumaH agniH iva utthitaH = without, fumes, fire, alike [looks like,] zoomed.

In a trice that highly dynamic Kabandha zoomed up shoving off that pyre, and he is now attired in lily-white vestments and angelic garlands, and appeared like a fumeless fire. [3-72-4]

[Verse Locator](#)

ततः चिताया वेगेन भास्वरो विरज अंबरः ।
उत्पपात आशु संहृष्टः सर्व प्रत्यंग भूषणः ॥ ३-७२-५

5. tataH = then; bhaasvaraH = irradiant Kabandha; vi raja ambaraH = with not, sullied, clothing; samhR^iSTaH = highly gladdened; sarva prati anga bhuuSaNaH = on all, every, limb, with fineries; aashu vegena = with quick, speed; citaayaa ut papaata = from pyre, up, jumped [onto sky.]

Then highly gladdened Kabandha jumped up onto sky from the pyre, and there he is irradiant with unsullied clothing, and fineries decorated on every limb. [3-72-5]

[Verse Locator](#)

विमाने भास्वरे तिष्ठन् हंस युक्ते यशस् करे ।
प्रभया च महातेजा दिशो दश विराजयन् ॥ ३-७२-६
सो अन्तरिक्ष गतो वाक्यम् कबन्धो रामम् अब्रवीत् ।

6, 7a. saH kabandhaH he, that Kabandha; antarikSa gataH = to firmament, on going; hamsa yukte = with swans, yoked; yashas kare = renown, endowing; bhaasvare = dazzling; vimaane tiSThan = in aircraft, seated; mahaatejaa = with great glimmer [his own appearance]; prabhayaa ca = glitter also [additional self-refulgence, added now by the sacred incineration by Rama, or by the glitter of heavenly aircraft]; dasha dishaH = ten, quarters; viraajayan = beaming forth; raamam vaakyam abraviit = to Rama, sentence, said.

On going to firmament Kabandha is now seated in a dazzling celestial aircraft yoked with swans, which endows renown because it takes the occupants to the realms of Brahma, and sitting in that celestial aircraft he said this sentence to Rama, while his own great glimmer and glitter beamed forth in all ten quarters. [3-72-6, 7]

[Verse Locator](#)

शृणु राघव तत्त्वेन यथा सीमाम् अवाप्स्यसि ॥ ३-७२-७
राम षड् युक्तयो लोके याभिः सर्वम् विमृश्यते ।
परिमृष्टो दश अन्तेन दश आभागेन सेव्यते ॥ ३-७२-८

7b, 8. raaghava = oh, Raghava; siimaam = Seetha; yathaa avaapsyasi = how, you will regain; tattvena shR^iNu = in essence, listen; raama = oh, Rama; yaabhiH = by which [analyses]; sarvam = everything; vimR^ishyate = will be analysed; SaT yuktayaH = six, ideations; loke = in world [available]; dasha antenna = spell, at end [at nemesis]; parimR^iSTaH = on who is touched down [with such nemesis]; dasha aabhaagena = spell, one deprived of [under the spell of nemesis]; sevyate = adorable.

"Oh, Raghava, how you will regain Seetha, that you listen from me in its essence... oh, Rama, by which and which analyses everything will be analysed, six of such ideations are available in this world... and when a person is touched down by a spell of nemeses, he shall adore one who is equally in such spell of nemesis... [3-72-7b, 8]

The six ideations employed by kings in kingship are 1] **sandhi** a covenant with adverse kings; 2] **vigraha** continuing hostilities; 3] **yaana** waging war; 4] **aasana** sit out for proper time; 5] **dvaiddhi** **bhaava** creating factions and vicissitudes in enemy groups; 6] **samaashraya** taking shelter under a coequal.

[Verse Locator](#)

दश आभाग गतो हीनः त्वम् राम सह लक्ष्मणः ।

यत् कृते व्यसनम् प्राप्तम् त्वया दार प्रधर्षणम् ॥ ३-७२-९

9. **raama** = oh, Rama; **saha lakSmaNaH** = with, Lakshmana; **tvam** = you are; **dasha aabhaaga gataH** = spell, of nemesis, went into; **hiinaH** = underprivileged [of kingdom, kingly comforts]; **yat kR^ite** = by which, doing [reason, that spell has done this]; **tvayaa** = by you; **daara** = wife; **pradharSaNam** = dishonouring [in the form of abducting]; **vyasanam praaptam** = dire straits, obtained.

"Oh, Rama, you along with Lakshmana went into a spell of nemesis, and thus you have become an underprivileged one, and that spell alone has obtained you this dire straits, in the form of abducting your wife... [3-72-9]

[Verse Locator](#)

तत् अवश्यम् त्वया कार्यः स सुहृत् सुहृदाम् वर ।

अकृत्वा न हि ते सिद्धिम् अहम् पश्यामि चिन्तयन् ॥ ३-७२-१०

10. **suhR^idaam vara** = among kind-hearted ones, the best; **tat** = thereby; **saH** = such a soul [in similar dire straits]; **tvayaa** = by you; **avashyam** = certainly; **suhR^it kaaryaH** = friendship, is to be done [befriended]; **a kR^itvaa** = without, doing [if unbefriended]; **te** = your; **siddhim** = accomplishment; **aham cintayan** = I, on thinking; **na pashyaami hi** = not, perceiving, indeed.

"Oh, best among kind-hearted ones, thereby you have to certainly befriend such a soul in similar dire straits... however deeply I may think, I am not able to perceive your accomplishment if you do not befriend with such a soul... [3-72-10]

[Verse Locator](#)

श्रूयताम् राम वक्ष्यामि सुग्रीवो नाम वानरः ।

भ्रात्रा निरस्तः क्रुद्धेन वालिना शक्र सूनुना ॥ ३-७२-११

11. **raama vakSyaaami shruuyataam** = oh, Rama, I tell, that may be listened; **shakra suununaa** = by Indra's, son; **bhraatraa krudhdhena** = by brother, furiously [vengefully]; **vaalinaa nirastaH** = by Vali, reneged; **sugriivaH naama vaanaraH** = Sugreeva, named, vanara [is there.]

"Oh, Rama, listen what I tell... a vanara is there by name Sugreeva, who is vengefully reneged by his brother Vali, the son of Indra... [3-72-11]

[Verse Locator](#)

ऋष्यमूके गिरि वरे पंपा पर्यन्त शोभिते ।

निवसति आत्मवान् वीरः चतुर्भिः सह वानरैः ॥ ३-७२-१२

12. **aatmavaan** = self-respecting one - Sugreeva; **viiraH** = valiant one; **pampaa pari anta shobhite** = Pampa Lake, over, end [fringes,] lambent; **R^iSyamuuke** = in Mt. Rishyamuka; **giri**

vare = mountain, best; **caturbhiH vaanaraiH saha** = with four, [other] vanara-s, along with nivasati = is living.

"That self-respectful valiant Sugreeva is living on the Mt. Rishyamuka, a best mountain available in the lambent fringes of Pampa Lake, along with four other vanara-s. [3-72-12]

[Verse Locator](#)

वानरेन्द्रो महावीर्यः तेजोवान् अमित प्रभः ।
सत्य संधो विनीतः च धृतिमान् मतिमान् महान् ॥ ३-७२-१३

13. **vaanarendraH** = among vanara-s, masterful; **mahaaviiryaH** = highly mettlesome; **tejovaan** = self-resplendent; **a mita prabhaH** = ill, limitable, in self-irradiance; **satya sandhah** = truth bound; **viniitaH ca** = culture-bound, also; **dhR^itimaan** = taskmaster; **matimaan** = mastermind; **mahaan** = master-hand.

"He that Sugreeva is a masterful one among vanara-s, highly mettlesome, self-resplendent, and illimitable is his self-radiance... and he is also truth-bound and culture-bound... a mastermind, master-hand and a taskmaster... [3-72-13]

[Verse Locator](#)

दक्षः प्रगल्भो द्युतिमान् महा बल पराक्रमः ।
भ्राता विवासितो वीर राज्य हेतो महात्मना ॥ ३-७२-१४

14. **dakshaH** = capable [adventurer]; **pragalbhaH** = courageous [exploiter]; **dyutimaan** = coruscating [in personality]; **viira** = brave one; **mahaa bala paraakramaH** = incomparably intrepid, incursive - such Sugreeva; **raajya hetuH** = kingdom, for reason of; **mahaatmanaa** = by great souled [self-conceited, Vali]; **bhraataa** = by [such] brother; **vi vaasitaH** = he is banished.

"He is a capable adventurer, a courageous exploiter and incomparable one in intrepidity and a brave one in incursions, and his personality will be coruscating ever and anon, for he is the son of Sun-god... but he is banished by his self-conceited brother owing to the reasons of kingdom... [3-72-14]

[Verse Locator](#)

स ते सहायो मित्रम् च सीतायाः परिमार्गणे ।
भविष्यति हि ते राम मा च शोके मनः कृधाः ॥ ३-७२-१५

15. **raama** = oh, Rama; **saH te mitram ca** = he, to you, associate, also; **siitaayaaH parimaargaNe sahaayaH** = of Seetha, in searching, aid; **hite bhaviSyati** = [in your] wellbeing, he conducts himself; **shoke manaH maa kR^idhaaH** = in agony, heart, do not, do [yield.]

"Oh, Rama, he will be your associate and an aid in searching for Seetha, and he conducts himself in your wellbeing, hence let not your heart yield to agony... [3-72-15]

[Verse Locator](#)

भवितव्यम् हि यत् च अपि न तत् शक्यम् इह अन्यथा ।
कर्तुम् इक्ष्वाकु शार्दूल कालो हि दुर्क्रमः ॥ ३-७२-१६

16. **ikshvaaku shaarduula** = oh, Ikshvaaku, tigerly; **yat ca api** = what, also, even; **iha bhavitavyam hi** = now / here in mortal world, ineluctable, indeed; **tat anyathaa kartum** = that, otherwise, to do [to be countermanded]; **na shakyam** = not, possible; **kaalaH dur ati kramaH** = Time, impossible, to over, step [countervail against]; **hi** = isn't it.

"Oh, tigerly Ikshvaaku, further nothing can be countermanded in this world which is indeed ineluctable, and it is impossible to countervail against Time, isn't it... [3-72-16]

[Verse Locator](#)

गच्छ शीघ्रम् इतो वीर सुग्रीवम् तम् महाबलम् ।
वयस्यम् तम् कुरु क्षिप्रम् इतो गत्वा अद्य राघव ॥ ३-७२-१७
अद्रोहाय समागम्य दीप्यमाने विभावसौ ।

17, 18a. viira = oh, bold one - Rama; itaH = from here; shiighram = quickly; mahaabalam tam sugriivam gacCha = to him, great, mighty, Sugreeva, you go; Raaghava = oh, Raghava; adya itaH kSipram gatvaa = now, from here, promptly, on going; samaagamya = on fraternising with him; a drohaaya = un, friendliness - for genuineness; vibhaavasau diipyamaane = fire, while it is blazing; tam vayasyam kuru = him, as a friend, you make.

"Oh, bold one, you go straight from here to that great mighty Sugreeva, and oh, Raghava, on going from here now and promptly you fraternise with Sugreeva... and to not to bode any ill of unfriendliness among you two, you make him a friend before blazing Fire, making that Fire as an Attestor of your friendship... [3-72-17, 18a]

[Verse Locator](#)

न च ते सो अवमन्तव्यः सुग्रीवो वानर अधिपः ॥ ३-७२-१८
कृतज्ञः काम रूपी च सहाय अर्थी च वीर्यवान् ।

18b, 19a. vaanara adhipaH = monkeys, lord of; [other mms vaanaraH api san = even if he is a monkey]; saH sugriivaH = he, Sugreeva; te = by you; na ava mantavyaH = not, to be disregarded; kR^itaGYaH = faithful one; kaama ruupii ca = by wish, guise-changer [wizard], also; sahaaya arthii ca = of help, seeker, also; viiryavaan = valiant one.

"You shall not look down on that lord of monkeys taking him as a lowly simian, why because that Sugreeva is a valiant one, a guise changing wizard and presently he is in the need of a bolsterer, and if you render help he will be obligated to you for ever... [3-72-18b, 19]

[Verse Locator](#)

शक्तौ हि अद्य युवाम् कर्तुम् कार्यम् तस्य चिकीर्षितम् ॥ ३-७२-१९
कृतार्थो वा अकृतार्थो वा तव कृत्यम् करिष्यति ।

19b, 20a. yuvaam = you two; adya = now; tasya = his [of Sugreeva]; cikiirSitam kaaryam = desired, task; kartum = to effectuate; shaktau hi = capable enough, indeed; kR^ita arthaH vaa = achieved, his purpose, whether - Sugreeva is; a kR^ita arthaH vaa = not, achieved, his purpose, or not; tava kR^ityam kariSyati = your, task, he effectuates.

"Now you two are capable enough to effectuate the desired task of Sugreeva, isn't it... whether his own purpose is achieved through you or not, he will effectuate your task... [3-72-19b, 20a]

[Verse Locator](#)

स ऋक्षरजसः पुत्रः पंपाम् अटति शन्कितः ॥ ३-७२-२०
भास्करस्य औरसः पुत्रो वालिना कृत किल्बिषः ।

20b, 21a. R^ikSarajasaH putraH = Riksharaja, son of; bhaaskarasya aurasah putraH = Sun's, direct, son; saH = he, that Sugreeva; vaalinaa = by Vali; kR^ita kilbiSaH = made, sinned [trespassed against]; shankitaH = wary of [Vali's onslaughts]; pampaam aTati = around Pampa, he is wandering.

"Sugreeva is the son of Riksharaja, and the direct son of the Sun, but Vali trespassed against him. Wary of Vali's onslaughts Sugreeva is wandering around Pampa... [3-72-20b, 21a]

[Verse Locator](#)

सनिधाय आयुधम् क्षिप्रम् ऋष्यमूक आलयम् कपिम् ॥ ३-७२-२१

कुरु राघव सत्येन वयस्यम् वन चारिणम् ।

21b-22a. **raaghava** = oh, Raghava; **aayudham** = weapon; **samnidhaaya** = readying / keeping aside / taking oath on it; **vana caariNam** = in forest, wanderer; **R^iSyamuuka aalayam** = Mt. Rishyamuka, residing [taking shelter on]; **kapim** = with monkey - Sugreeva; **satyena** = candidly; **kSipram** = right away; **vayasyam** = as a friend; **kuru** = you make.

"Oh, Raghava, right away and candidly you make that monkey Sugreeva, a wanderer in the forest, sheltering himself on Mt. Rishyamuka, as a friend of yours taking an oath on your weapon besides the Fire-witness... [3-72-21b, 22a]

The compound **aayudham sam ni dhaaya** can mean in the three possible ways as said above. Any one, or three meanings can be obtained, as intensifiers.

[Verse Locator](#)

स हि स्थानानि सर्वाणि कात्स्न्येन कपि कुंजरः ॥ ३-७२-२२

नर मांस अशिनाम् लोके नैपुण्यात् अधिगच्छति ।

22b, 23a. **kapi kunjaraH** = monkey, elephantine - straightforward one among monkeys; **saH** = he that Sugreeva; **loke** = in world; **nara maamsa ashinaam** = of human, flesh, eaters [anthropophagite demons]; **sarvaaNi sthaanaani** = all of, strongholds; **kaartsnyena** = in entirety; **naipuNyaat** = with his expertise; **adhi gacChati hi** = conversant with, indeed.

"With his expertise that straightforward monkey Sugreeva is indeed conversant with all of the strongholds of anthropophagite demons in the world in their entirety... [3-72-22b, 23a]

[Verse Locator](#)

न तस्य अविदितम् लोके किञ्चित् अस्ति हि राघव ॥ ३-७२-२३

यावत् सूर्यः प्रतपति सहस्रांशुः अरिन्दम ।

23b, 24a. **arindama** = oh, enemy-subjugator; **raaghava** = oh, Raghava; **sahasra amshuH suuryaH** = thousand, rayed, sun; **yaavat** = as long as; **pra tapati** = verily, burns - manifestly irradiates; **[taavat** = so long]; **loke** = in world; **tasya** = to him - sun; **a veditam** = not, familiar; **kincit** = in the least; **na asti** = not, is there; **hi** = isn't it.

"Oh, enemy-subjugator Rama, as far as the thousand rayed sun manifestly irradiates the world, oh, Raghava, thus far, nothing in the least is unfamiliar to him, isn't it... [3-72-23b, 24a]

[Verse Locator](#)

स नदीः विपुलान् शैलान् गिरि दुर्गाणि कंदरान् ॥ ३-७२-२४

अन्विष्य वानरैः सार्धम् पत्नीम् ते अधिगमिष्यति ।

24b, 25a. **saH vaanaraiH saardham** = he that Sugreeva, with vanara-s, purposefully; **vipulaan** = extensive; **nadiiH** = rivers; **shailaan** = [extensive] mountains; **giri durgaaNi kandaraan** = mountains, cliffs, caves; **anviSyaa** = on raking over; **te patniim adhigamiSyati** = your, wife, he comes to know.

"He makes the monkeys to purposefully rake over the expansive rivers, extensive mountains and their impassable cliffs and caves in locating your wife... [3-72-24b, 25a]

[Verse Locator](#)

वानरान् च महाकायान् प्रेषयिष्यति राघव ॥ ३-७२-२५

दिशो विचेतुम् ताम् सीताम् त्वत् वियोगेन शोचयतीम् ।

25b, 26. **raaghava** = oh, Raghava; **tvat** = by your; **viyogena** = parting; **shocayatiim** = made to agony [agonised]; **taam siitaam** = that, Seetha; **vicetum** = to search; **mahaakaayaan** = giant bodied; **vaanaraan ca** = monkeys, also; **dishaH preSayiSyati** = to [all] directions, he expedites; **raavaNa aalaye** = in Ravana's, residence; **varaaroahaam** = for comely lady; **maithiliim anveSyati** = Maithili, quests for.

"Oh, Raghava, he expedites giant bodied monkeys in all directions to search for her, who is agonised by your parting, and he quests after the residence of Ravana for that comely lady Maithili... [3-72-25b, 26]

[Verse Locator](#)

स मेरु शृंग अग्र गताम् अनिदिताम्
प्रविश्य पाताल तले अपि वा आश्रिताम् ।
प्लवंगमानाम् ऋषभः तव प्रियाम्
निहत्य रक्षांसि पुनः प्रदास्यति ॥ ३-७२-२७

27. **plavangamaanaam** = among fly-jumpers; **R^iSabhaH** = bullish [defiant one]; **saH** = he [Sugreeva]; **a ninditaam** = un, reprovable one - Seetha; **tava priyaam** = your, ladylove; **meru shR^inga agra gataam** = Mt. Meru's, peak's, top, gone onto [located]; **paataala tale aashritaam** = nadir of earth, on planes, abiding; **vaa api** = or else; **pravishya** = on entering; **nihatya rakSaamsi** = annihilating, demons; **punaH pradaasyati** = again he will, bestow [Seetha to you.]

"Whether that unreprouvable ladylove of yours, Seetha, is located on the tops of Mt. Meru's peaks, or abiding on the planes of nadir of the earth, he that defiant one among fly-jumpers, Sugreeva, on entering there and annihilating the demons, he again bestows Seetha to you..." So Kabandha continued his advise to Rama regarding Sugreeva. [3-72-27]

The Suggestion of Kabandha - right or wrong

Kabandha's suggestion that 'a bewailer shall befriend another bewailer...' is apparently a meaningless suggestion, keeping mythical imports aside, for a while. Though Kabandha is unaware about Ravana and his activities, he is aware of Vali and Sugreeva, according to his present narration. He should have advised Rama to befriend Vali, who is in power and a powerful one too, instead of Sugreeva. It is not so, is the reply from the viewpoint of dharma. This Kabandha has suffered his best in taking wrong routes and just now, he resurrected after making many amends, and he is supposed to advise Rama to go on a right path and to a right personality as Vali is already established as a pursuer of wrong path. But Vali when talking to Rama at his death time says that 'I would have brought Maithili in a single day, I would have roped Ravana and brought him like an animal tide with roe around its neck...' etc. But they are all his expressions at death-time-wisdom. He did not care for Tara's advices nor bothered to talk to Rama, as to why Sugreeva is instigated upon him. This being so, when immortal wisdom has dawned on Kabandha, he cannot ask Rama to tread a wrong path to get his task done. This is what the viewpoint of Dharmaakuutam. Though untranslated verbatim the above is the gist of the following.

kaarya siddi artham samprati bhaatru maatra sahaayyasya durdasha aarambaham praaptasya raamabhadrasya dR^iShTa balena daiva balena ca upeta durdashaayaaH samaapti praaptena sugriiveNa sandhi kaarama eva samucitam iti kabandhena uktam | tat anupapannam | yato valii sugriivaat adhika balaH - sakala vaanara senaa pari vR^itaH - sva raajye supratiShTito - raama kR^ita prati upakaara nirapekSho - raavaNa nigraha catura bhuja viirya upapatteh ca | maam eva yadi puurvam tvam etad artham acodayaH | maithilim aham eka aahnaa tava ca aaniitavaan bhaveH || 1-17-49 | raakShasam ca duraatmaanaam tava bhaarya apahaariNam | kaNThe baddhvaa pradadyaam te anihatam raavaNam raNe || 3-17-50 - iti jiiva graaham gR^ihiitvaa raNe vaa tan nihatya - - etaadR^isha saamarthyam avagamane sva kaarya saadhakaH ca | ata eva vaalinam apahaaya ataadR^ishaH sugriivaH katham upadiShTa iti cet na | satya api saamardhye dR^iptavaan - raavaNa mitratvaat raajya sthitatvaat - raama kR^ita upakaara nirapekShatvaat ca raama praathito vaalii sakhyam na angikuryaad eva | aasanna mR^itunaa vaalinaa sakhya karaNam niShphalam ca

|| - - - satyapi saamardhye siitaam aaniya daasyaami iti etaadR^isha buddheH shikShaNa anantara bhavitvena
sakhya asakhyaayaam asambhavaat | sva paraakrameNa vinaa anyena saadhita artha angiikaraNasya
kShatriyaaNaam adharmyatvaat |

This is to say that **dharm**a is far beyond mere politics, whether monarchical or otherwise. To uphold that **dharm**a, one has to undergo certain painful processes, that may be you, or we, or may they be godlike or godsend Rama or Lakshmana.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे द्वि सप्ततितमः सर्गः

Thus, this is the 72nd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 72

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27		

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Book III : Aranya Kanda - Book Of Forest

Chapter [Sarga] 73

Verses converted to UTF-8, Nov 09

Introduction

Kabandha extols Pampa Lake and details Rama about the course to be adopted to proceed to Mt. Rishyamuka to befriend Sugreeva. He details about Matanga hermitage and implores upon Rama to visit an anchoress name Shabari, who is waiting for ages to have a glimpse of Rama.

[Verse Locator](#)

दर्शयित्वा रामाय सीतायाः प्रैमार्गने ।

वाक्यम् अन्वर्थम् अर्थज्ञः कबंधः पुनः अब्रवीत् ॥ ३-७३-१

1. artha j~naH = meaning, knower of [context-sensitive]; kabandhaH = Kabandha; siitaayaaH praimaargane = in Seetha's, questing; [maargam = way out]; darshayitvaa = having shown; anvartham vaakyam = having right concept, sentence - advice; raamaaya = to Rama; punaH abraviit = further, spoke.

On showing a concept for questing after Seetha that context-sensitive Kabandha further spoke this sentence which is inclusive of right concept to Rama. [3-73-1]

[Verse Locator](#)

एष राम शिवः पंथा यत्र एते पुष्पिता द्रुमाः ।

प्रतीचीम् दिशम् आश्रित्य प्रकाशन्ते मनो रमाः ॥ ३-७३-२

जंबू प्रियाल पनसाः प्लक्ष न्यग्रोध तिंदुकाः ।

अश्वत्थाः कर्णिकाराः च चूताः च अन्ये च पादपाः ॥ ३-७३-३

धन्वना नाग वृक्षा तिलका नक्तमालकाः ।

नील अशोक कदंबाः च करवीराः च पुष्पिताः ॥ ३-७३-४

अग्निमुखा अशोकाः च सुरक्ताः परिभद्रकाः ।

2, 3, 4, 5a. raama = oh, Rama; yatra = where; pratiiciim disham aashritya = west, ward, have recourse to; manaH ramaaH = heart, pleasing; puSpitaaH drumaaH = blossomed, trees; jambuu = rose-apple; priyaala = Priyaala; panasaaH = Jackfruit; plakSa = Plaksha, nyagrodha = banyan; tindukaaH = Tinduka; ashvatthaaH = papal; karNikaaraaH ca = Karnikara, also; cuutaaH ca = Mango, also; anye ca = others, also; paadapaaH = trees; dhanvanaa = Dhanva trees; naaga vR^ikshaa = Naaga, trees; tilakaa = Tilaka trees; naktamaalakaaH = Naktamaala trees; niila ashoka = blue Ashoka trees; kadambaaH ca = Kadamba trees, also; puSpitaaH karaviiraaH ca = [fully] flowered, Karaviira trees, even; agnimukhaa = Agnimukha trees; ashokaaH ca = Ashoka trees, also; suraktaaH = red-sandalwood trees; paribhadraakaaH = Neem trees [Azadirachta indica]; ete prakaashante = all these [where these trees, are] shining forth; eSa = that [alone]; shivaH panthaa = optimistic, course.

"Oh, Rama, have a recourse to westward, and where the trees of Rose-apple, Priyaala, Jackfruit, Plaksha, Banyan, Tinduka, Pipal, Karnikara, Mango, and others... and even trees like Dhanva, Naaga, Tilaka, Naktamaala, blue Ashoka, Kadamba, Karaviira, Agnimukha, Ashoka, red-sandalwood trees and Neem trees will be heart-pleasingly shining forth in full blossom, that alone is an optimistic course for you. [3-73-2, 3, 4, 5a]

The botanical terms for some of these trees are given to some of the above in the first chapter of Kishkindha.

[Verse Locator](#)

तान् आरुह्य अथवा भूमौ पातयित्वा च तान् बलात् ॥ ३-७३-५
फलानि अमृत कल्पानि भक्षयित्वा गमिष्यथः ।

5b, 6a. **taan aaruhya** = them [those trees,] on shinning up; **athavaa** = or else; **taan balaat bhuumau paatayitvaa ca** = them, by force, onto ground, pelting down [the fruits, by pelting stones at them, not rain,] even; **amR^ita kalpaani** = ambrosia, similar; **phalaani** = fruits; **bhakSayitvaa** = on devouring; **gamiSyathaH** = move forward [pelt along.]

"On shinning up those trees, or else, even on forcefully pelting those fruits down onto ground, then you may pelt over, devouring those ambrosial fruits... [3-73-5b, 6a]

[Verse Locator](#)

तत् अतिक्रम्य काकुत्स्थ वनम् पुषित पादपम् ॥ ३-७३-६
नंदन प्रतिमम् तु अन्यत् कुरवः उत्तरा इव ।

6b, 7a. **kaakutstha** = oh, Kakutstha; **puSita paadapam** = with blossomy, trees; **tat vanam atikramya** = that, forest, [parkland,] on crossing over; **nandana pratimam tu** = Nandana [heavenly gardens,] a replica of, on its part; **uttaraa kuravaH iva** = northern, Kuru province, like; **anyat** = another [parkland is there.]

"On crossing over that parkland, oh, Kakutstha, another parkland with blossomy flowers is there, which replicates the heavenly Nandana gardens, and a replica of North-Kuru, an all-endowing province... [3-73-6b, 7a]

[Verse Locator](#)

सर्व काल फला यत्र पादपा मधुर स्रवाः ॥ ३-७३-७
सर्वे च ऋतवः तत्र वने चैत्ररथे यथा ।

7b, 8a. **yatra** = wherein; **sarva kaala phalaa** = all, of seasons', fruits having; **paadapaa** = with such - trees; **madhura sravaaH** = nectar, transudes; where such trees are there; **tatra vane** = there, in parkland; **sarve R^itavaH** = all, seasons; **caitrarathe yathaa** = in Caitraratha [Kubera's grdens,] as with.

"Wherein the trees fruit all-season fruits that transude nectar, why fruits alone, in that parkland all seasons are coeval, as they will be in Caitraratha, the celestial gardens of Kubera... [3-73-7b, 8a]

[Verse Locator](#)

फल भार नताः तत्र महा विटप धारिणः ॥ ३-७३-८
शोबन्ते सर्वतः तत्र मेघ पर्वत संनिभाः ।

8b, 9a. **tatra** = in there; **phala bhaara nataaH** = fruit, by weight, crouched down; **megha** = [like] clouds; **parvata** = [like] mountains; **sannibhaaH** = similar in shine; **mahaa viTapa dhaariNaH** = enormous, branches, bearing [trees]; **tatra sarvataH** = there, everywhere; **shobante** = shine forth.

"In there, the trees bear enormous branches which will be crouching under the weight of their own fruits, and everywhere such trees will be shining forth like shiny clouds and shining mountains... [3-73-8b, 9a]

[Verse Locator](#)

तान् आरुह्य अथवा भूमौ पातैत्वा यथा सुखम् ॥ ३-७३-९
फलानि अमृत कल्पानि लक्ष्मणः ते प्रदास्यति ।

9b, 10a. lakshamaNaH = let Lakshmana; taan aaruhya = them, on climbing up; athavaa = or else; yathaa sukham = as per, convenience; bhuumau paataitvaa = onto ground, on pelting down [fruits]; amR^ita kalpaani phalaani = ambrosia, similar to, fruits; te pra daasyati = to you, verily, give [present.]

"Let Lakshmana present those ambrosial fruits to you either by climbing up those trees to pluck them, or else by pelting them to ground, according to his convenience... [3-73-9b-10a]

[Verse Locator](#)

चङ्क्रमंतौ वरान् शैलान् शैलात् शैलम् वनात् वनम् ॥ ३-७३-१०
ततः पुष्करिणीम् वीरौ पंपाम् नाम गमिष्यथः ।

10b, 11a. viirau = oh, valorous two; shailaat shailam = from mountain, to mountain; vanaat vanam = forest, to forest; ca~Nkramantau = while peregrinating; varaan = finest; shailaan = mountains [deshaan = provinces]; tataH = then; pampaam naama = Pampa, named one [called as]; puSkariNiim = at [auspicious] lotus-lake; gamiSyathaH = you will trek to.

"Peregrinating finest places by trekking from mountain to mountain, from forest to forest, oh, valorous ones, you will trek to an auspicious lotus-lake, called Pampa... [3-73-10b, 11a]

[Verse Locator](#)

अशर्कराम् अविभ्रंशाम् सम तीर्थम् अशैवलाम् ॥ ३-७३-११
राम संजात वालुकाम् कमल उत्पल शोभिताम् ।

11b, 12a. raama = oh, Rama; a sharkaraam = not, pebbly; a vi bhramshaam = not, very, slippery; sama tiirtham = equal, quaysides; a shaivalaam = not, [duck] weedy; samjaata = born [formed, emersed]; vaaluukaam = sandbanks; kamala utpala shobhitaam = red-lotuses, blue-lotuses, beautified with - is that Pampa Lake.

"It is un-pebbly, un-slippery, un-weedy thereabouts, oh, Rama, equal are its quaysides and emersed are its sandbanks, red and blue lotuses beautify that Pampa Lake... [3-73-11b, 12a]

[Verse Locator](#)

तत्र हंसाः प्लवाः क्रौड्याः कुरराः चैव राघव ॥ ३-७३-१२
वल्गु स्वरा निकूजन्ति पंपा सलिल गोचराः ।

12b-13a. raaghava = oh, Raghava; tatra = there; pampaa salila gocaraaH = Pampa, water, dwelling in; hamsaaH = swans; plavaaH = cranes; krau~NcaaH = Kraunca; kuraraaH = fish-hawks; caiva = also thus; valgu svaraa = tunefully, voicing; nikuujaanti = peeping.

"There the indwellers of Pampa Lake's waters, oh, Raghava, namely the swans, cranes, Kraunca-s and fish-hawks will be letting out peeps in tuneful voice... [3-73-12a, 13b]

[Verse Locator](#)

न उद्विजन्ते नरान् दृष्ट्वा वधस्य अकोविदाः शुभाः ॥ ३-७३-१३

घृत पिण्ड उपमान् स्थूलान् तान् द्विजान् भक्षयिष्यथः ।

13b, 14a. vadhasya = of killing - about hunting; a kovidaaH = not, experts - artless to avoid hunting; shubhaaH = best - birds; naraan dR^iSTvaa = people, on seeing; na udvijante = un, flustered; ghr^ita piNDa upamaan = ghee, gobs, in simile; sthuulaan taan dvijaan = burly, them, birds; bhakSayiSyathaH = you may savour.

"Thereabout birds will be unflustered on seeing humans, because they are artless to avoid hunting, because none kills them, and you may savour them because those birds will be best and burley, similar to ghee-gobs... [3-73-13b, 14a]

Comment: A word about Rama's vegetarianism or otherwise is incorporated at endnote.

[Verse Locator](#)

रोहितान् वक्र तुण्डान् च नल मीनान् च राघव ॥ ३-७३-१४

पंपायाम् इषुभिः मत्स्यान् तत्र राम वरान् हतान् ।

निस्त्वक्पक्षानयसतप्तानकृशान्नैककण्टकान् - यद्वा -

निः त्वक् पक्षान् अयस तप्तान् अकृशान् न अनेक कण्टकान् ॥ ३-७३-१५

तव भक्त्या समायुक्तो लक्ष्मणः संप्रदास्यति ।

भृशम् तान् खादतो मत्स्यान् पंपायाः पुष्प संचये ॥ ३-७३-१६

14b, 15, 16a. raaghava = oh, Raghava; raama = oh, Rama; tatra pampaayaam = therein, in Pampa Lake; iSubhiH hataan = with arrow, on skewering; varaan = best ones; niH tvak pakSaam = without, skin [scales,] wings [fins, descaling and de-finning]; ayasa taptaan = with iron rod, on broiling; a kR^ishaan ca = not, scraggy, also; na aneka kaNTakaan = not, many, with thorns [with fish-bones]; matsyaan = fishes; rohitaan = red-carps [cyprinus carpio]; vakra tuNDaan = blunt, snouted [small eatable porpoises]; nala miinaan ca = a sort of sprat, also; lakSmaNaH = Lakshmana; bhaktyaa samaayuktaH = reverence, along with - reverentially; tava = to you; sampradaasyati = will offer.

"Oh, Rama in that Pampa Lake there are best fishes, red-carps, and blunt-snouted small porpoises, and a sort of sprats, which are neither scraggy, nor with many fish-bones. Lakshmana will reverentially offer them to you on skewering them with arrow, and on broiling them on iron rod of arrow after descaling and de-finning them. [3-73-14b, 15, 16a]

[Verse Locator](#)

पद्म गन्धि शिवम् वारि सुख शीतम् अनामयम् ।

उद्धृत्य स तदा अक्लिष्टम् रूप्य स्फटिक सन्निभम् ॥ ३-७३-१७

अथ पुष्कर पर्णेन लक्ष्मणः पाययिष्यति ।

16b, 18a. bhR^isham = many [stomachful, to satiety]; taan matsyaan = those, fishes; khaadataH = while eating; puSpa sancaye = [one in the] flowers', bunches of; padma gandhi = lotus, scented; shivam = pellucid; sukha shiitam = comfortably, cool; anaamayam = without disease [uncontaminated]; sa tadaa akliSTam = that, that way, unadulterated [pristine water]; ruupya sphaTika sannibham = silver, crystal, in shine; pampaayaaH vaari = Pampa Lake's, water; atha lakSmaNaH = then, Lakshmana; puSkara parNena = with lotus, leaf; uddhR^itya = on lifting up; paayayiSyati = [to you] he offers.

"While you eat those fishes to satiety, Lakshmana will offer you the water of Pampa Lake, which will be in the bunches of flowers of that lake, and which will be lotus-scented, pellucid, comfortably cool, shiny like silver and crystal, uncontaminated and that way pristine, by lifting it up that water with lotus leaf, making that leaf a stoup-like basin... [3-73-16b, 17, 18a]

[Verse Locator](#)

स्थूलान् गिरि गुहा शय्यान् वानरान् वन चारिणः ॥ ३-७३-१८

साय आह्ने विचरन् राम दर्शयिष्यति लक्ष्मणः ।

अपाम् लोभात उपावृत्तान् वृषभान् इव नर्दतः ॥ ३-७३-१९

रूप अन्वितान् च पंपायाम् द्रक्ष्यसि त्वम् नरोत्तम ।

18b, 19, 20a. narottama = oh, man, the best; raama = oh, Rama; sthuulaan = solid [fleshy]; giri guhaa shayyaan = mountain, caves, as their bunk beds; vana caariNaH = forest, movers in; apaam lobhaata upa avR^ittaan = for water, greedy; nearby [lake] coming; vR^iSabhaan iva nardataH = bulls, like, bellowing; ruupa anvitaan ca = [best] shape, having, also; vicaran = moving about; vaanaraan [or, varaahaan] = Vaanara-s, [or, wild boars]; pampaayaam = at Pampa; saaya aahne = evening, of day; lakshmaNa darshayiSyati = Lakshmana, will show you; tvam drakSyasi = you, will see.

"Oh, best one among men Rama, at Pampa you will see best shaped Vanara-s who have their bunk bed in mountain caves, and who will be coming nearby the lake, greedy as they are for water, and those forest movers will be moving about in evening time of the day, bellowing like bulls... oh, Rama, Lakshmana will show them to you... [3-73-18b, 19, 20a]

[Verse Locator](#)

साय अह्ने विचरन् राम विटपीन् माल्य धारिणः ॥ ३-७३-२०

शिव उदकम् च पंपायाम् दृष्ट्वा शोकम् विहास्यसि ।

20b, 21a. raama = oh, Rama; saaya aahne = in evening, of day; vicaran = while roving; maalya dhaariNaH viTapiin = garlands, wearing, trees - trees around which flowers will be like garlands; pampaayaam shiva udakam ca = in Pampa Lake, serenely, water, also; dR^iSTvaa = [should you] see; shokam vihaasyasi = dolour, you will discard.

"While roving in the evenings, oh, Rama, should you see the serenely water of Pampa, with her trees garlanded with their own blooms and twigs, you will discard your own dolour... [3-73-20b, 21a]

The word viTapin was originally an adjective of vR^iksha, viTapi VR^iksha, meaning a tree having twigs. In the course of time the sense of vR^iksha was appropriated [by viTapin] to itself and the use of vR^iksha along with it fell out. There is no more conjecture. Pt. Satya Vrat in 'Ramayana - A Linguistic Study' and here twigs are upa lakshaNa for blooms and then, 'trees garlanded with its own blooms and twigs...'

[Verse Locator](#)

सु मनोभिः चितान् तत्र तिलकान् नक्त मालकान् ॥ ३-७३-२१

उत्पलानि च फुल्लानि पंकजानि च राघव ।

21b, 22a. raaghava = oh, Raghava; tatra = there; su manobhiH = highly, delightful; citaan = wide-ranging; tilakaan = Tilaka trees [that bear vermilion flowers]; nakta maalakaan = Naktamaala trees [Galedupa arborea]; phullaani = [fully] bloomed; utpalaani ca = blue lotuses, also; pankajaani ca = red lotuses, also; [pashyasi = you will see.]

"Oh, Raghava, there you will see highly delightful and wide-ranging trees like Tilaka and Naktamaala, and fully bloomed red and blue lotuses, as well... [3-73-21b, 22a]

[Verse Locator](#)

न तानि कश्चित् माल्यानि तत्र आरोपयिता नरः ॥ ३-७३-२२

न च वै म्लानताम् यान्ति न च शीर्यन्ति राघव ।

22b, 23a. raaghava = oh, Raghava; tatra = there; taani = them [flowers]; maalyaani = as garlands; aaropayitaa = put on [inwreath]; naraH kashcit na = human, someone, none is

there; **m**laanataam **na** yaanti **ca** = drying, not, they go, also; **na** **ca** shiiryanti **vai** = not, also, drop down, indeed.

"Oh, Raghava, there is none someone to inwreathe the garlands of those flowers, and indeed, they neither dry up, nor drop down... [3-73-22b, 23a]

[Verse Locator](#)

मतंग शिष्याः तत्र आसन् ऋषयः सुसमाहितः ॥ ३-७३-२३
तेषाम् भार अभितप्तानाम् वन्यम् आहरताम् गुरोः ।
ये प्रपेतुः महीम् तूर्णम् शरीरात् स्वेद बिन्दवः ॥ ३-७३-२४
तानि माल्यानि जातानि मुनीनाम् तपसा तदा ।
स्वेद बिन्दु समुत्थानि न विनश्यन्ति राघव ॥ ३-७३-२५

23b, 24, 25. **tatra** = there; **su samaahitaH** = self-collected ones; **Matanga** = sage Matanga's; **shiSyaaH** = disciples; **R^iSayaH** = sages; **aasan** = [erst] were there; **guroH** = for their mentor; **vanyam** = forest produce [for rituals]; **aaharataam** = while bringing; **bhaara** = by weight [of ritual paraphernalia]; **abhi taptaanaam** = much, wearied; **teSaam** = from their [the student sages who carried articles]; **shariiraat** = from bodies; **ye** = which; **sveda bindavaH** = [strings of] sweat, drops; **tuurNam** = quickly; **mahiim** = to earth [earthbound]; **prapetuH** = fell down; **taani** = they all [sweat drops]; **tadaa** = then; **muniinaam** = by sages'; **tapasaa** = by merit of asceticism; **maalyaani jaataani** = as strings of flowers, reoccurred; **raaghava** = oh Raghava; **sveda bindu** = from sweat, drops; **samutthaani** = [because those flowers] emerged from; **na vi nashyanti** = not, really, perish.

"Erst there were self-collected sages, the disciples of Sage Matanga, and at one time while they were bringing the forest produce as ritual paraphernalia, they were much wearied by its weight and they were sweating... and all of those earthbound strings of sweat-drops that quickly dropped from their bodies were wafted by air onto trees, and on them they reoccurred as strings of flowers, by the merit of the asceticism of those sages... oh, Raghava, since those flowers have emerged from sweat-drops, they are imperishable, indeed... [3-73-23b, 24, 25]

The above wafting of sweat drops onto trees is as per Govindaraja. In another way, the sweat drops fell onto ground and from them trees grew up, and they flowered unwithered flowers - Then as they laboured through the dell / From limb and brow the heat-drops fell: / Thence sprang and bloomed those wondrous trees: - R.T.H. Griffith

[Verse Locator](#)

तेषाम् गतानाम् अद्य अपि दृश्यते परिचारिणी ।
श्रमणी शबरी नाम काकुत्स्थ चिर जीविनी ॥ ३-७३-२६

26. **kaakutstha** = Oh, Kakutstha Rama; **teSaam** = those sage; **gataanaam** = who have already gone [passed through the pearly gates]; **paricaariNii** = their maidservant [other mms : saha caariNii = she who undertook asceticism with them]; **cira jiivinii** = long, lived one; **shabarii naama** = Shabari, by name; **shramaNii** = anchoress; **adya api dR^ishyate** = today, even, can be seen.

"Oh, Rama of Kakutstha, albeit the passing of those sages through the pearly gates, their maidservant, a long-lived one and an anchoress, named Shabari, can be seen there, even today... [3-73-26]

[Verse Locator](#)

त्वाम् तु धर्मे स्थिता नित्यम् सर्व भूत नमस्कृतम् ।
दृष्ट्वा देव उपमम राम स्वर्ग लोकम् गमिष्यति ॥ ३-७३-२७

27. **raama** = oh, Rama; **nityam dharme sthita** = always, in probity, stands by; **sarva bhuuta namaskR^itam** = for all, beings [one and all,] revered one [you, Rama]; **deva upamam** = god, referent; **tvaam tu dR^iSTvaa** = you, but, on seeing [on attending to]; **svarga lokam gamiSyati** = heaven, sphere of, she departs to.

"Oh, Rama, she who always stands by probity will depart to the sphere of heaven, on attending to you, for you are the referent to god, and a reverent for one and all... [3-73-27]

[Verse Locator](#)

ततः तत् राम पंपायाः तीरम् आश्रित्य पश्चिमम् ।
आश्रम स्थानम् अतुलम् गुह्यम् काकुत्स्थ पश्यसि ॥ ३-७३-२८

28. **kaakutstha** = oh, Kakutstha; **raama** = oh, Rama; **tataH** = thereafter; **pampaayaaH tat pashcimam tiiram** = Pampa's, that, western, bank; **aashritya** = taking course; **a tulam** = un, equalled; **guhyam** = arcane; **aashrama sthaanam pashyasi** = hermitage, place of, you will see.

"Oh, Rama, thereafter on your taking course to that western bank of Pampa Lake, oh, Kakutstha, there you will see the unequalled and arcane place of hermitage of sage Matanga... [3-73-28]

[Verse Locator](#)

न तत्र आक्रमितुम् नागाः शक्नुवन्ति तद् आश्रमे ।
ऋषेः तस्य मतंगस्य विधानात् तत् च काननम् ॥ ३-७३-२९

29. **tatra** = in there; **naagaaH** = elephants; **tat aashrame** = that, in hermitage; **aakramitum** = to trespass on [run amuck]; **na shaknuvanti** = [rendered] not, capable; **tat kaananam** = that, woodland; **tasya matangasya R^iSeH** = by his, Matanga, sage's; **vidhaanaat** = owing to method - arranged by that sage.

"Sage Matanga so methodised that woodland, where even the elephants are rendered incapable to trespass in that hermitage of sage Matanga disturbing its serenity... [3-73-29]

[Verse Locator](#)

मातंग वनम् इति एव विश्रुतम् रघुनंदन ।
तस्मिन् नंदन संकाशे देव अरण्य उपमे वने ॥ ३-७३-३०
नाना विहग संकीर्णे रंस्यसे राम निर्वृतः ।

30, 31a. **raghu nandana** = oh, Raghu's legatee; **nandana samkaashe** = Nandana gardens, similar to; **naanaa vihaga sankiirNe** = divers, birds, overspread with; **deva araNya upame** = godly, forest, in simile, is [that] forest; **maatanga vanam** = Matanga, woodland; **iti eva vishrutam** = thus, that way, renowned; **tasmin vane** = in that, forest; **nirvR^itaH** = on obtaining rejoice; **raama** = oh, Rama; **ramsyase** = you will take delight.

"Oh, the legatee of Raghu, that woodland which in simile is like a godly forest, similar to the heavenly Nandana gardens, overspread with divers birds is renowned as 'Matanga woodland', and oh, Rama, you will take delight rejoicingly in that woodland... [3-73-30, 31a]

[Verse Locator](#)

ऋष्यमूकः तु पंपायाः पुरस्तात् पुष्पित द्रुमः ॥ ३-७३-३१
सु दुःख आरोहणः च एव शिशु नाग अभिरक्षितः ।
उदारो ब्रह्मणा चैव पूर्व काले विनिर्मितः ॥ ३-७३-३२

31b, 32. **pampaayaaH purastaat** = Pampa's, in front of; **puSpita drumaH** = blossomy, trees; **su duHkha** = very, arduous; **aaroNaH ca eva** = to climb, also, thus; **shishu naaga** = by baby, elephants; **abhirakSitaH** = well-protected; **udaaraH** = a bountiful -

mountain; **brahmaNaa** = by Brahma; **puurva kale** = in earlier, times [formerly]; **vi nirmitaH** = purposefully, crafted; **R^iSyamuukaH tu** = Mt. Rishyamuka, on its part - it is there.

"In front of Pampa there is a bountiful but an unclimbable mountain is there with trees in full blossom, which is well-protected by baby elephants, and which in earlier times was purposefully created by Brahma, and that alone is Mt. Rishyamuka... [3-73-31b, 32]

It is difficult to climb this mountain hence Hanuma airlifted Rama and Lakshmana to Sugreeva. Brahma purposefully crafted it, as the only shelter to Sugreeva. Its flowers are ever blossomy and fruited to feed Sugreeva and the other four monkeys in exile. Baby elephants are enough to keep guard for that mountain, then why tell about the capacity of full grown ruttish elephants. This prearrangement is owing to the presage of Brahma.

[Verse Locator](#)

शयानः पुरुषो राम तस्य शैलस्य मूर्धनि ।

यत् स्वप्ने लभते वित्तम् तत् प्रबुद्धो अधिगच्छति ॥ ३-७३-३३

33. **raama** = oh, Rama; **tasya shailasya muurdhani** = its, mountain's, on heights; **shayaanaH puruSaH** = while sleeping, a man; **svapne yat vittam labhate** = in dream, which, riches, he gains; **tat** = that much [money]; **pra buddhaH** = verily, knowing [himself, on waking up]; **adhigacChati** = he gains.

"And should a man sleep on the heights of that mountain, and should he dream of gaining some riches in that sleep, he gains that much when he wakes up... [3-73-33]

[Verse Locator](#)

यः तु एनम् विषम आचारः पाप कर्मा अधिरोहति ।

तत्र एव प्रहरन्ति एनम् सुप्तम् आदाय राक्षसाः ॥ ३-७३-३४

34. **viSama aacaaraH** = diabolic, deportment [one with]; **paapa karma** = devilish, in his comportment; **yaH tu** = who, but; **enam adhirohati** = on that, climbs; **suptam enam aadaaya** = while sleeping, him, on capturing; **raakSasaaH** = demons; **tatra eva** = there, itself; **pra haranti** = , utterly, rough him up [to death.]

"But he who is diabolic in his deportment and devilish in comportment, climbs that and hopes to sleep soundly, demons capture him while he is in sleep, and rough him up to death, there itself... [3-73-34]

[Verse Locator](#)

तत्र अपि शिशु नागानाम् आक्रंदः श्रूयते महान् ।

क्रीडताम् राम पंपायाम् मतंग आश्रम वासिनाम् ॥ ३-७३-३५

35. **raama** = oh, Rama; **tatra api** = there, even [on Mt. Rishyamuka]; **pampaayaam** = at Pampa Lake; **kriiDataam** = amusing themselves; **matanga aashrama vaasinaam** = in Matanga, hermitage, indwellers; **shishu naagaanaam** = of baby, elephants; **mahaan aakrandaH** = blaring, trumpet-blasts; **shruuyate** = audible.

"Oh, Rama, there the blaring trumpet-blasts of baby elephants that amuse themselves at Lake Pampa, and of those that are the indwellers of Matanga hermitage, even there on Mt. Rishyamuka are audible... [3-73-35]

[Verse Locator](#)

सिक्ता रुधिर धाराभिः संहृत्य परम द्विपाः ।

प्रचरन्ति पृथक् कीर्णा मेघ वर्णाः तरस्विनः ॥ ३-७३-३६

36. megha varNaaH = [black-] cloud, coloured; tarasvinaH = mighty ones; parama dvipaaH = massy, elephants; sam hatya = together, hitting [hitting head-on]; rudhira dhaaraabhiH siktaa = [dripping,] blood, streams, dampened with; pR^ithak kiirNaa = separately, dispersing; pracaranti = move about.

"The mighty and massy dark-cloud coloured elephants will be hitting head-on, and with dripping blood streams on their jumbo heads and temples, they disperse and move about separately, only to come together for yet another round of head-to-head collision... [3-73-36]

[Verse Locator](#)

ते तत्र पीत्वा पानीयम् विमलम् चारु शोभनम् ।
अत्यन्त सुख संस्पर्शम् सर्व गन्ध समन्वितम् ॥ ३-७३-३७
निवृत्ताः सम्बिगाहन्ते वनानि वन गोचराः ।

37, 38a. tatra = there [at Pampa]; vana gocaraaH = forest, rangers [elephants]; te = those [elephants]; vi malam = un, soiled [daintily clean]; caaru shobhanam = neatly, clear; atyanta sukha sam sparsham = more so, comfortable [springlike,] for touch; sarva gandha samanvitam = all, scents, inclusive of; paaniyam piitvaa = drinkables [water,] on drinking; nivR^ittaaH = quenched; vanaani = into forests; samvigaahante = collectively re-entering.

"There the elephants are quenched on drinking water of Pampa Lake, that is daintily clean, and neatly clear, springlike for touch, and in which all scents of flowers of that lake are included, and then they will be collectively re-entering the forests, for they are forest ranging elephants... [3-73-37, 38a]

[Verse Locator](#)

ऋक्षाम् च द्विपिनः चैव नील कोमलक प्रभान् ॥ ३-७३-३८
रुरून् अपेता अपजयान् दृष्ट्वा शोकम् प्रहास्यसि ।

38b, 39a. R^ikshaam ca = bears, also; dvipinaH = tigers; caiva = also thus; niila komalaka prabhaan = blue, sapphire, in shine; ruruun = Ruru [a species of deer, say gnus with black stripes]; apetaa apajayaan = unknown, defeat [triumphant, exultant]; dR^iSTvaa shokam prahaasyasi = on seeing [there,] distress, you will discard.

"On your seeing the bears, also thus the tigers and even the exultant sapphire-blue Rurus with black stripes there, you will discard your distress... [3-73-38b, 39a]

[Verse Locator](#)

राम तस्य तु शैलस्य महती शोभते गुहा ॥ ३-७३-३९
शिला पिधाना काकुत्स्थ दुःखम् च अस्याः प्रवेशनम् ।

39b, 40a. kaakutstha raama = oh, Kakutstha Rama; tasya shailasya = its, of mountain's; shilaa pidhaanaa = by boulder stone, lidded; mahatii guhaa shobhate = cavernous, cave, outshines; asyaaH praveshanam duHkham ca = in it, entering, problematic, also.

"But oh, Rama, a cavernous cave lidded with a boulder stone outshines on that mountain, and oh, Kakutstha, problematic is an entry into it... [3-73-39b, 40a]

[Verse Locator](#)

तस्या गुहायाः प्राक् द्वारे महान् शीत उदको ह्रदः ॥ ३-७३-४०
बहु मूल फलो रम्यो नाना नग समाकुलः ।

40b, 41a. tasyaa guhaayaaH = on its, right; praak dvaare = eastern, opening; shiita udakaH = with cool, water; bahu muula phalaH [anvita] = numerous, tubers, fruits [fraught

with]; **ramyaH** = delightful [lake]; **naanaa naga samaakulaH** = divers, tees, fringed with; **mahaan hradaH** = a great, lake - is there.

"On its right at its eastern opening a delightful lake with highly coolant waters is there, fringed with divers trees and fraught with numerous tubers and fruits... [3-73-40b, 41a]

[Verse Locator](#)

तस्याम् वसति सुग्रीवः चतुर्भिः सह वानरैः ॥ ३-७३-४१

कदाचित् शिखरे तस्य पर्वतस्य अपि तिष्ठते ।

41b, 42a. **sugriivaH** = Sugreeva; **caturbhiH saha vaanaraiH** = four, along with, monkeys; **tasyaam** = in that [cave]; **vasati** = dwells; **kadaacit** = at times; **tasya parvatasya** = of that, mountain; **shikhare** = on peaks; **api tiSThate** = even, he will be there.

"Sugreeva dwells in that cave along with four other monkeys, and at times he will be available on the peaks of that mountain, even on its bluffs and cliffs, for he is a terrified monkey..." Thus Kabandha informed them. [3-73-41b, 42a]

[Verse Locator](#)

कबंधः तु अनुशास्य एवम् तौ उभौ राम लक्ष्मणौ ॥ ३-७३-४२

स्रग्वी भास्कर वर्ण आभः खे व्यरोचत वीर्यवान् ।

42b, 43a. **viiryavaan sragvii kabandhaH tu** = impressive, [adorned with divine] garlands, Kabandha, on his part; **tau raama lakSmaNau** = to them, Rama, Lakshmana; **ubhau** = to both [brothers]; **evam anushaasya** = that way, on bidding; **khe** = [abiding] in sky; **bhaaskara varNa aabhaH** = with sun's, dazzle, grandeur of; **yarocata** = scintillated.

That impressive Kabandha adorned with divine garlands and abiding in sky scintillating with the grandeur of the dazzle of the sun has bidden both the brothers, Rama and Lakshmana thus, awaited a bid adieu from them. [3-73-42b, 43a]

[Verse Locator](#)

तम् तु ख स्थम् महाभागम् कबंधम् राम लक्ष्मणौ ॥ ३-७३-४३

प्रस्थितौ त्वम् व्रजस्व इति वाक्यम् ऊचतुः अन्तिके ।

43b, 44a. **prasthitau** = who started off [on their peregrination]; **raama lakSmaNau** = Rama, Lakshmana; **antike kha stham** = in the vicinity of, in sky, staying [temporising]; **mahaabhaagam tam kabandham** = highly providential, to him, to Kabandha; **tvam vrajasva** = you, may go; **iti vaakyam ucatuH** = thus, sentence, said.

Rama and Lakshmana who started off on their peregrination said this sentence to that highly providential Kabandha, who is temporising in the sky in their vicinity, thus as "you may proceed..." [3-73-43b, 44a]

[Verse Locator](#)

गम्यताम् कार्य सिद्धि अर्थम् इति तौ अब्रवीत् च सः ॥ ३-७३-४४

सुप्रीतौ तौ अनुज्ञाप्य कबंधः प्रस्थितः तदा ॥ ३-७३-४५

44b, 45. **tadaa** = then; **prasthitaH saH kabandhaH ca** = ready to exit, he, Kabandha, also; **supriitau tau anuj~naapya** = highly gladdened, from two [of them,] getting orders [for departure]; **kaarya siddhi artham** = task, achievement, for purpose of; **gamyataam** = proceed; **iti tau abraviit ca** = thus, to them two, said, further.

On getting the orders for departure from those two brothers who are highly gladdened at the information given by Kabandha, he that Kabandha who is ready to exit, he further said to them thus, "proceed for the purpose of achieving your task..." [3-73-44b, 45]

स तत् कबंधः प्रतिपद्य रूपम्
 वृतः श्रिया भास्कर सर्व देहः ।
 निदर्शयन् रामम् अवेक्ष्य ख स्थः
 सख्यम् कुरुष्व इति तदा अभ्युवाच ॥ ३-७३-४६

46. saH kabandhaH = he, Kabandha; tat ruupam pratipadya = that, [divine] form, on redeeming; shriyaa vR^itaH = aureole, encircling; bhaasvara sarva dehaH = irradiance, whole, body [mien]; kha sthaH = in sky, staying [after moving further up and reappearing]; raamam avekSya = at Rama, on seeing; nidarshayan = pointing out [the side of Mt. Rishyamuka]; sakhyam kuruSva = friendship, you make [with Sugreeva]; iti tadaa abhyuvaaca = thus, then, reiterated.

Kabandha who redeemed his divine form has now got an aureole around him, and while irradiance is tamping whole of his mien, he moved further up on sky and reappeared. And staying in the sky he pointed out at the side of Mt. Rishyamuka, and then he reiterated, "you befriend Sugreeva..."and then he vanished. [3-73-46]

Vegetarianism of Rama

Lakshmana's killing, dressing of birds and fishes, and Rama's munching them - is a heatedly debated topic in web forums of all sorts. Some commentators of Ramayana have totally contrived the above expressions, to give a touch of vegetarianism. Even when Rama killed Rohi animals as offerings to dead Jataayu, there also it is contrived to mean as some roots or tubers. When Seetha says to Ravana who came in the guise of Brahman friar, that Rama will fetch much meat and I offer that on cooking aamiSam aadaati puSkalam This also is contrived as some tubers and fruits.

This pro-Jain, pro-Buddhist touch of vegetarianism is an enforced virtue on Vedic-ism. The only and real vegetarians of India are the Jains, and Jainism is a 'holier than thou...' sect of Vedic-ism, for their hymns and biija akshara-s are nothing but the derivatives of Vedic hymns. But these are a fed up lot with the then overtures of the practisers of Vedic-ism, and cleaved themselves from Vedic-ism to form Jainism, and even today they stick to their principles of non-violence, even towards the tiniest ant. Then came this Buddhism, a 'peaceable than thou...' sect of the Vedic-ism, for their jaataka katha-s and other teachings are nothing but the Vedic lore. This ism, though called a peaceable one, meaning 'unwarlike...' has conducted many wars and is splintered manifoldly, only because of the overtures of its practisers, allowed by their patronising kings. There used to be another sect caar vaaka-s an 'intellectual than thou...' sect, but they are termed as nihilists atheists, non-believers etc., and their literature is totally ruined as they used to colloid with theists, demanding to prove god, materialistically. These are highly sophisticated, well-versed in all Veda-s, debaters with utmost precision. These three ism are not called separate religions than Vedic-ism, but a vaidika mata-s where mata is not a religion, but a philosophy, viewpoint, a darshana.

Any religion, sect, or a following when patronised by the local sovereign, acquires bullhorns and snake fangs and starts to invade others, keeping themselves under the shade of their patronising king. So is this Buddhism, and it attained its 'warlike' tarnish by the swordsmanship of Ashoka, the Great. Besides spoiling its own original and peaceable tenets, Buddhism has equally spoiled the Vedic-ism, by the time of Ashoka itself. Even Ashoka has not converted himself to Buddhism overnight, but after a series of studies. He was a Buddhist before Kalinga war, but warred and massacred Kalinga, and a Buddhist and butchery - does not go hand in hand. By the way, Buddhists are no vegetarians, including Ashoka, but his edicts ask all others to not to eat meat.

Even today verifiable are the dietary habits in the provinces where the preachers of Buddhism have gone or not sent, or rendered useless, say Bengal. The usual route of Buddhists of Ashoka's period is from Patna to Orissa, and to Andhra. And Andhra was stronghold of Buddhists, once when aacaarya naagarjuna was there, who established a Buddhist University in Andhra, to which students from far Japan used to come. Even today, excavations are going on and Buddhist edicts are coming out, around Naagarjuna Sagar dam. The other route from Andhra is to Sri Lanka, down south. The details about the itinerary of these Buddhists preachers, better call them as door-to-door campaigners of Ashoka's, greatness than Buddhism, can be found in their legend, the third sanghiitini, masterminded by the mentor of Ashoka, namely moggali puttastha vira, , someone like Gobbels of Hitler. And rampant was this pseudo-Buddhism in South India, much abetted by the then pseudo-Jainism, to

where **bhadra saalastha viira** was sent on his way to **mahaa taamra parNi dviipa** present day Sri Lanka, headed by Ashoka's son Mahinda [Mahendra, and along with the sister of Ashoka,] besides, his **duuta-s** to the court Antiochus II Theos [grandson of Seleucus,] Ptolemy II Philadelphus, King of Egypt; King Antigonos Gonatus of Macedon; King Alexander of Epirus... so on. Thus, they successfully propagated about Ashoka, rather than the tenets of pure Buddhism, and as a result, that Buddhism is corrupted, back home.

Though Buddha said at his last stage **vaya dhamma sankara - appamadena sampadeta** 'decay is an innate feature in all beings, acquire your salvation unfalteringly...' where **appamaadena** is a **pramaadena** 'without, carelessness...' But the later time overenthusiastic practisers decayed Buddhism carefully and unfalteringly in its homeland. In these times of Ashoka, the customs and habits of Vedic-ism merged into the then pseudo-Buddhism, and a commixture of Vedic-ism and pseudo-Buddhism resurfaced, and Vedic-ism became pseudomorphic Brahmanism. Along with it, the dietary habits have changed completely, and vegetarianism of Jainism has come to stay, and thereafter it just turned to egg-tarianism, and presently going on to hamburger-ism and pizza-ism.

This being so, the orthodox Hinduism lays taboo on meat eating in respect of Brahmans only, that too by reckoning the eras, the Indian **yuga** theory. In **satya yuga** no distinctions recorded, in **treat yuga, dwaapara yuga-s** of Ramayana and Bharata times, Brahmins are permitted only some non-veg items, called **prokshita aahaara** as can be seen in Rama-Vali conversation, and sage Agastya bans ram's meat, that too only for Brahmins, after Vaataapi-Ilvala episode. In **kali yuga** non-veg is completely banned for Brahmins, not by scriptures, but by the impact of the then despots of pseudo-Buddhism. The **kali puruSa** is entered through Duryodhana in **dwaapara yuga** of Maha Bharata time, but somehow world is saved by Krishna and Arjuna. Now we with a sarcastic affection call that **kali** has entered through Ashoka, and **kali yuga** is the period dating from Ashoka's despotic days. When a state of topsy-turviness occurs to Veda-s themselves in **kali yuga**, where Veda-s are breathing their last at present, there is nothing to speak of dietary habits of those eras.

There are many web pages saying or objecting that Rama is a practiser of a **himsa** not non-violence of Jains, but non-butchery of living beings. Valmiki never said that Rama is a **Buddhist Monk** or a **vardhamaana, tiirthankara** of Jainism, but depicted him as Hindu Kshatriya, and no taboo is prescribed to this warring class in eating meat or chicken. Yet the lamentation will be like this: "Lord Rama, a great, divine exemplar of dharma and virtue for Hindus, himself apparently doesn't care much for vegetarianism and ahimsa..." "[Rama:] 'I must to lonely wilds repair, abstain from flesh, and living there on roots, fruit, honey, hermit's food, pass twice seven years (14 yrs.) in solitude. To Bharata's hand the king will yield the regent power I thought to wield, and me, a hermit, will he send my days in Dandak wood to spend.' " -- Ramayana 2:20. [Griffith, Ralph T.H. The Ramayana of Valmiki: translated into English verse. Benares: E.J. Lazarus & Co., 1895. p.117]. It may please be noted that vegetarianism is different from non-violence and it belongs only to Jain tenets, and later to Gandhian principles, but not to Hindus or Buddhists. The meaning of the above verse is 'being a hermit I will abstain from food that inculcates **raajasa, taamasa pravR^itti** an aggressive, assaulting mood... where certain kinds of meat stuff cause an aggressive mood...' and Griffith had his own metrical exigencies to incorporate all the subtexts and underlined meanings in those iambs. It is unclear as to why hairs are counted on eggshells, without grasping the essence of the epic's idea of eliminating vice, where vice is Ravana and his diabolic activities. Rama's character may not be taken as a meek, weak, bleak backbencher, but take it as a blitzkrieg assaulter, aggressive invader, that too only on vice. If he were not to kill an edible animal how can he create a holocaustic extirpator of demons in the last episodes of the epic, or shall he start chanting on battlefield **dhammam sharaNam gaccaami, sangam sharaNam gaccami** that too, to Ravana - needs to be explored. Firstly let us ask ourselves whether we want a Ravana or a Rama, whether they eat meat, chicken 65, or **biryaani**, or Italian ice creams.

Whether Rama is a god or no god, he is the princely Kshatriya, and if a warrior Kshatriya subsists on tubers and fruits, and on other insipid food, we can imagine how grand his warfare would be. If Rama were to be a god, why God created a big fish that eats a small fish, why birds and animals of prey, and why a **niSaada** that kills a bird at the start of Ramayana. Hence, taking dietary habits as acquired habits, but not godsend or tabooed ordinances of scriptures, the meanings of these verses of Kabandha are not contrived to establish any vegetarianism. Incidentally, these are the advices of raw-flesh eating Kabandha and we do not see Rama feasting comfortably on birds, fish, or on Kentucky chicken, at Pampa.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे त्रि सप्ततितमः सर्गः

Thus, this is the 73rd chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - Book Of Forest : Chapter 73

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35	36	37	38	39
40	41	42	43	44
45	46			

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 74 Verses converted to UTF-8, Nov 09

Introduction

Shabari is emancipated from mortality after her showing Matanga hermitage to Rama. Both the brothers approach Shabari as said by Kabandha and she adores them on their seeking her presence. She honours them as visitant guests and expresses her desire to depart to the spheres where her teachers are. Rama gives consent to it, on which she offers herself into fire and emerges as a divine angel, to ascend to heaven.

[Verse Locator](#)

तौ कबन्धेन तम् मार्गम् पम्पाया दर्शितम् वने ।
आतस्थतुः दिशम् गृह्य प्रतीचीम् नृ वर आत्मजौ ॥ ३-७४-१

1. tau = both; nR^i vara aatmajau = king, best one, sons of; vane pratiiciim disham gR^ihya = in forest, west, side, on taking up; kabandhena darshitam = by Kabandha, shown; tam pampaayaa maargam = that, Pampa's, passage to; aatasthatuH = travelled on.

Both the sons of that best king Dasharatha, on taking up westerly path in that forest travelled on the passage to Pampa as shown by Kabandha. [3-74-1]

[Verse Locator](#)

तौ शैलेषु आचित अनेकान् क्षौद्र कल्प फल द्रुमान् ।
वीक्षन्तौ जग्मतुः द्रष्टुम् सुग्रीवम् राम लक्ष्मणौ ॥ ३-७४-२

2. tau = those two; raama lakSmaNau = Rama, Lakshmana; shaileSu = on mountains; aacitan = studded [thicketed]; an ekaan = not, one [several]; kSaudra kalpa phala drumaan = nectar, similar, fruits having, at trees; viikSantau = while seeing; sugriivam draSTum jagmatuH = Sugreeva, to see, moved forward.

Those two, Rama and Lakshmana, while seeing several of the ticketed trees on mountains which have nectarous fruits on them moved forward to see Sugreeva. [3-74-2]

[Verse Locator](#)

कृत्वा च शैल पृष्ठे तु तौ वासम् रघु नन्दनौ ।
पंपायाः पश्चिमम् तीरम् राघवौ उपतस्थतुः ॥ ३-७४-३

3. tau = those two; raghu nandanau = Raghu's, legatees; raaghavau = Raghava-s; shaila pR^iSThe vaasam kR^itvaa = mountain, on top, sojourn, on making; pampaayaaH pashcimam tiiram = Pampa's, westward, bank's moorland; upatasthatuH = drew nigh of.

Those two legatees of Raghu on making a sojourn on the mountaintop, they the Raghava-s drew nigh of the moorland on the westward of Pampa Lake. [3-74-3]

[Verse Locator](#)

तौ पुष्करिण्याः पंपायाः तीरम् आसाद्य पश्चिमम् ।

अपश्यताम् ततः तत्र शबर्या रम्यम् आश्रमम् ॥ ३-७४-४

4. tataH = then; tau = those two; pampaayaaH puSkariNyaaH = of Pampa, of lotus lake; pashcimam tiiram aasaadya = westward, moorland, on getting at; tatra shabaryaa ramyam aashramam = there, Shabari's, idyllic, hermitage; apashyataam = they have seen [spotted.]

Then on getting at the westward moorland of that lotus-lake Pampa, there those two have spotted the idyllic hermitage of Shabari. [3-74-4]

[Verse Locator](#)

तौ तम् आश्रमम् आसाद्य द्रुमैः बहुभिः आवृतम् ।

सु रम्यम् अभिवीक्षन्तौ शबरीम् अभ्युपेयतुः ॥ ३-७४-५

5. tau = those two; tam aashramam aasaadya = that, hermitage, on getting at; bahubhiH drumaiH aavR^itam = with several, trees, wreathed round; su ramyam = highly, picturesque [environ]; abhi viikSantau = on perusing; shabariim abhyupeyatuH [abhi upa eyuH] = of Shabari, came nigh.

On getting at that hermitage and on perusing at that picturesque environ that is wreathed round with several picturesque trees, those two came nigh of Shabari. [3-74-5]

[Verse Locator](#)

तौ दृष्ट्वा तु तदा सिद्धा समुत्थाय कृतांजलिः ।

पादौ जग्राह रामस्य लक्ष्मणस्य च धीमतः ॥ ३-७४-६

6. tadaa = then; siddhaa = sublimated [by yogic practices, Shabari]; tau dR^iSTvaa tu = them, on seeing, but; kR^ita anjaliH = making, palm-fold; samutthaaya = on getting up; raamasya = of Rama; dhiimataH lakSmaNasya ca = sagacious, of Lakshmana, even; paadau jagraaha = feet, taken [braced.]

On seeing them that sublimated yogi Shabari instinctively made palm-fold, got up imperatively, and then she braced the feet of Rama, and even that of sagacious Lakshmana, impressively. [3-74-6]

[Verse Locator](#)

पाद्यम् आचमनीयम् च सर्वम् प्रददात् यथा विधि ।

ताम् उवाच ततो रामः श्रमणीम् धर्म संस्थिताम् ॥ ३-७४-७

7. paadyam aacamaniyyam ca = water for feet-wash, mouthwash, also; sarvam yathaa vidhi pradadaat = all [viands for the visitants,] as per, custom, she gave; tataH = then; dharma sam sthitaam = in duty [not virtue etc.,] well [unflinchingly,] one abiding in; taam shramaNiim = to her, that anchoress; raamaH uvaaca = Rama, spoke - asked after her.

She gave them water for feet-wash and mouthwash, and other viands customarily affordable to visitants, and then Rama asked after that anchoress who is unflinchingly abiding in her duty. [3-74-7]

[Verse Locator](#)

कच्चित् ते निर्जिता विघ्नाः कच्चित् ते वर्धते तपः ।

कच्चित् ते नियतः कोप आहारः च तपोधने ॥ ३-७४-८

8. tapaH dhane = oh, [lady with] ascesis, as wealth; te vighnaaH = your, deterrents; nir jita = completely conquered [overcome]; kaccit = isn't it [somehow]; te tapaH vardhate

kaccit = your, acetic practises, culminating, isn't it [someway]; **te kopa** = your, annoyance; **aahaaraH ca** = ailment, also; **niyataH kaccit** = regulated [adjusted,] isn't it [somewhat.]

"Oh, ascetically wealthy lady, perchance your deterrents in ascesis are completely overcome, somehow... your ascetic practises culminating, somehow... your annoyances and ailments are adjusted, somewhat... isn't it! [3-74-8]

The word **kaccit** is a phatic expression like 'isn't it?' but without question mark, as a statement of reasoning out as in **hai naa, hai kyaa.../ illeyaa.../ kadaa...** But it had to be said here in a roundabout way. The detrimental factors for loosing balance of mind, as asked by Rama, are **kaama, krodha, lobha: tri vidham narakasya idam dvaaram naashanam aatmanaH | kaamaH krodhaH tathaa lobhaH tasmaat etat trayam tyajet || 16-21 Gita. The Doors of Hell / Are threefold, whereby men to ruin pass,- / The door of Lust, the door of Wrath, the door / Of Avarice. Let a man shun those three! - Sir E. Arnold.**

[Verse Locator](#)

कच्चित् ते नियमाः प्राप्ताः कच्चित् ते मनसः सुखम् ।
कच्चित् ते गुरु शुश्रूषा सफला चारु भाषिणि ॥ ३-७४-९


9. **caaru bhaaSiNi** = oh, suave, speaker; **te niyamaaH praaptaaH kaccit** = your, commitments [to certain pledges, like caandraayaNaadi vrata-s,] achieved, anyway; **te manasaH sukham kaccit** = your, self, appeased, anyway; **te guru shushruuSaa** = your, mentors, subservience to, sa phalaa = with, fruit [brought to fruition]; **kaccit** = isn't it!

"Oh, suave speaker, mayhap your sacred commitments are achieved, anyway... appeased is your self, anyway... and your subservience to your mentors brought to fruition, perchance... isn't it!" Thus Rama enquired with Shabari. [3-74-9]

[Verse Locator](#)

रामेण तापसी पृष्ठा सा सिद्धा सिद्ध सम्मता ।
शशंस शबरी वृद्धा रामाय प्रति अवस्थिता ॥ ३-७४-१०

10. **raameNa pR^iSThaa** = by Rama, she who is asked thus; **siddha** = sublimated yogin; **siddha sammataa** = to sublimated yogis, adherent to; **taapasii** = anchoress; **vR^iddhaa** = senescent lady; **saa shabarii** = she, that Shabari; **prati avasthitaa** = afore, remaining - en face Rama; **raamaaya shashamsa** = to Rama, she informed.

When Rama asked her in this way she that Shabari who is a senescent anchoress, sublimated yogin and an adherent to the sublimated yogis of higher rank, informed Rama remaining in his vis--vis. [3-74-10]

[Verse Locator](#)

अद्य प्राप्ता तपः सिद्धिः तव संदर्शनात् मया ।
अद्य मे सफलम् जन्म गुरवः च सुपूजिताः ॥ ३-७४-११

11. **adya** = just now / today; **tava sam darshanaat** = by your, pleasing appearance - manifestation; **maya** = by me; **tapaH siddhiH praaptaa** = ascesis, accomplishment, is achieved; **adya** = now only / today; **me janma sa phalam** = my, birth, with, fruit - fructified; **guravaH ca su puujitaaH** = to mentors [my subservience,] also, well, hallowed.

"Just now, on your pleasing manifestation before me my ascesis is accomplished, and now only my birth is fructified, and now only my subservience to my mentors is well hallowed... [3-74-11]

Annex: 'My dear boy, you are so late... having come too lately how is that you ask whether everything is sanctified or beatified long back and there is nothing for you to do... here I am too bored to stay in this withered body and I am longing to go to my gurus' place to serve them... not that they are in need of any maidservant, but I need much to be in their presence as a maidservant... whether you are god or no god... that is not my concern...

my teachers told me to stay here until your arrival... and you have arrived now, so fructified is my teachers' saying... what is the result of subservience to teachers... release, deliverance, etc., thus my teachers said... so I got it just now... that way, what is it a commoner birthed on earth wishes... an emancipation from the cycle of births and deaths... so my teachers said... thus I got it just now... on envisioning you... I know that you are unknowable, thus said my teachers, but I have known you, because I have seen you... hence I am redeemed by my gurus... this is the resultant factor of my unswerving servitude to my teachers... by the way, my teachers used to say about it quoting from some sweta Upanishad... now I am unable to recollect it... Lakshmana, can you recite it for me...' Lakshmana: yasya deve paraa bhaktiH yathaa deve tathaa gurau | tasya ete kathitaa hi arthaaH prakaashante mahaatmaaH | prakaashante mahaatmana iti | shvetaashvataropanisad 6-23 'for a noble soul who reposes devotion in god, and an equal devotion in his teacher, to such a noble soul all truths manifests themselves... to such a noble soul all truths manifests themselves...' Shabari: Yes, yes, so also I stand ennobled after envisaging you, just now...'

[Verse Locator](#)

अद्य मे सफलम् तप्तम् स्वर्गः चैव भविष्यति ।
त्वयि देव वरे राम पूजिते पुरुषर्षभ ॥ ३-७४-१२

12. puruSarSabha = oh, best one among men; deva vare = gods, among best; tvayi puujite = in you [now,] when worshipped; raama = oh, Rama; adya me taptam saphalam = now, mine, whatever asceticism I practised, is fruited; svargaH caiva bhaviSyati = heaven, also thus, will be there.

"Oh, best one among men, now all my asceticism is fructified when I personally worshiped you, who are none other than the best god among gods, thus the heaven will also be there for me... [3-74-12]

Annex: 'thus my teachers were discussing about you when you were in Chitrakuta... but I have no knowledge about you or your Being... as said by my teachers you have come, thus my teachers' words came true... then you must be that 'Being' according to my feminine logic... and I could personally see you with these hazy, foggy mortal eyes, which my teachers could not... am I to self-ascertain that I edge over my teachers, though I have not performed any rituals or ceremonies, which my decrepit and doddering teachers painfully did... not so, it is their way of knowing you and this my way of reaching you... they also said that there is a returnless sphere, apart from brahma loka, indra loka... 'abode of Brahma or paradise of Indra...' and when I was saying 'heaven to me...' I intended that returnless 'heaven...' to where my teachers have gone, as they did not wish to go to Indra's paradise to enjoy the dance programs of Rambha or Tilottama, as said by Gita 8-16: aabrahma bhuvana lokaaH punar aavartino arjuna | maam upetya tu kaunteya punar janma na vidyate || The worlds, Arjuna!- even Brahma's world- / Roll back again from Death to Life's unrest; / But they, O Kunti's Son! that reach to Me, / Taste birth no more. - Sir E. Arnold.

[Verse Locator](#)

तव अहम् चक्षुषा सौम्य पूता सौम्येन मानद ।
गमिष्याम्यक्षयांलोकांस्वत्प्रसादादरिन्दम - यद्वा -
गमिष्यामि अक्षयान् लोकान् त्वत् प्रसादात् अरिन्दम ॥ ३-७४-१३

13. saumya = oh, kind one; tava = by your; saumyena cakshuSaa = with kind, eyes; aham puutaa = I am, sanctified; maana da = respect, endower of; tvat prasaadaat = by your, beneficence; a kshayaan = un, diminishing [returnless]; lokaan = worlds; gamiSyami = I wish to go; arin dama = oh, enemy, subjugator.

"Oh, kind one, your blessed sight has sanctified me... and oh, endower of respect, by your beneficence I wish to go to those returnless worlds because I have subjugated those enemies of yours, viz., ari SaD varga-s in me, and I think my prayer to you is justified because you are a subjugator of such enemies... [3-74-13]

Annex: 'Now that you have come I conclude you to be that "Absolute" and I repose the same faith and confidence in you which I have for my mentors... hence give me the worlds of no return, to where my preceptors went...' 'Or, tava saumyena cakshuSaa by your magnanimous visual acuity, gratis visualis, puutaa asmi I am depurated of all of my three fates, sancita, aagaami, praarabdha karma-s, hence, oh, enemy subjugator, subdue all enemies in me, ari SaD varga - kaama, krodha, lobha, moha, mada, maastarya, even the

present lobha, moha for a returnless world, and then tvat prasaadaat by your grace; nirhetuka dayaa kaTaaksha prasaadaat, your unconditional salvation, salvas gratis, grant me those returnless worlds...' Govindaraja. Ravana's ten heads are identified with the above six negativities plus four more as - kama lust; krodha anger; lobha greed; moha delusion; mada pride; maatsarya : envy; manas : mind; buddhi intellect; chitta will; ahamkara ego.

[Verse Locator](#)

चित्रकूटम् त्वयि प्राप्ते विमानैः अतुल प्रभैः ।
इतः ते दिवम् आरूढा यान् अहम् पर्यचारिषम् ॥ ३-७४-१४

14. aham yaan paryacaariSam = I, whom, I was in tendance of; te = those sages [disciples of Matanga]; tvayi citrakuuTam praapte = on your, Chitrakuta, arriving at; atula prabhaiH vimaanaiH = by unequalled, in refulgence, by divine aircrafts; itaH divam aaruuDhaa = from here, to welkin, lifted up.

"Divine aircrafts of unequalled refulgence have lifted those disciples of Sage Matanga in whose tendance I was, to welkin on your arriving at Chitrakuta... [3-74-14]

[Verse Locator](#)

तैः च अहम् उक्ता धर्म ज्ञैः महाभागैः महर्षिभिः ।
आगमिष्यति ते रामः सु पुण्यम् इमम् आश्रमम् ॥ ३-७४-१५
स ते प्रतिग्रहीतव्यः सौमित्रि सहितो अतिथिः ।
तम् च दृष्ट्वा वरान् लोकान् अक्षयान् त्वम् गमिष्यसि ॥ ३-७४-१६

15. dharma GYaiH = probity, knowers of; mahaabhaagaiH ca = highly providential ones, also; taiH maharSibhiH aham uktaa = by those, eminent-saints, I was, told; raamaH = Rama; te su puNyam = your, highly, blest; imam aashramam aagamiSyati = to this, hermitage, will come; saumitri sahitaH = Soumitri, along with; saH te atithiH = he is, your, guest; prati grahiitavyaH = he is to be cordially welcomed; tam dR^iSTvaa = him, on seeing; tvam varaan lokaan = you, to best, worlds; a kSayaan = un, diminishing [in merit]; gamiSyasi = will go.

"Those knowers of probity, highly providential, and eminent-saints have told me, 'Rama will come to this highly blest hermitage of yours along with Soumitri... and you have to cordially welcome them as your guests, and on your seeing him you will go to best worlds, where merit remains undiminished...' [3-74-15, 16]

This suggests that subservience to preceptors will generate the merit that causes deliverance to the student or servant by the active participation of the deliverer. The best world or sphere, or state attainable by soul-searching individuals is kaivalya whereas seeing that deliverer with one's own eyes bhagavad avalokana, is far beyond these worlds or states with nomenclature, and it is mukti, salvation from life cycles. Govindaraja

[Verse Locator](#)

एवम् उक्ता महाभागैः तदा अहम् पुरुषर्षभ ।
मया तु विविधम् वन्यम् संचितम् पुरुषर्षभ ॥ ३-७४-१७
तव अर्थे पुरुषव्याघ्र पम्पायाः तीर संभवम् ।

17. puruSarSabha = oh, man the best; mahaabhaagaiH aham evam uktaa = by highly providential sages thus, I, in this way, was told; tadaa = then onwards; = puruSavyaaghra = oh, manly tiger; puruSarSabha = oh, best of the men; mayaa tu = by me, on my part; tava arthe = for your, sake; pampaayaaH tiira sambhavam = of Pampa Lake, moorlands, occurring on; vividham vanyam samcitam = various, forest [fruits and eatables,] are gleaned.

"Oh, best one among men Rama, thus I was told by those highly providential sages, oh, best one among men, oh, manly tiger, and I have gleaned various forest fruits and eatables that occur on the moorlands of Pampa Lake for your sake..." So said Shabari to Rama. [3-74-17]

Out of the three epithets for Rama, the twice-repeated epithet is **puruSa R^iSabha** 'bull among men...' where The Bull is the bull from the zodiacal sign or constellation Taurus to that of stock exchanges. And it is Latin bulla 'rounded object', in medieval Latin 'seal' or Latin bullire 'to bubble', from bulla 'bubble' etc., where Rama is the rounded off seal for kingship, and even known for his bubbly fermentation to deal with atrocities. The other is **puruSa tilaka** 'the vermilion mark on the forehead of mankind...' rather the husband of mankind, or the husbandman for mankind who cultivates good on the earth as a farmer, after weeding out the weeds called evils. The version of Gita Press has this as the 'flower of humanity...'

And then it is said in vernacular translations as a 'bullish man' is for his impetuosity and aggressiveness towards evil called Ravana, when he started from Ayodhya. The second is to tell that he is a yeoman, a man holding and cultivating a small landed estate, taking care of every weed or withering plant, as he has come to see Shabari, and Shabari like an old plant did not stir out. The third is **puruSa vyaaghra** 'manly tiger...' but this is actually 'man, the lion...' and if a lion sets out he will not take a back step until his pursuit is fulfilled. Thus Shabari is given the lines with three epithets to Rama, as she is already in the know of this Rama, and now on seeing him personally, some divine wisdom dawned and she is able to foresee what this man, rather this lion, is going to achieve at end point. We glean these meanings, one, or two, and we appeal to Sanskrit pundits to derive which epithet is used with which purpose, once again.

By the way, where is the scene of Rama eating fruits and eatables bitten and tasted by Shabari? Has this old woman not offered the fruits to the guests, or just said that they are available? We listen many stories and see many pictures telling that she gave many fruits after biting them with her own teeth to test the taste. All that is not in Valmiki Ramayana. This amplification is from Padma Purana. **phalaani ca supakvaani muulaani madhuraaNi ca | svayam aasaadya maadhuryam pariikShya paribhakShya ca | pashcaat nivedayaamaasa raaghaabhyaam dhR^iDhvrataa |**

[Verse Locator](#)

एवम् उक्तः स धर्मात्मा शबर्या शबरीम् इदम् ॥ ३-७४-१८

राघवः प्राह विज्ञाने ताम् नित्यम् अबहिष्कृताम् ।

18b, 19a. **shabaryaa evam uktaH** = by Shabari, that way, one who is = addressed - Rama; **dharmaatmaa** = graceful souled one; **saH raaghavaH** = he that, Raghava; **nityam** = ever vi GYaane = from clearly, knowing - from gnosis, from esoteric knowledge; **a bahiSkR^itaam** = not, debarred lady - Shabari; **taam shabariim** = to her, to such Shabari; **idam pra aaha** = this, clearly [enquiringly,] said.

When that graceful souled Rama is addressed thus by Shabari, he that Raghava enquiringly said this to that Shabari who is never ever debarred from esoteric knowledge and gnosis. [3-74-18b, 19a]

'though ignoble by birth...' is the assumed finishing line. There are many exclamations and arguments for and against this caste oriented banalities. So taking by those days we may find the characters of this Shabari, tribal king Guha, Dasharatha's minister Sumantra, and the like and then we may examine how much the so-called outcaste is cared for or sought after. They may be ineligible to perform ritual deeds but none is barred from esoteric knowledge.

[Verse Locator](#)

दनोः सकाशात् तत्त्वेन प्रभावम् ते महात्मनः ॥ ३-७४-१९

श्रुतम् प्रत्यक्षम् इच्छामि संद्रष्टुम् यदि मन्यसे ।

19b, 20a. **mahaatmanaH danoH sakaashaat** = great souled, son of Danu's, presence [from the wraith of]; **tattvena shrutam** = in nutshell, what is heard; **te prabhaavam** = your, [and your preceptors'] effectiveness; **manyase yadi** = you feel like, if; **pratyakSam samdraSTum icChaami** = personally, to clearly see, I wish.

"Your and your preceptors' effectiveness is heard in effect from the wraith of the great souled Danu's son, Kabandha, and if you feel showing it like I wish to clearly see it, personally..." Thus Rama asked her to show hermitage. [3-74-19b, 20a]

He is rather showing that hermitage to us in order to emphasise the path followed by the disciples of Matanga, whom this Shabari served that laboriously.

[Verse Locator](#)

एतत् तु वचनम् श्रुत्वा राम वक्त्रात् विनिःसृतम् ॥ ३-७४-२०
शबरी दर्शयामास तौ उभौ तत् वनम् महत् ।

20b, 21a. shabarii = Shabari; raama vaktraat viniHsR^itam = from Rama's, guttural, emerged from [worded gutturally]; etat vacanam shrutvaa = all that, but, sentence [wording,] on hearing; tau ubhau = to, both of them; mahat tat vanam darshayaamaasa = unique one, that, woodland, started to show.

On hearing those words voiced by Rama, Shabari started to show that unique woodland to both of them. [3-74-20]

[Verse Locator](#)

पश्य मेघ घन प्रख्यम् मृग पक्षि समाकुलम् ॥ ३-७४-२१
मतंग वनम् इति एव विश्रुतम् रघुनन्दन ।
इह ते भावित आत्मानो गुरवो मे महाद्युते ।
जुहवान् चक्रिरे नीडम् मंत्रवत् मंत्र पूजितम् ॥ ३-७४-२२

21b-22. raghunandana = oh, delight of Raghu-s lineage, Rama; megha ghana prakhyam = clouds, crammed, comparable; mR^iga pakSi samaakulam = animals, birds, compacted with; matanga vanam iti eva vishrutam = Matanga, woodland, that way, well known; pashya = you see; mahaa dyute = oh, highly, resplendent Rama; bhaavita aatmaanaH = contemplative, souls; me guravaH = my, teachers; iha = here; mantravat = hymn oriented; mantra puujitam = with hymns, worshipped; niiDam = nest, snuggery; te juhavaan cakrire = they, activities of fire [Ritual-fire oblations,] conducted.

"Oh, Rama the delight of Raghu's lineage... this one comparable to a crammed cloud that would be ever ready to yield much cherished cloudbursts, and compacted with animals and birds that are ever ready to enjoy seasonable rains, is that hermitage to which you have come, that way this woodland is well known as Matanga, meaning a cloud, or an elephant, or an elephantine cloud that showers blessings on all... and oh, highly resplendent Rama, you may see this nest, snuggery, where those contemplative souls, my teachers, used to conduct oblations into the Ritual-fires, orienting and worshipping them with Vedic hymns... [3-74-21b, 22]

There is another shade with a little different wording cakruH analam mantravat mantra kovidaaH meaning mantra kovidaaH experts in hymns; mantravat hymn oriented; analam Ritual-fire; juhaavaan oblations in fire; cakruH conducted, worshipped.

[Verse Locator](#)

इयम् प्रत्यक् स्थली वेदी यत्र ते मे सुसत्कृताः ।
पुष्प उपहारम् कुर्वन्ति श्रमात् उद् वेपिभिः करैः ॥ ३-७४-२३

23. me = my [by me]; su satkR^itaaH = highly revered; te = by those [great sages]; yatra = where; shramaat = arduously; ut vepibhiH karaiH = with extremely, doddery, hands; puSpa upahaaram = flower, submittal [worshipped the Altar of Fire]; kurvanti = they used to do; such a; pratyak sthalii vedii = westerly, raised, altar; iyam this = [alone.]

"Where those great sages that are highly revered by me used to offer flowers with their extremely doddery hands in the worship the Altar of Fire, this alone is that Altar of Fire raised at western end... [3-74-23]

The Altar of Fire is the sanctum sanctorum of Vedic-ritual, like that of present day temples. It took some two hours for Rama to enter such a hermitage of Agastya, that too after Agastya's permission. Now a so-called

low-caste woman is able to detail about it, naming by their technical names as **pratyak stalii vedi, praacii sthalii vedi, puSpopahaaram**, and she is detailing their acts of dodderly worship, sympathetically. Hence, she should be in proximity at those places when her preceptors actually worshipped the fire offerings. That way, she is a **bahiSkR^itaam - api samiipaata** 'not, debarred lady, even, from the proximity' of Vedic-rituals. These Vedic time **yanGYa-s** were more secular than the present day commercial temple complexes, cf., **ashva medha yaGYa** in Bala Kanda. Nobody debar any in such Vedic ceremonies, but some are not expected to perform them personally, again cf., Vishvamitra-Trishanku episodes. If everybody becomes a Bishop, who will be remaining for appointment as pastoral staff? The Reverend Bishop is the Bishop, but staffers are many.

[Verse Locator](#)

तेषाम् तपः प्रभावेन पश्य अद्य अपि रघूत्तम ।
द्योतयन्ति दिशः सर्वाः श्रिया वेद्यः अतुल प्रभाः ॥ ३-७४-२४

24. **raghuuttama** = oh, best one from Raghu-s; **teSaam tapaH prabhaavena** = by their [my teachers,] ascesis, by efficacy; **a tula** = not, comparable; **prabhaaH** = in irradiance; **vedyaH** = Altars of Fire; **shriyaa** = with solemnity; **adya api** = now, even; **sarvaaH dishaH dyotayanti** = all, directions, irradiating; **pashya** = you see.

"Oh, best one from Raghu-s, by the efficacy of the ascesis of my teachers these Altars of Fire are with incomparable irradiance, and even now they are irradiating all of the directions with solemnity... see them... [3-74-24]

[Verse Locator](#)

अशक्नुवद्भिस्तैर्गन्तुमुपवासश्रमालसैः - यद्वा -
अशक्नुवद्भिः तैः गन्तुम् उपवास श्रम आलसैः ।
चिन्तिते अभ्यागतान् पश्य समेतान् सप्त सागरान् ॥ ३-७४-२५

25. **upavaasa** = by dieting; **shrama** = by straining; **aalasaiH** = enervated; **gantum** = to go [to sea baths]; **a shaknuvadbhiH** = not, capable were they; **taiH cintite** = by their, thought process; **abhyaagataan** = to close by [oceans] came; **sametaan** = in coalescence; **sapta saagaraan** = [all of] seven, seas; **pashya** = see [them.]

"Enervated by dieting and straining they were incapable to go for sea bathing, and just at their thought process all the seven seas came close by, in coalescence... see them... [3-74-25]

That is why Pampa Lake is held sacred. Instead of rivers going into sea, seas flowed back to form this lake for the sake of these old sages. Sea bathing is the best, river bathing is of medium merit, and bathing with well or vessel water is worst, in terms of holy baths.

[Verse Locator](#)

कृत अभिषेकैः तैः न्यस्ता वल्कलाः पादपेषु इह ।
अद्य अपि न विशुष्यन्ति प्रदेशे रघुनन्दन ॥ ३-७४-२६

26. **raghunandana** = oh, Raghu's legatee; **iha kR^ita abhiSekaiH** = here, on performing, holy baths; **taiH** = by them [by sages]; **pradeshe** = in this place; **paadapeSu** = in trees - on trees; **nyastaaH valkalaaH** = kept [spread for drying,] jute-cloths; **adya api** = now, even; **na vi shuSyanti** = not, completely, dried.

"On performing holy baths those sages have spread their jute cloths on those trees with their own doddering hands here at this place and oh, Raghu's legatee, those cloths did not dry even now by the touch of their hands... [3-74-26]

[Verse Locator](#)

देव कार्याणि कुर्वद्भिः यानि इमानि कृतानि वै ।
पुष्पैः कुवलयैः सार्थम् म्लानत्वम् न तु यान्ति वै ॥ ३-७४-२७

27. deva kaaryaaNi kurvadbhiH = for gods, rituals, while doing [while the sages were worshipping gods]; kuvalayaiH saartham puSpaiH = black-lotuses, along with, [other] flowers; yaani = which [garlands]; kR^itaani = were made [knotted together]; imaani = these - these are those garlands, and these are; mlaanatvam na yaanti vai = state of discolour, not, but, going in, indeed.

"Which garlands they have knotted together with black-lotuses and other flowers while they were worshipping gods, these are really those garlands, and indeed there is no discolouration to them... [3-74-27]

[Verse Locator](#)

कृत्स्नम् वनम् इदम् दृष्टम् श्रोतव्यम् च श्रुतम् त्वया ।
तत् इच्छामि अभ्यनुज्ञाता त्यक्ष्यामि एतत् कलेवरम् ॥ ३-७४-२८

28. tvayaa = by you; kR^itsnam idam vanam dR^iSTam = in its entirety, this, woodland, is seen; shrotavyam ca shrutam = listenable, also, listened; tat = thereby; abhyanuGYaataa = to be a permittee [where you are my permitter]; etat = this one; kalevaram [kale aavaram = for aliveness, encasement, body of living being] = sheath, called body; tyakshyaami - tyaktum = to leave off; icChaami = I wish to.

"You have seen what is seeable and you have listened what is listenable of this woodland in its entirety... thereby I wish to become a permittee, where you alone are my permitter, as I wish to castaway this sheathe of soul, called my body... to make that soul to move nigh of my teachers feet... [3-74-28]

[Verse Locator](#)

तेषाम् इच्छामि अहम् गन्तुम् समीपम् भावित आत्मनाम् ।
मुनीनाम् आश्रमो येषाम् अहम् च परिचारिणी ॥ ३-७४-२९

29. aashramaH = [this] hermitage; yeSaam muniinaam = of which, sages - belonged to which sages; aham ca [yeSaam] paricaariNii = I, also, [whose,] maidservant; bhaavita aatmanaam = to contemplative, souled ones; teSaam = to their; samiipam = proximity; aham gantum icChaami = I, to go to, yearn [soulfully.]

"Of which sages this hermitage is, and of which sages I am also a maidservant, I soulfully go the proximity of those contemplative souls..." Thus, she appealed to Rama. [3-74-29]

[Verse Locator](#)

धर्मिष्ठम् तु वचः श्रुत्वा राघवः सह लक्ष्मणः ।
प्रहर्षम् अतुलम् लेभे आश्चर्यम् इदम् च अब्रवीत् ॥ ३-७४-३०

30. saha lakSmaNaH raaghavaH = along with, Lakshmana, Raghava; dharmiSTham vacaH shrutvaa = duty-congruent, [her] words, on hearing; aashcaryam idam [aashramam] = astonishing, is this [hermitage and its inmates]; [iti = thus]; abraviit = he said; atulam pra harsam lebhe = unique, high, rejoice, he obtained.

Rama on hearing those duty-congruous words of Shabari along with Lakshmana, obtained a uniquely high rejoice and he also said, "astonishing is this..." [3-74-30]

Annex: 'astonishing is this hermitage and its inmates... where the inmates praise their bygone masters, as said at gurum prakaashayet dhiimaan 'gurus are to be extolled by true and wise disciples...' and the masters made the environ blissfully livable, all this is without any maya or magic... so, fairness has its own place...'

[Verse Locator](#)

ताम् उवाच ततो रामः शबरी संश्रित व्रताम् ।
अर्चितो अहम् त्वया भद्रे गच्छ कामम् यथा सुखम् ॥ ३-७४-३१

31. tataH = then; raamaH = Rama; samshrita vrataam = one firmed up, in faith [towards her masters]; taam shabarii [shabariim] = to her, to Shabari; uvaaca = spoke; bhadre = oh, saintly lady; aham tvayaa arcitaH = I am, by you, treated with deference; kaamam = as you please; yathaa sukham = as per, your solace, [where you solace yourself with]; gacCha = you may go.

Then Rama spoke to that Shabari who is firmed up in her faith towards her masters, "oh, saintly lady, you treated me with deference... thus may go to your cherished worlds, where you can solace yourself with your masters... [3-74-31]

[Verse Locator](#)

इति एवम् उक्ता जटिला चीर कृष्ण अजिन अंबरा ।
अनुज्ञाता तु रामेण हुत्वा आत्मानम् हुत अशने ॥ ३-७४-३२
ज्वलत् पावक संकाशा स्वर्गम् एव जगाम सा ।

32, 33a. iti evam uktaa = thus, that way, said [by Rama]; jaTilaa = tufted hair wearing; ciira = jute-cloths; kR^iSNa ajina = deer, skin; ambaraa = having for dress; anuGYaataa raameNa = consented to, by Rama; aatmaanam = herself; huta ashane hutvaa = in char, eater [Ritual-fire,] offering as oblation; jvalat paavaka samkaashaa = flaring, fire, similar to; saa svargam eva jagaama = she, to heaven, alone, went to.

Thus that way said by Rama in consent, she who is wearing tufty-matted hair, jute-cloths, and deerskin as her clothing, she offered herself as an oblation into Ritual-fire, and then like a flaring fire, she went to heaven alone. [3-74-32, 33a]

[Verse Locator](#)

दिव्यम् आभरण संयुक्ता दिव्य माल्य अनुलेपना ॥ ३-७४-३३
दिव्य अंबर धरा तत्र बभूव प्रिय दर्शन ।
विराजयन्ती तम् देशम् विद्युत् सौदामिनी यथा ॥ ३-७४-३४

33b, 34. divyam aabharaNa samyuktaa = angelic, ornaments, joined with [bejewelled]; divya maalya anulepanaa = angelical, with flowery tassels, cosmetics; divya ambara dharaa = angle's, wraparound, wearing; vidyut saudaaminii yathaa = electric [spark,] scintillations, as with; tam deshama virajayantii = that, province, scintillating; tatra priya darshana babhuuva = there, angel-like, for a sight, she became.

Now she appeared as an angle bejewelled with angelic ornaments, wearing angle's wraparound and angelical flowery tassels, and bedaubed with suchlike cosmetics, and as with the scintillations of electric sparks she scintillated that province. [3-74-33b, 34]

[Verse Locator](#)

यत्र ते सुकृत आत्मानो विहरन्ति महर्षयः ।
तत् पुण्यम् शबरी स्थानम् जगाम आत्म समाधिना ॥ ३-७४-३५

35. shabarii = Shabari; aatma samaadhinaa = soul, by meditative concentration [for she is a yogin]; su kR^ita aatmaanaH = good, done, souls [blest souls for their good deeds]; te maharSayaH = those, sublime sages; yatra viharanti = where, they saunter; tat puNyam sthaanam = to that, sanctum, locus; jagaama = [she] went to.

Shabari who is a perfect yogin with perfected meditative concentration, now went to that sanctum locus where the blest souls of those sublime sages, namely her masters, saunter. [3-74-35]

For this Dharmaakuutam says: tat udiiritam ati dharmiShTham vacanam aakarNya harSha nirbhara maanaso raameNa samauGYaataa shavarii bhujagii iva jiirNaam tvacaam tanum hutaashane nikShipya divya maalyaa ambara dharaa shirasaa raamam praNamya guru jana maNDala kR^itam puNya sthalam jagaama | | dk She left her body as a female serpent does in its ecdysis. This metaphor of a snake shedding off skin is

repeated time and again in Ramayana and here the commentator is using it. This is indicative of the thousand hooded serpent **aadiseSa** who guards Vishnu like a mosquito net. The fibre like sheath released by a snake will be beautiful for a look as it glitters with all the charms of a charming snake. The minute you finger it, of course when snake went a long way off, then that sheath splinters in hundreds of pieces. That is why this metaphor is used to suggest the world as **viSNu maya**, which remains beautiful and if touched shatters all misconceptions. Saint-singer Tyaagaraaya has a **kR^iti** on this **pannagapu doma tera paikettavemayya...** So Shabari is rid of that illusion, or **maya...**

The meaningfully meaningless caste system of India

At the outset let us say that there is no Hinduism as such but **bhaaratiiya sanskR^iti** is there, and that is not concentrated in an around Indus valley alone. So also there is no caste system in India, but it is to be called **varNa**, **varga** categorisation, class, social stratification etc. Oxford has this to say for the word caste - Spanish and Portuguese *casta* 'lineage, race, breed', fem. of *casto* 'pure, chaste' and we are still lingering ourselves to the unwitting misnomer of Portuguese. In Ch. 1 of Bala Kanda, we put this as - Brahman - teacher-class; Kshatriya - ruler-class; Vyshya - trader-class; Shudra - worker-class. And if the word 'class' is also a pungent word let us use this Latin word **classis** 'assembly...' a near relative of **varNa**, **varga** and which does not mean the colour of skin, but it is meant to be a group. Thus the groups or assemblages are **classis of intelligentsia** and **classis of sovereignty** and **classis of commerce** and **classis of peasantry or smithery** or its various branches. Unfortunately, this word is mixed up to mean nonsense, and it remained to mean only as 'casta' of Portuguese. If it were to mean bloodline, race, or caste, then to which bloodline Kshatriya-s belong, either to Solar dynasty or to Lunar dynasty. Likewise to which bloodline the many kinds of Brahmins, say Vaidic, Niyogi, Bhatt, Caturvedi, Dwivedi, Iyer, Iyyangar, Namboodri etc., belong. By the way, what is the caste of Parashu Rama, or Bhaargava Rama, the sixth incarnation of Vishnu on earth and generally ascribed as a Brahman? His father is Jamadagni, said to be a Brahman, and his mother is Satyavati, the sister of Vishvamitra, a Kshatriya. Thus, the present day confusion and wrong terminology do not apply to Vedic times, because they believed in the 'seed-and-field syndrome' **biiija kshetra nyaaya** and perhaps a phenomenon recently found may match it - ``when we look at the Y-chromosome DNA, we see a very different pattern. The lower castes are most similar to Asians, and the upper castes are more European than Asian... Further, when we look at the different components within the upper caste, the group with the greatest European similarity of all is the warrior class, the Kshatriya, who are still at the top of the Hindu castes, with the Brahmins... But the Brahmins, in terms of their Y-chromosomes, are a little bit more Asian - So the genetic results are consistent with historical accounts that women sometimes marry into higher caste, resulting in female gene flow between adjacent castes. In contrast, males seldom change castes, so Y chromosome" so says geneticist Lynn Jorde of the University of Utah.

This discussion has its orientation in the word **shramaNii** prefixed to Shabari, which originally means a Hindu wandering friar, not to be confused with the monk of Buddhism. Many take her to be a tribal or lowborn woman, and puzzle about the availability of Vedic knowledge or yogic practise to her. It is pertinent to ask why lowborn people and women were not authorised to perform Vedic rituals. We may see the queens of Dasharatha have performed Ashvamedha ritual in Bala Kanda. So women are not barred. Then the **classis laboris** had a different kind of labour to undertake, than this relax-less labour of rituals. So, their manpower was used that way and the brainpower of these Vedic pundits was used this way. The difference belonged more to the occupational interests than congenital inheritance. The lateral thinking or the vertical thinking changed them, and it is now we have a counter-culture than that of Vedic times. We still see sons and daughter of film actors, industrialists, or politicians becoming father-like, but sons of washermen and shore-makers are turning out differently.

Though Shabari is given a direct charge-free flight to heaven but poor Shambuka, another shuudra, is eliminated by Rama. Shambuka is neither a poor, innocent, meekish shuudra. He had to be eliminated when he was practising **haTha yoga** 'meditating upside down...' only to conquer the world with his negative logic like Ravana. He is not even a Yogi, but a **bhogi**, enjoyer and one who started his mission with half-knowledge with **para apakaara dharma**. But Shabari is a yogin by her **aatma samaadhi**, that too a reverential lady by her steadfastness in what she believed **sva dharma**.

Regarding the accessibility of Vedas or Vedic knowledge to each and every body, the first question that arises is 'what for it is required by everyone?' If the answer is 'to know what Vedas say...' then the reply is, 'sun rises in east, cloud brings rain, so it is to be worshipped, and beyond it there are some forces to cause all this, so they are to be known, by which you obtain heaven... this Vedas say...' Therefore, this knowledge was unnecessary for the commoners in those days, because they were on heaven-like earth, so we presume by epics. And there are no such episodes where such questions were raised by some characters. Even Vali, a vanara was an adherer of Veda-s. This knowledge is now sought for because earth is turning into hell. But if Vedas are required for practising to purchase a direct ticket to heaven, the episode of Trishanku is there to tell us what

sort of heaven we gain by short-cut methods. Even if they are taught to one and all and all sit chanting those hymns, since it appears to be an easy job to chant un-understandable hymns, gone is the agriculture, commerce, defence etc., to dogs.

Such a state of turmoil has occurred with the advent of Buddhism and its relative conversions. Then the Magadha and Maurya empires have utterly outdone the Kshatriya-s, by hiring mercenaries as their army. When the defence of a tradition itself is defeated then that tradition had to crumble, and in to that crumbling tradition, many outlandish traditions have intruded to intermingle, so says our known history. But when the question of - caste vs. Vedas - arises, there are many caste-less characters in Veda made eligible to learn Vedas, for e.g., **Jaabaala Satyakaama**, vide **channdogya upaishad** 4-4-1 to 4-4-5. Adi Shankara's commentary on Brahma sutra-s 34-38 refuses the right of practising Vedas by Shudra-s, but his **maniiSaa pancakam** salutes a **caNDAala - caNDAalo astu sa tu dvijostu...** 'may he be a Brahman or a Profaner, salute him [who has right knowledge about the Absolute...]' This appears self-contradictory, but not so, because the ritual acts are prohibitive to women and shuudra-s, but not knowledge or personal excellence in it. Admittance of everyone in every sphere of activity is as good as admitting a nondescript into an operation theatre when heart transplantation is going on. Or, asking an airhostess to build a space shuttle because she has more flight hours on her record. Why all of them, some categories of Brahmins are not allowed in certain areas of rituals though conducted by Brahmins. Vedas say that it is a difficult path to follow them: **uttiShTha jaagrata praapya varaan nibodhata | kShurasya dhaaraa nishitaa dur atyayaa duram pathaH tat kavayo vayanti || 1-3-14 kaThopaishad** 'Arise Awake, resort to best teachers to know 'That...' it is a walk on the razor's edge, difficult to follow, so the wise say...' then, why walk on a razor blade when air-conditioned roads of VB, Java, C , Oracle are there, like Vishvamitra who has taken many chapters to become Brahmin pundit, for no practical purpose. Vedic culture is different to Puranic culture, Puranic culture differs with epical, where examples are Lakshmana's boundary line to Seetha, and Shabari's tasting fruits before giving them to Rama, from Padma Purana, and everything or anything of that time is unavailable now, except these palm-leaf books and this pseudo-casteism. Anyway, let bygones be bygones, and let Veda or Vedic knowledge remain in a showcase of some archaeological museum, and let us revert to the story telling. So in conclusion it is to be said whether Shabari is the Spanish casto lady or Indian **shramaNi** she got what she wanted by her own **sva dharma** , and the portrayal of her divinity in the last but one verse is enough to tell whether she is lowborn human, or high-rising angle.

Though we may not elicit the caste, creed, or classis of Shabari, but she is an important Yogic character according the viewpoint of Yoga on Ramayana. In Yoga **kunDalini** 'the cosmic power in living being...' has a good part to play. It flows though the Sympathetic and Para-sympathetic ganglions though bio plexuses. If we take Ramayana as a humanoid epic, and the gist of the epic as its life force, that force has an upward movement via these ganglions. By the boons of Kaika this élan vital of Ramayana has moved from its serpentine coil reposing in **muula aadhaara cakra** sacro-coccygeal plexus, and reaches **svaadhiSTaana cakra** sacral plexus, when Bharata takes Rama's sandals to enthrone, and then it ascends and spends time in **maNipuura cakra**, the lumbar plexus, in the solacing laps of great saints and hermits like Atri, Anasuya, Agastya, and then it ascends and listens to the noise made by Kabandha at **anaahata cakra** cardiac plexus, where **an aahata** is 'un beaten...' a sound made without any external beating, the lub-dub beating of heart. That noise of heart will be unbearably noisy for cardiac patients. So is the thunderous voicing of Kabandha on his entry. This élan vital of Ramayana, which started with its primeval pureness, touches water and fire in earlier plexuses and now is ready to touch air at cardiac plexus. And air wants an egress and the story wants to go to the next plexus **vi shuddha cakra** 'very clean, pure, friendly and pleasant area...' laryngeal plexus, that of clean Pampa, pure vanara-s, friendly Sugreeva, Hanuma, and pleasant Rishyamuka. But where is outlet for that agonised 'airing of heart' of the epic? Frail Shabari is that slender duct-stem of a lotus, and through her, viz., on exiting her, the story enters into an area where the problems of the characters can be explained to other characters. Having spent some time there, then it enters **aaGYaa cakra** the ordering plexus in between brows. One does what his mind orders. Here that mind is Sugreeva and irrefutable are his orders. When **vishuddha cakra** is available at throat, **svaadhiSTaana cakra** is there at sacral place. The area from throat to sacrum is **madhya kuuTa** Vali's birth is from this place and Sugreeva's birth is from throat of their father turned mother. And what that is throated by Sugreeva is the activity of **aaGYaa cakra** and Seetha is found thereby... - after **raamayaNa paramaartham** by Dr. Ilapaavuluuri Panduranga Rao, a T.T.D publication.

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे चतुः सप्ततितमः सर्गः

Thus, this is the 74th chapter in Aranya Kanda of Valmiki Ramayana, the first Epic poem of India

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 74

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30	31	32	33	34
35				

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Book III : Aranya Kanda - The Forest Trek

Chapter [Sarga] 75 Verses converted to UTF-8, Nov 09

Introduction

Rama arrives at the auspicious Pampa Lake according to the suggestion of Kabandha. On seeing that pious environ of that lake Rama has a breather and he expects some good to happen now. On further beholding the ladylike Pampa Lake, his thoughts move to Seetha, and he is again dispirited. However, on overcoming that short spell of his anguish, he proceeds with Lakshmana to the nearby of the lake.

[Verse Locator](#)

दिवम् तु तस्याम् यातायाम् शबर्याम् स्वेन तेजसा ।
लक्ष्मणेन सह भ्रात्रा चिन्तयामास राघवः ॥ ३-७५-१

1. **tasyaam** = of her; **shabaryaam** = of Shabari; **svena tejasaa** = by own, [divine] resplendence; **divam yaataayaam** = to heaven, while going; **raaghavaH bhraatraa lakSmaNena saha** = Raghava, brother, Lakshmana, along with; **cintayaamaasa** = started to cogitate.

While Shabari ascended to heaven with her own divine self-resplendence, Raghava who is with Lakshmana started to cogitate over the magnificence of Matanga disciples. [3-75-1]

[Verse Locator](#)

चिंतयित्वा तु धर्मात्मा प्रभावम् तम् महात्मनाम् ।
हित कारिणम् एक अग्रम् लक्ष्मणम् राघवो अब्रवीत् ॥ ३-७५-२

2. **dharmaatmaa** = noble-souled one; **raaghavaH** = Raghava; **mahaa aatmanaam** = of great-souled [disciples of Matanga]; **prabhaavam cintayitvaa** = efficacy, on thinking about; **hita kaariNam** = wellbeing, causer of [maintainer]; **eka agram** = single, minded one; **tam** = to him; **lakSmaNam** = to Lakshmana; **abraviit** = said.

That noble-souled Raghava on thinking about the efficacy of the disciples of Matanga, said to Lakshmana, who is the maintainer of Rama's well being, and who is thinking single-mindedly. [3-75-2]

Rama's thinking is that 'I happened to see a lady of unswerving loyalty to her teachers, by which adoration alone she is going to her desired worlds, and seeing such pious people will definitely yield good results from now on... hence some good shall betide us for we could have a glimpse of pious place and person **puNya sthala**, **puNya purusa**, **puNya aatma sandarshana**...' and Lakshmana thinking is 'this lady has served her teachers with such a devotion by which she is going to the heavens she desired, where placements in heavens will usually be determined by their relative merits... am I serving my brother, teacher, god, and the like... namely Rama, to have an iota of Shabari's merit... or, all the problems to Rama have chanced by my neglect of my duty...'

[Verse Locator](#)

दृष्टो मया आश्रमः सौम्य बहु आश्चर्यः कृत आत्मनाम् ।
विश्वस्त मृग शार्दूलो नाना विहग सेवितः ॥ ३-७५-३

3. **saumya** = oh, gentle Lakshmana; **kR^ita aatmanaam** = made, souls - of self-controlled sages; **bahu aashcaryaH** = highly, astounding; **vishvasta mR^iga shaarduulaH** = faithful [amicable,] deer, tigers having; **naanaa vihaga sevitaH** = by divers, birds, adored by; such a; **aashramaH** = hermitage; **maya dR^iSTaH** = by me, seen.

"I have seen a highly astounding hermitage of self-controlled sages, oh, gentle Lakshmana, in which the deer and tigers are at home, and which is adored by divers birds... [3-75-3]

[Verse Locator](#)

सप्तानाम् च समुद्राणाम् तेषाम् तीर्थेषु लक्ष्मण ।
उपस्पृष्टम् च विधिवत् पितरः च अपि तर्पिताः ॥ ३-७५-४

4. **lakSmaNa** = oh, Lakshmana; **teSaam saptaanaam samudraaNaam** = of those, seven of the, seas; **tiirtheSu** = [in this] holy lake [Pampa]; **upa spR^iSTam** = closely, touched - we took a holy bath in this lake]; **pitaraH ca api vidhivat tarpitaaH** = manes, also, even, dutifully [holier,] we have obliterated.

"Oh, Lakshmana, holy is our taking a bath in this holy Pampa Lake, for it is formed by the waters of seven seas, and even holier is our oblation of this holy waters to manes... [3-75-4]

[Verse Locator](#)

प्रणष्टम् अशुभम् यत् नः कल्याणम् समुपस्थितम् ।
तेन तु एतत् प्रहृष्टम् मे मनो लक्ष्मण संप्रति ॥ ३-७५-५
हृदये हि नर व्याघ्र शुभम् आविर्भविष्यति ।

5, 6a. **yat naH** = what [that was,] for us; **a shubham** = un, propitious; **pra NaSTam** = completely abated; **lakSmaNa** = oh, Lakshmana; **kalyaaNam** = propitiousness; **sam upa sthitam** = verily, in fore, staying [standing en face]; **tena** = thereby; **samprati** = presently; **etat** = this one [heart of mine]; **me manaH** = my, heart; **pra hR^iSTam** = highly, gladdening; **nara vyaaghra** = oh, man, the lion; **hR^idaye shubham aavirbhaviSyati hi** = in heart, auspiciousness [hope,] issues forth [hatches,] indeed.

"What that was unpropitious for us is completely abated by our holy bath and holy oblations, oh, Lakshmana, propitiousness is standing en face us, thereby presently this heart of mine is highly gladdening... oh, lion-like man, indeed, heart alone hatches hope... [3-75-5, 6a]

[Verse Locator](#)

तत् आगच्छ गमिष्यावः पंपाम् ताम् प्रिय दर्शनाम् ॥ ३-७५-६
ऋष्यमूको गिरिः यत्र न अति दूरे प्रकाशते ।
यस्मिन् वसति धर्मात्मा सुग्रीवो अंशुमतः सुतः ॥ ३-७५-७
नित्यम् वालि भयात् त्रस्तः चतुर्भिः सह वानरैः ।

6b, 7-8a. **tat** = thereby; **dharmaatmaa** = right minded one - Sugreeva; **amshumataH sutaH sugriivaH** = one who is having sunrays - sun's, son, Sugreeva; **nityam vaali bhayaat trastaH** = always, Vali, from fear of, who is frightened; **caturbhiH saha vaanaraiH** = with four, along with, vanara-s; **yasmin** = whereon; **vasati** = lives; such a mountain; **R^iSyamuukaH giriH** = Rishyamuka, mountain; **yatra na ati duure prakaashate** = where, not, very, far from, beaming forth; **taam** = to her; **priya darshanaam** = lovely, in its sight [spectacular]; **pampaam** = to Pampa Lake; **gamiSyaavaH** = we go; **aagacCha** = come on [Lakshmana.]

"Thereby, where Mt. Rishyamuka is beaming forth at its nearby, on which that right minded son of the Sun, Sugreeva, is living along with four other vanara-s, always frightened by the fear from Vali, we will go to her, to that spectacular Lake Pampa, come on, Lakshmana... [3-75-6b, 7, 8a]

[Verse Locator](#)

अहम् त्वरे च तम् द्रष्टुम् सुग्रीवम् वानरर्षभम् ॥ ३-७५-८

तत् अधीनम् हि मे कार्यम् सीतायाः परिमार्गणम् ।

8b, 9a. **vaanararSabham** = best one among vanara-s; **tam sugriivam draSTum** = him, Sugreeva, to see; **aham tvare ca** = I am, hasty, also; **me kaaryam** = my, work [enterprise]; namely; **siitaayaaH parimaargaNam** = Seetha's, searching; **tat adhiinam hi** = his, under the aegis of, isn't it.

"I am also hasty to see that best one among vanara-s, Sugreeva, for my enterprise called search for Seetha is under his aegis, isn't it... [3-75-8b, 9a]

[Verse Locator](#)

इति ब्रुवाणम् तम् वीरम् सौमित्रिः इदम् अब्रवीत् ॥ ३-७५-९

गच्छावः त्वरितम् तत्र मम अपि त्वरते मनः ।

9b, 10a. **iti bruvaaNam** = thus, speaking; **tam viiram** = to that, brave one [Rama]; **saumitriH idam abraviit** = Soumitri, said, this; **mama manaH api tvarate** = my, heart is, even, hastening; **tvaritam tatra gacChaavaH** = promptly, to there, let us go.

To that brave Rama who is speaking thus, Soumitri said this, " my heart too is hastening me, let us go there promptly..." [3-75-9b, 10a]

[Verse Locator](#)

आश्रमात् तु ततः तस्मात् निष्क्रम्य स विशाम् पतिः ॥ ३-७५-१०

आजगाम ततः पंपाम् लक्ष्मणेन सहप्रभुः ।

10b, 11a. **tataH** = then; **vishaam patiH** = people's, lord; **saH prabhuH** = he, that lord [of nature]; **tasmaat aashramaat niSkramya** = from that, hermitage, on exiting; **tataH** = from there; **lakSmaNena saha** = Lakshmana, along with; **pampaam aajagaama** = to Pampa, came nigh of.

Then that Lord of People and Lord of Nature on exiting from that hermitage, he then came nigh of Lake Pampa along with Lakshmana. [3-75-10b, 11a]

[Verse Locator](#)

समीक्षमाणः पुष्प आढ्यम् सर्वतो विपुल द्रुमम् ॥ ३-७५-११

कोयष्टिभिः च अर्जुनकैः शत पत्रैः च कीरकैः ।

एतैः च अन्यैः च बहुभिः नादितम् तत् वनम् महत् ॥ ३-७५-१२

स रामो विविधान् वृक्षान् सरांसि विविधानि च ।

पश्यन् काम अभिसंतप्तो जगाम परमम् हृदम् ॥ ३-७५-१३

11b, 12, 13. **saH** = he [such as he is]; **raamaH** = Rama; **tat mahat vanam** = that, great [rosy,] woodland; **sarvataH** = everywhere; **puSpa aaDhyam** = with flowers, thickset; **vipula drumam** = outsized, trees having; **vididhaan vR^ikSaana** = divers, trees; **samiikSamaaNaaH** = while scrutinising; **koyaSTibhiH ca** = with plover [birds,] and; **arjunakaiH** = with peacocks; **shatapatraiH ca** = waterfowls, also; **kiirakaiH** = with parrots; **etaiH ca anyaiH ca** = with these, also, with others, also [suchlike]; **bahubhiH naaditam** = in much ado, trilling; **vididhaani saraamsi ca** = different, lakes, also; **pashyan** = while seeing; **kaama abhisamtaptaH** = by Love-god, impassioned; **paramam hradam jagaama** = to best [lovely,] lake, went to.

Rama on scrutinising that rosy woodland in which everywhere there are outsized and diverse trees that are thickset with flowers, and different lakes loaded with the trilling birds like plovers, peacocks, waterfowls and suchlike, with which that woodland itself is trilling in much

ado, became impassioned as he is instantly rendered thus by Love-god, and thus that Rama went towards that lovely Lake Pampa. [3-75-11b, 12, 13]

Vividly: The pronoun **saH** is continuously repeated word denoting 'such as he is...' when used as opening word in first foot, as used in next verse, until the first verse of next canto. This expression, 'such as he is' is to take us back to the olden days when Seetha was found missing and to remind us about his problems from then on. So the above verse is to be said like this: 'Rama who is so far accustomed to see only blood, wraiths, revenants, and souls is fed up and - such as he is, - he has seen a picturesque lake with a backdrop of pristine nature, and with the background music of trilling birds and rustling waters, then his innate need for visualising Seetha sprang up and he rushed towards lovely Lake of Pampa presuming her to be Lady Seetha...' but we usually take liberty to cut off other words and retain 'he' for pain of retyping.

[Verse Locator](#)

स ताम् आसाद्य वै रामो दूरात् पानीय वाहिनीम् ।
मतंग सरसम् नाम हृदम् समवगाहत ॥ ३-७५-१४

14. **saH** = such as he is; **raamaH** = Rama; **paaniiya vaahiniim** = water, containing - plethoric lake; **taam** = her - Pampa Lake; **duuraat** = from a distance; **aasaadya** = on getting at [by sight]; **matanga sarasam** = Matanga, Lake; **naama hradam** = named, lake; **sam avagaahata** = entered into.

Rama spotted Pampa Lake from a distance which is plethoric with water, but entered into a lake called Matanga Lake on his way to Pampa... [3-75-14]

From here the real confusion about the arrangement of verses occurs, which is ascribed to the wrong copying of copyists. No two versions agree on the placement of verses and some from the next canto Kishkindha are also brought in here. With the result parsing of verses also goes wrong. Yet, this goes on.

[Verse Locator](#)

तत्र जग्मतुः अव्यग्रौ राघवौ हि समाहितौ ।
स तु शोक समाविष्टो रामो दशरथात्मजः ॥ ३-७५-१५

15. **tatra** = to there; **raaghavau** = both Raghava-s; **avyagrau** = dispassionately; **samaahitau** = composedly; **jagmatuH** = they went [though they came there]; **dasharathaاتمajaH** = Rama, Dasharatha's son; **saH raamaH tu** = he, that Rama, on his part; **shoka samaaviSTaH** = by anguish, he is ensorcelled.

Though both Raghava-s came there composedly and dispassionately, but Rama, the son of Dasharatha, is ensorcelled by anguish on seeing a ladylike lake Pampa. [3-75-15]

[Verse Locator](#)

विवेश नलिनीम् रम्याम् पंकजैः च समावृताम् ।
तिलकाशोकपुंनागबकुलोद्दालकाशिनीम् - यद्वा -
तिलक अशोक पुन्नाग बकुल उद्दाल काशिनीम् ॥ ३-७५-१६

16. **tilaka ashoka punnaaga** = Tilaka, Ashoka, Punnaga; **bakula uddaala** = Bakula, Uddala trees; **kaashiniim** = beaming forth [on banks]; **ramyaam naliniim** = beautiful, lake; **pankajaiH sam aa vR^itaam ca** = with lotuses, hemmed in, also; **vivesha** = entered - entered the area of Pampa lake.

Rama entered the area of that beautiful lake which is beaming forth with lotuses hemming in from inside, and trees like Tilaka, Ashoka, Punnaga, Bakula, Uddala, are hemming it from outside. [3-75-16]

[Verse Locator](#)

रम्य उपवन संबाधाम् पद्म संपीडित उदकाम् ।

स्फटिक उपम तोय आढ्याम् श्लक्ष्ण वालुक संतताम् ॥ ३-७५-१७

17. **ramya** = delightful; **upavana** = fringe lands; **sambaadhaam** = huddled with; **padma sampiiDita udakaam** = by lotuses, squeezed, water; **sphaTika upama toya aaDhyaam** = crystal, in simile [crystalline,] water, plethoric; **shlakSNa vaaluka samtataam** = softish, sand, all over.

That lake is huddled with delightful fringe lands and lotuses squeeze it from within, and its water is plethoric and crystalline, and its sand is softish all over. [3-75-17]

[Verse Locator](#)

मत्स्य कच्छप संबाधाम् तीरस्थ द्रुम शोभिताम् ।

सखीभिः इव संयुक्ताम् लताभिः अनुवेष्टिताम् ॥ ३-७५-१८

18. **matsya** = with fishes; **kacChapa** = tortoises; **sambaadhaam** = packed in; **tiirastha druma shobhitaam** = on the bank, trees, beautified with; **lataabhiH anuveSTitaam** = with climber plants, wraparound; **samyuktaam sakhiibhiH iva** = joined with [hugging,] ladylove, like.

That lake is beautified with packs of fishes and tortoises, and packs of trees on its banks, on which climber plants are wraparound like the ladyloves of those trees. [3-75-18]

[Verse Locator](#)

किंनरोगगन्धर्वयक्षराक्षससेविताम् -यद्वा - ।

किन्नर उरग गन्धर्व यक्ष राक्षस सेविताम् ।

नाना द्रुम लता आकीर्णाम् शीत वारि निधिम् शुभाम् ॥ ३-७५-१९

19. **kinnara uraga gandharva yakSa raakshasa** = by sylvan beings, reptilian beings, celestials, georgic beings, elfish being; **sevitaam** = adored by; **naanaa** = divers; **druma lataa aakiirNaam** = trees, tendrils, overcrowded with; **shiita vaari nidhim shubhaam** = coldish, water, trove, fair one.

And that is adored by the beings like sylvan, reptilian, celestial, georgic, and elfish beings, and it is overcrowded with trees and tendrils, and it is a trove for fairish and clodish water. [3-75-19]

[Verse Locator](#)

पद्म सौगन्धिकैः ताम्राम् शुक्लाम् कुमुद मण्डलैः ।

नीलाम् कुवलय उद् घाटैः बहु वर्णाम् कुथाम् इव ॥ ३-७५-२०

अरविन्द उत्पलवतीम् पद्म सौगन्धिक आयुताम् ।

पुष्पित आम्र वणोपेताम् बर्हिण उद् घुष्ट नादिताम् ॥ ३-७५-२१

20, 21. **padma sau gandhikaiH** = lotuses, rich, in fragrance; **taamraam shuklaam** = reddish, whitish; **kumuda maNDalaiH** = lotus, clusters; **niilaam kuvalaya** = blackish, lotuses; **ud ghaaTaiH** = heaps of; **bahu varNaam** = divers, in colours; **kuthaam iva** = a cloth painted or twilled with variegated colours, used to decorate an elephant, picturesquely painted canvas; **aravinda utpalavatiim** = pinkish, lotuses having; **padma saugandhika aayutaam** = whitish lotuses, reddish lotuses, full with; **puSpita aamra vana upetaam** = flowered, mango, orchards, surrounded by; **barhiNa** = peacocks; **ud ghuSTa naaditaam** = up [highly,] screaming, sounded [much] by.

The lotuses of the lake are rich in their fragrance, and with the heaps of clusters of reddish, whitish, and blackish lotuses, and with such pinkish, whitish, and reddish lotuses the sheet of water is like a picturesquely painted canvas and it is surrounded by the orchards of flowered mango trees and sounded much by the screams of peacocks. [3-75-20, 21]

Two words used in the verses here **udghaaTa** a heap of things, which now became 'a public speech or lecture' and the other **kuthaa** detailed as above are said to be rare Sanskrit words in the book: 'Apart from **kutha** the verse quoted above contains one more word which unlike **kutha** is not noticed by Monier Williams in the sense in which it is used in Ramayana. This word is **udghaaTa**. It means a heap **samuuha**. This meaning of the word is very rare...' according to the book - Ramayana - A Linguistic Study, by Pt. Satya Vrata.

[Verse Locator](#)

स ताम् दृष्ट्वा ततः पंपाम् रामः सौमित्रिणा सह ।
विललाप च तेजस्वी कामात् दशरथात्मजः ॥ ३-७५-२२

22. **tataH taam pampaam dR^iSTvaa** = then, at her, at Pampa, on seeing; **saH raamaH saha saumitriNaa** = he, that Rama, with, Soumitri; **tejasvii dasharatha aatmajaH** = self-refulgent, Dasharatha's son; **vilalaapa ca kaamaat** = whimpered over, also, owing to passion [passionate recollection of Seetha.]

Then Rama along with Lakshmana on seeing at that Pampa Lake, that self-refulgent son of Dasharatha whimpered over, owing to his passionate recollection of Seetha. [3-75-22]

[Verse Locator](#)

तिलकैः बीज पूरैः च वटैः शुक्ल द्रुमैः तथा ।
पुष्पितैः करवीरैः च पुन्नागैः च सु पुष्पितैः ॥ ३-७५-२३
मालती कुंद गुल्मैः च भण्डीरैः निचुलैः तथा ।
अशोकैः सप्त पर्णैः च केतकैः अतिमुक्तकैः ॥ ३-७५-२४
अन्यैः च विविधैः वृक्षैः प्रमदा इव उपशोभिताम् ।

23, 24. **tilakaiH** = with Tilaka trees; **biija puuraiH** = seeds full of [trees of citron fruit with many juicy seeds, Anaar, Daanimma]; **ca** = also; **vaTaiH** = banyan trees; **shukla drumaiH** = white, trees; **tathaa** = likewise; **puSpitaiH** = flowered; **karaviiraiH ca punnaagaiH ca** = red oleanders, also, Punnaaga [Rottelara tinctoria]; **su puSpitaiH** = well flowered; **maalatii** = Maalati [Jasminum grandiflorum]; **kunda** = Kunda [Jasminum multiflorum]; **gulmaiH ca** = with shrubs, also; **bhaNDiiraiH** = Madder [Rubia tinctorum] trees; **niculaiH** = Nicula [Eugenia acutangula]; **tathaa** = likewise; **ashokaiH** = Ashoka; **sapta parNaiH** = seven, leaved banana plants; **ca** = also; **ketakaiH** = Ketaki [Mogra, Mogili, Pandanus odora tissimus]; **atimuktakaiH** = Atimukta, Maadhavii Lata Gaertnera racemosa; **anyaiH ca vividhaiH vR^ikSaiH** = with other, also, divers, trees; **pramadaa iva upa shobhitaam** = pulchritudinous lady, like, shone forth, with such trees that lake is wraparound.]

That Pampa Lake is wraparound with the trees of Tilaka, Citron-fruits, Banyan, White-trees, likewise flowered are flowery trees like Red oleanders, Punnaaga, shrubs of Maalati and Kunda, likewise flowered are the trees of Madder, Nicula, Ashoka, and Seven-leaved banana plants, and plants of Mogra and climbers of Maadhavii Lata are also flowered, and with them she that Ladylike Pampa shone forth like a pulchritudinous lady. [3-75-23, 24]

From now until the end of first chapter of Kishkindha with a hundred couplets, we will be entering into the beauty of the nature. Poetics require romantic exaltation of nature, as usual, **varNana aatmakam kavivam**. Rama as Mr. Green extols it with his own tongue. The commentators are very much enthused by this verbal picturing of Valmiki and they have rendered more complex and beautiful compounds for the same verses. Why commentators, Mahaakavi Kalidas is tempted to rewrite Ramayana, but he refrained to do so, because he cannot possibly tell Ramayana in such a simple language of Valmiki. Hence, Kalidas gave it up and embarked on to write another master piece **Raghu Vamsham**, tradition says so. Let us touch Dharmaakuutam, which has many such complexly constructed compounds in Ch. 1 of Kishkindha, and one is brought here for this lady called Lake Pampa, for the reading pleasure our readers.

tadanataram ramaNiiyagandhaphalikaakalikaam nikaayanikaamaabhiraamam tribhuvanavijayodyata
kusumasharaasanaTa~Nkaarasa~NkaavahamadakalakaNThanikvaaNam
adabhramadhusambhramdbhramarajha~Nkaaraa
la~NkR^itamanjulama~njariipunjapi~njaritadi~NmaNDalavikasitakusumasamudayavilaasahaasamanoharaabhir
lalanaabhi iva lataabhiH

अस्याः तीरे तु पूर्व उक्तः पर्वतो धातु मण्डितः ॥ ३-७५-२५

ऋश्यमूक इति ख्यातः चित्र पुष्पित पादपः ।

25b-26a. puurva uktaH = afore, said; dhaatu maNDitaH parvataH = with [colourful] ores, abounding, mountain; citra puSpita paadapaH = with amazingly, flowered, trees; R^ishyamuuka iti khyaataH = Rishyamuka, thus, renowned; asyaaH tiire tu [aasiit] = on its, bank, but [is there.]

The aforesaid mountain renowned as Rishyamuka which is abounding with colourful ores and amazingly flowered trees is there on the bank of Pampa Lake. [3-75-25b, 26a]

हरेः ऋक्षरजो नाम्नः पुत्रः तस्य महात्मनः ॥ ३-७५-२६

अध्यास्ते तु महावीर्यः सुग्रीव इति विश्रुतः ।

26b, 27b. R^ikSarajaH naamnaH = Risharaja, named; mahaatmanaH = great souled one; tasya hareH putraH = of that, monkey's, son; mahaaviiryaH = highly valiant; sugriiva iti vishrutaH = Sugreeva, thus, renowned; adhyaaste tu [tam] = presides over [that mountain.]

A noble soul by his name Risharaja was there and that monkey's son is the highly valiant Sugreeva, thus he is renowned, and he presides over that mountain. [3-75-26b, 27b]

सुग्रीवम् अभिगच्छ त्वम् वानरेन्द्रम् नरर्षभ ॥ ३-७५-२७

इति उवाच पुनः वाक्यम् लक्ष्मणम् सत्य विक्रमम् ।

कथम् मया विना सीताम् शक्यम् लक्ष्मण जीवितुम् ॥ ३-७५-२८

27b, 28. nararSabha = best one among men - Rama; tvam = you; vaanarendram = vanara-s', chief; sugriivam = to Sugreeva; abhigacCha = make a headway; punaH satya vikramam lakSmaNam = again [further,] to truth, valiant, to Lakshmana; vaakyam iti uvaaca = sentence, this way, said; lakshmaNa = oh, Lakshmana; maya = by me; siitaam vinaa = Seetha, without; jiivitum = to live; katham = how; shakyam = possible.

That best one among men Rama, said this way, "oh, Lakshmana, you make a headway for that chief of monkeys, Sugreeva..." and further said this to Lakshmana whose valiance is truthfulness alone, "how can I possibly live without Seetha..." [3-75-27b, 28]

There is a filler foot in the above verses raajya bhraSTen diinena tasyaam aaskta cetasa 'lorn of my kingdom, lorn is my heart to her, and a lorn one I am... how can then I possibly live...' In view of mishmashed editing of verses even the critical edition has no perfect order of verses, leave alone ancient copies.

इति एवम् उक्त्वा मदन अभिपीडितः

स लक्ष्मणम् वाक्यम् अनन्य चेतनः ।

विवेश पंपाम् नलिनी मनो रमाम्

तम् उत्तमम् शोकम् उदीरयाणः ॥ ३-७५-२९

29. madana abhipiiDitaH = by Love-god, laying a stymie; saH = such as he is Rama; an any cetanaH = not, otherwise, hearted - one who is thinking on Seetha alone - Rama; lakshmaNam = to Lakshmana; iti evam vaakyam uktvaa = thus, that way, sentence, on saying; shokam udiirayaaNaH = anguish, vocalising; manaH ramaam = which is a - heart,

delighting one; **uttamam nalinii** = to superb, lotus lake; **tam papaam vivesha** = to her, into Pampa [area,] entered [neared.]

Such as he is whose thinking is applying itself to Seetha alone, and who is vocalising his anguish for her, to whom aa stymie is laid by the Love-god just at the appearance that lake, that Rama on saying that sentence in that way to Lakshmana neared that superb and heart delighting lotus Lake Pampa. [3-75-29]

[Verse Locator](#)

क्रमेण गत्वा प्रविलोकयन् वनम्
ददर्श पंपाम् शुभ दर्श काननाम् ।
अनेक नाना विध पक्षि संकुलाम्
विवेश रामः सह लक्ष्मणेन ॥ ३-७५-३०

30. **raamaH saha lakshmaNena** = Rama, with, Lakshmana; **krameNa gatvaa** = step by step, on going; **vanam** = forest; **pra vi lokayan** = intently, ardently, on seeing; **shubha darsha kaananaam** = picturesque, visuals, of forestry; **an eka** = not, one naanaa vidha = numerous, divers; **pakSi** = with birds; **sankulaam** = hurly-burly; **vivesha** = entered [the area of]; **dadarsha pampaam** = has seen, Pampa.

On going step by step, and on going on seeing ardently and intently at that forest which has picturesque visuals of forestry, and which is with hurly-burly birds, not one, but numerous and divers are they, and then Rama along with Lakshmana on entering the area of that lake, has seen that Lake Pampa. [3-75-30]

इति वाल्मीकि रामायणे आदि काव्ये अरण्य काण्डे पंचः सप्ततितमः सर्गः

Thus, this is the 75th, and conclusive chapter of Aranya Kanda of Valmiki Ramayana,

om shaantiH shaantiH shaantiH
Om, Let Triple-Peace betide, one and all...

Verse Locator for Book III : Aranya Kanda - The Forest Trek : Chapter 75

Top of Page	1	2	3	4
5	6	7	8	9
10	11	12	13	14
15	16	17	18	19
20	21	22	23	24
25	26	27	28	29
30				

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